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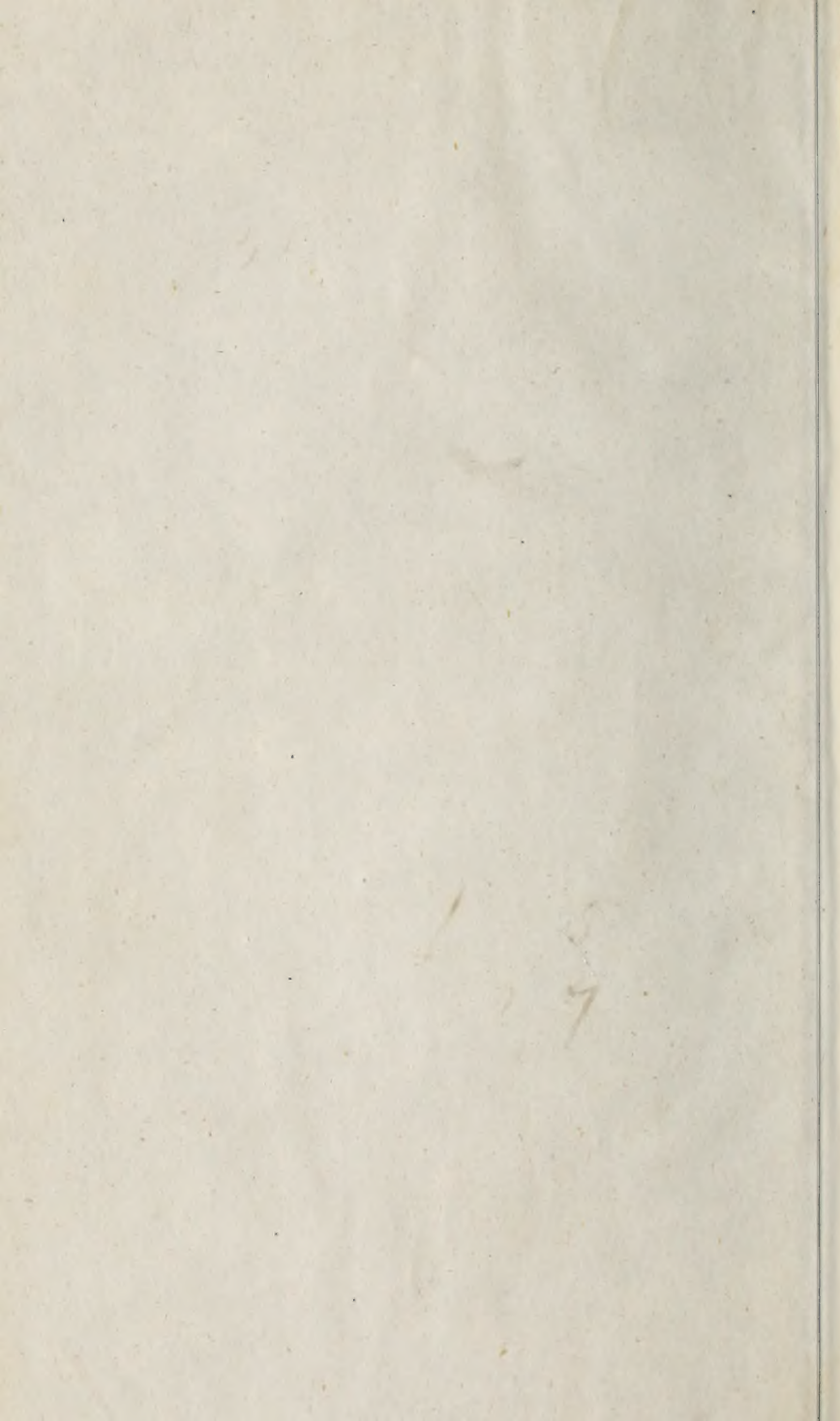
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## THE TELESCOPE.

A MISCELLANY OF LITERATURE, SCIENCE AND RELIGION.

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THE  
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CHRISTIAN OBSERVER.

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I.—*Introductory Observations.*

OUR readers may have heard a story regarding a very brief address delivered by a Romish priest in the Emerald Isle. It was part of that gentleman's duty to instruct his flock regarding the acts and merits of his country's tutelary saint on the yearly recurrence of that saint's day. On one occasion however it fell out that the 17th day of March came round before his reverence was ready for it. He therefore (so the story goes) entered the rostrum, and addressed his auditors in the following manner. "Dearly beloved, twelve months ago I told you all I knew regarding the blessed Saint Patrick; since that time I have received no tidings from his saintship, but if I hear from him in the course of the year I shall not fail to let you know." This was a display of much tact and wisdom; for few men, if any, can speak or write well repeatedly on the same subject. Tyrant custom has imposed upon Poets-laureate and Editors the task of presenting their several patrons with stated addresses: and if custom would allow, it were often much better were they to follow the example to which we have referred. This however may not be.

But while we shrink from the necessary monotony of a long New-year's address, it is not from want of matter, but rather from weariness of the form. Matter we cannot lack, while we have so much cause of thankfulness to our Lord and Saviour for his having honoured us to enter upon another year

in his service, so much cause of humble gratitude for the good that we may have been made the instruments of effecting during the year that is past, so much cause to lament that through our weakness and deficiency that good has not been a hundred-fold greater. Under God too we have much reason to return our best thanks to our contributors and correspondents, and to our subscribers, for the valuable aid they have severally given us. We are happy to be able to say, that our lists of contributors and of subscribers are each in an encouraging state, and we trust they will go on gradually increasing.

During the past year some questions of deep and lasting interest have come before us; and we have not shrunk from presenting our readers with those views in regard to them which seemed most in accordance with Divine truth. This is the infallible guide in all questions of faith and practice:—"To the law and to the testimony."

If in our application of Scriptural principles we have on any occasion come into collision with the allowed practices of any of our readers, we would say to such in the Spirit of Christian affection—It is not "*We say*" or "*You say.*" Let not these words be heard between us. But rather let us go directly to the word of God; and let the style of our discourse be "*What readest thou?—Thus it is written,—Thus saith the Scripture.*" If our remarks on any occasion have induced any one to look more narrowly to his ways, and examine more narrowly his courses and his motives, we desire to give thanks and praise to our heavenly Father, whose humble instruments it is our honour to be.

And now we go forward to the duties of another year, with renewed resolutions by Divine grace to hold on the even tenor of our way, to turn neither to the right hand nor to the left for the fear or favour of man. It shall be our pleasant duty to lay before our readers whatever we receive from God illustrative of His dealings with men; whatever may cast light upon His word, and point out the fulfilment of His faithful promises; whatever may render Christians more sensible of their high privileges and their corresponding responsibilities, and foster aspirations after more fervent piety; whatsoever



may arrest the attention of sinners, and lead them to consider their state and character before God ;—in short, whatsoever may give glory to God, and tend to the spiritual well-being of men.

We shall therefore watch with anxious interest over the progress of religion throughout the world, faithfully chronicling, so far as we can learn them, the movements which are made by the Church universal with the view of establishing the reign of truth and righteousness on the earth. But especially in this land, in which our lot has been providentially cast, we shall carefully attend to all that the Lord does for the honour of His own name, both detailing facts and endeavouring to elucidate principles in regard to the duty of Christians. In this part of our work we trust to the continued and increased assistance of our Missionary brethren, and invite the aid of all who are in any way engaged in efforts to extend the rule of the Messiah.

We shall be, as we have ever been, the unflinching advocates of Christian education, as a powerful engine put by God into our hands for the purpose of demolishing the unclean fabric of heathen superstition, and rearing in its place the stately structure of Christian faith and Christian practice. To all other means of missionary operation also we shall constantly direct the attention of our readers, and it shall ever be our endeavour to produce or keep alive an intelligent interest in their minds regarding the progress of gospel truth.

One nearly new branch of most pleasing labour we mean to undertake, that of endeavouring to lead on to exalted piety our dear friends who have been brought out of heathenism to the knowledge and faith of the gospel. Being delivered from bondage they are as men that dream. By representing their claims upon those who are entrusted with the ministry of the word, and by pointing out frequently in direct addresses to themselves their peculiar duties and trials and temptations,—by speaking for them and speaking to them—we trust to be honoured of God to contribute to their spiritual improvement and growth in grace.—Their increasing number evidently demands that such attention should be paid to them.

The customs and literature of the natives shall continue to receive a large share of our attention, as subjects of rational curiosity, and as possessing an important bearing on the state and prospects of the country. In the providence of God we are about to be deprived for a season of one of our most valuable contributors on subjects of this nature\*, and we trust that our other friends will exert themselves correspondingly that our readers may not be losers.

We shall continue to maintain the same catholic principles which have heretofore guided both ourselves and predecessors, having always a reference to measures not men, and to the greatest good of the greatest number irrespective of caste, creed or color. We shall, God helping us, know mankind but as one family, and the church but as one brotherhood; and it shall be our endeavour not only that the watchmen, but the citizens of Zion may see eye to eye.

The present, our readers will perceive, is the first number of a New Series of the Calcutta Christian Observer. The Editors have been induced to adopt this new arrangement from a variety of causes, but chiefly on account of the imperfect state of the former series, there not being one complete set, except any of our friends are more fortunate than ourselves in possessing the deficient numbers for which we have advertised in this number. It is impossible, having brought the past series to a close, not to experience feelings both of pleasure and pain:—pleasure in looking on the past, and marking what has been effected; and pain when we remember how many of those who have contributed to the pages of the *Observer* since its commencement are now numbered with the dead or scattered abroad in the earth. We can say in the retrospect,

\* Our readers in general know that they have been indebted for an immense store of information on the languages, literature and customs of this country to the Rev. W. Morton (CINSURENSIS), who is about to proceed to Europe. Let us hope that he will soon return to us, and resume his station as one of our chief “Orientalist Contributors.” Our present No. is remarkably rich in contributions from the pen of our Reverend friend, as we hope will be also the next.

This world is a pilgrimage state  
Made up of sunshine and shade,  
Our friends are but here for a while,  
Then they haste to the world of the dead.

And now we commend our readers to the grace of God,  
and ourselves and our work to their prayers.

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## II.—*Brief Account of the Santals.*

To the Editors of the Calcutta Christian Observer.

MESSRS. EDITORS,

Perhaps no people in Hindustan are more interesting, yet so little known to Europeans, as the Santals. Having twice visited this singular people, and collected some little information regarding them, I thought the result of my investigations might not be uninteresting to the readers of your valuable periodical.

It is certainly a matter of interest that a people claiming to be the original proprietors of the soil, should be scattered throughout the Mohur Bunge, and twenty-two other countries tributary to the Mohur Bunge rájá. In every part of these countries their villages are numerous, being interspersed with Oriya villages. In all probability their country is much more extensive than we have yet ascertained, but in these places it is certain they are numerous. The villages I visited were generally small, containing from 10 to 30 houses; but I am told that there are many that contain 200 or 300. If we can establish their identity with the Bhoomijas that are scattered throughout the same countries, and with the Coles of Chota Nagpoor and Sumbhulpore, we shall probably make them the most numerous class in Hindustan. That the Bhoomijas are Coles there can be no dispute, as I have ascertained their language is precisely the same as that of the Coles of Sumbhulpore. It is true the Santals use a different dialect, but from their similarity of manners and religion, one cannot but believe they were originally the same people. So far as my knowledge extends, all that may be said of the Santals, excepting their name and language, may be applied to the Bhoomijas and Coles.

It is remarkable that though the Santals live among the Oriyas and daily transact business with them, they have a language peculiar to themselves, so very different from the Oriya that scarcely a word can be understood; and though this language is not written, a Santal has no difficulty in un-



derstanding another of his own people who lives 100 miles distant. As they have no written language they have, of course, no books, (like the Oriyas,) professing to give an account of their origin and religion, but depend upon their traditional accounts. I should suppose their language to be different from any eastern dialect that has ever come under the observation of Europeans. I shall however give a specimen for the speculation of such of your readers as are better acquainted with the languages of India than I am; and being unacquainted with the popular method of Romanizing, I shall give it in the Oriya character\*:—aṛ, a house; dá, water; dáká, boiled rice; haṛ, a man; neṭká, a child; dáre, a tree; ḍagan, a cow; buru, a mountain; tuṛá, the mustard plant; singala, fire; chádukhá, the sun or God; jemá, to eat; giti-aba, to lie down; ju-senamái, come hither. Their language appears to be much softer than the Oriya, and to be spoken in more of a sing-song tone. At each village I found a few who were able to speak a few words of broken Oriya, so as to answer the most of my inquiries; but the greater part understood nothing but their own language, in which they were remarkably loquacious. To my surprise they were able to converse with me much better than with my native preacher. This might proceed from disinclination to talk with Oriyas, against whom they have a great antipathy: or it may prove, what I have often thought, that two foreigners can converse better in a foreign language, with which both are acquainted, than in the native tongue of either. They farther differ from the Oriyas in having no distinction of caste, but all eat and drink together, and are of a common grade. The only things that appear to resemble this remarkable trait in Hindu society, is that the man who is chosen as priest, on the day of sacrifice does not eat with the other people, though he does every other day; and also for the breach of certain rules, one is excluded from the whole community: but this is attended with banishment from the village. The appearance of their villages is so very peculiar, and one is such a fair specimen of the whole, that to any one acquainted with them, they are immediately distinguished from Oriya. In the common Hindu manner, the roofs of their houses are of grass; but the walls, instead of being mud, consist of sticks or bushes placed in the ground, sometimes plastered on the inside with mud, and sometimes on the outside. Some few of the more wealthy have them plastered on both sides and washed with a white kind of earth, also covered with the representation of a vegetable that I took

\* As scarcely any of our readers are able to read the Oriya character, we have Romanized these words for our correspondent.—ED.

for rice. This was executed with a great degree of neatness. On the walls of one house I saw an ordinary figure of what they told me was a man on horseback, but as I stood viewing it with some interest, a person came and rubbed it out. Of many houses the walls were unplastered, leaving the interior exposed through the large spaces between the sticks.

The buildings are not so compact as is usual among the Hindus, a small field or garden being attached to each, enclosed not with green hedges, as is universal among Oriyas, but with a fence consisting of stakes placed in the ground, upon which is laid a pole in a horizontal direction. This one circumstance is so very peculiar, that it is enough to distinguish a Santal village from any other. Within their enclosures they cultivate a species of the Indian corn, mustard plant, castor oil tree, chassa and various kinds of roots, which with jungle fruits and wild honey are said to compose their food. They use but very little rice.

Their implements of husbandry and furniture are much the same as are common in India, except a singular kind of cart, the wheels of which are solid pieces of wood, about three feet in diameter. These are more clumsy than the common gāṛī, but we were told they are preferable in the jungle, where they have no roads. Though their household furniture is not so good as that of the Oriyas, they certainly excel them in their manner of sleeping; for while the Oriyas are content with a coarse mat, upon the ground, the Santals have a neat cot, about two feet high and sufficiently large for a person comfortably to repose, the frame of which is woven with grass rope. They have also chairs of the same kind, which with the exception of being without a back, are nearly as comfortable as English chairs. When we entered a village they often handed us these chairs to sit upon—an act of hospitality seldom practised by Oriyas.

The women appear to be the only labourers about the house, and I think it is very seldom they accompany their husbands to the field or to the market. Those I saw were busily engaged in pounding various kinds of vegetables in the common dinky, or in a large mortar about three feet high, holding a ponderous pestle headed with iron and about four feet long in one hand, and in the other a piece of bamboo that they used in stirring the mortar. Though this appeared a very laborious exertion, yet I saw many who laboured at it the whole day without any appearance of fatigue. The few men who were seated around were engaged in social chat, or in beating a drum made of earthenware, about three feet in length, and at the large end about a foot and half in diameter, tapering to about a foot at the small end. This was secured against the danger of

breaking by leathern straps woven over its surface. The heads were of goat skin, and covered with hard mud. This is far superior to the Oriya drum both in workmanship and sound, and far exceeds for neatness any thing else I have seen among them. Seeing the men thus dallying away their time in sport, I inquired if the women did all the work? They replied they were the old and feeble of the village, who were left to keep watch, while all the rest had gone either to the fields or to market with loads of wood or wild honey.

Hunting appears to be a favourite amusement among them, for which purpose they have a bow and string both made of bamboo, with arrows pointed with iron; with these they told us they kill the deer which are very abundant in the Mohur Bunge: also various kinds of jungle birds which they eat. With these weapons, they sometimes kill the tiger and bear, whose flesh they do not hesitate to eat. They are every where celebrated as being very clever sportsmen. At one village I requested a man to show me how this weapon was used, when he called his son, a lad of about twelve years, whom he bade shoot at a mark, at which the little fellow showed himself very expert. But music is the most favourite amusement with both men and women. They often meet around a large fire in the centre of the village, and spend the night in beating the drum, singing songs, which the songster composes as he sings, dancing and drinking spirits. When asked to give a specimen of their songs, they replied that a song would not come without first getting drunk!

The dress of the Santals consists of a piece of cloth wrapped round the loins, like that worn by Oriyas, but generally smaller. Most of the men and many of the females wear no upper garment, thus leaving all above the loins quite naked. The females who wear the upper garment are not at all careful to cover the breast. Perhaps their ornaments should be considered under the head of dress, as they consider them quite as requisite as clothing. They wear a small ring of brass in the ear, and some of the women wear one on each wrist; but they are quite free from those ponderous loads of metal of which Hindu females are so fond. Both men and women wear a red or ivory-white necklace, and frequently both. This necklace is so peculiar to all the Santals, Bhoomijas and Coles, that they may be distinguished by it from any other race of Hindus.

The complexion of this people is nearly or quite as dark as that of the African, and they have none of that variety of shade that is seen among all other Hindus. By the most careful observation I was unable to perceive the least difference of colour



amongst hundreds. They have more of the Hindu than the African features, though quite destitute of that sly and flattering look so characteristic of Hindus; and their uniformity of colour is one evidence that they were originally of the same stock, and not a mixed race like other Hindus. They are quite averse to flattery, and even among the Oriyas they are proverbial for speaking the truth. I have heard this remarked by Oriyas from every part of the country. When I told some of them I had heard of this trait in their characters, and for that reason had a great desire to see them, as those who spoke the truth obeyed one of the commands of God contained in my holy book, they replied, that the Oriyas told twelve lies to every word of truth, but it was against the custom of the Santals to lie. It will appear from one circumstance that, like all Hindus, they consider the right hand more honorable than the left. At one of the villages I sought friendship with a child by offering it pice, which it attempted to take in the left hand, but was severely reproved by the mother, who bid it extend the right. The women have none of that squeamish custom of hiding the face when they pass men, but like the men preserve an open, bold and unassuming countenance. Indeed it would seem that oftentimes they surpass the men in courage, for when we entered a village they were usually the first to receive us, while the men either fled into the jungle, or shut themselves up in their houses. But probably they were fearful we had come to force them to bear burdens, or to extort something from them, according to the custom of their rulers, who are said to oppress them by such means beyond endurance.

It was seldom that I found any who were inclined to enter into conversation, and it appeared evident they placed but little confidence in what was said to them; but this is not surprising, when we consider how they have been deceived and imposed upon by the Oriyas. It is therefore to be expected, that until they become acquainted with one's real character, they will be very reserved and suspicious.

Feeling a little curious to know how they were esteemed by their Oriya neighbours, I several times made the inquiry, and was invariably told, the Santals were a *very bad* people, because they took animal life, eat the flesh of cows, and did not reverence the brahmins: no one accused them of any thing worse, and all bore testimony to their remarkable propensity for speaking the truth.

Marriage contracts among the Santals are not made by the parents, but by the parties themselves, about the age of 16 or 17. The young man usually gives a present to the girl's

father, either of a yoke of bullocks, a cow, or something of the kind. The whole expense of the ceremony, I was told by an old man, does not exceed 20 rupees, a part of which is spent in feasting the friends of the bride and bridegroom. When all things are ready and the proper signal has been given, the bridegroom arises and puts some red paint upon the forehead of the bride, whereby he seals her as his own. He then immediately takes to his heels, and the whole company after him, with great speed, and if overtaken he is severely beaten; but if he shews himself fleetier than all his pursuers, he gains much applause. I was told that it is no uncommon thing for parties wishing to marry, and unable to bear the accustomed expense, to flee to a neighbouring village and marry themselves. These marriages are considered valid, but not so honourable as though they had been performed according to the established custom. They have no prejudice against the second marriages of females, on which account their community is quite free from prostitutes. It is a common custom for the brother of the deceased to marry the widow. Polygamy is sometimes practised, though cases of the kind are not common.

They have a singular custom in sealing bargains with each other, which is done by one of the men breaking off the branch of a tree and laying it upon the ground, while both declare that it shall be witness to their faithfulness. This reminds one of the patriarchal age, when a heap of stones or some such monument was prepared to seal treaties. If a man is once guilty of breaking an obligation, the whole community rise up against him, and expel him from the village.

They usually give their testimony in courts of justice by swearing by the sun, but I have also heard that they often hold cowdung in the hand, as the Hindus hold the *mahaprasad*; for what reason I am unable to tell, for I never could learn that they considered it holy.

When a person dies his body is burned in the common Hindu manner, after which some of the bones are put into a handy, and at a particular time of the year the nearest relative of the deceased must carry it and throw it into the Ganges. If any one lets the proper season pass without doing this service in honour of the deceased friend, he is expelled from the community, and obliged to flee from the village. This appears to be the only pilgrimage the Santals ever make.

It is a matter of great interest that though the Santals have been for ages surrounded by their more powerful neighbours, yet they have never embraced the Brahminical system of religion. They do not acknowledge a plurality of gods, and are

even quite ignorant of the most noted names that compose the Hindu pantheon, such as Jagannáth, Mahádev, &c. Neither have the various Hindu ceremonies, such as bathing, marking the forehead and nose, and visiting holy shrines, ever been admitted into their theology. Their principal object of worship is the sun, which they believe to be either God, or his brightest image. I was not able to learn that their language contained any other name to express the Supreme Being except that which they apply to the sun. In the vicinity of each village is seen a kind of frame, consisting of four stakes about five feet long placed in the ground, upon the top of which lie three poles, thus leaving one end open. In the centre of this enclosure, which is about eight feet square, stands a pole, at the top of which is attached a piece of wood movable at the centre upon a pivot. Upon this piece of wood I was informed they pour the blood of their sacrifices, which are performed in the following manner. A man from their number is chosen as Joihera, or priest, who cuts off the head of either a fowl, goat or sheep, and then pours the blood upon the piece of wood mentioned above, at the same time invoking the sun on behalf of all the people, that they may be preserved from wild beasts of prey, that they may be delivered from all enemies, have good crops, and find salvation after death.

This religious service is performed about once a month. Such is the paucity of their ceremonies, that one would almost think their religion the *first species* of idolatry. Indeed this kind of worship can boast of great antiquity. Some eminent divines are of opinion that the sun was that which was worshipped by the Phœnicians under the name of Baal; by the Moabites under the name of Chemosh; by the Amorites under that of Moloch; and by the Israelites under that of Baal and the host of heaven. It was for this kind of worship that Moses rebuked the people in Deut. iv. 19. "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." Sacrifices also appear to have been regarded by almost all nations from the most ancient times, as the best means of appeasing an offended Deity; and although the learned differ in opinion in regard to their origin, some supposing they were merely idolatrous inventions, others that they were first instituted by God himself, and some that they originated in the natural sentiments of the human heart, it is certain they are noticed at a very early date in the sacred writings, and that such expiations appear more like the religion of nature



than any other. In all probability there is scarcely a tribe to be found in the world, who are not in the habit of shedding blood for the remission of sins.

Before I close this account of these interesting, though oppressed and ignorant people, I must advert to some of the feelings with which I have been deeply impressed ever since I accidentally fell in with them, which has been about one year. Often has the inquiry suggested itself to my mind, how are they to be brought under the benign influence of the Gospel of Jesus Christ? To spend time in searching into the characters and condition of a strange people, with no farther view than to gratify curiosity, would be only vain amusement, and unworthy the character of a minister of Christ. But whenever we think of their conversion to our holy religion innumerable obstacles present themselves. It would be folly to suppose that any heathen people like the Santals would be without their prejudices against a holy religion. Their almost entire unacquaintance with Europeans, and the unfavourable descriptions that they hear of us from the Oriyas, must naturally have the tendency to excite their suspicions, and cause them to avoid the Missionary as much as possible.

In travelling in this country a Missionary must take Oriya servants, of whom every man is a robber. I recollect, at the first village where I pitched my tent, overhearing one of my own servants use my name in order to get something for his own use, from the first man who became bold enough to come near us. This one circumstance of being obliged to be followed by such men threatens in no trifling manner to keep the Santals ignorant of our real characters. Though destitute of the bands of caste, yet like all other people, they have its essence, and probably he who should profess Christianity would be excluded from their society, as much as among Oriyas.

This destitution of the shackles of Hinduism indeed promises great advantages, and who can say that they may not prove as teachable as the Karens of Burmah, or the inhabitants of the Sandwich Islands?

The principal vice to which they are addicted is drunkenness. They distil a kind of spirit themselves from rice, which they are said to drink in great quantities. Another obstacle in the way of bringing them under the influence of the Gospel, is their scattered population, throughout more than one half of Orissa. Their villages are also remote, in the dense jungle, where at some seasons of the year the Missionary could not live. He might however find a village of 200 or 300 houses, surrounded by smaller ones, where he would have a delightfully pleasant and healthy country during the



cold and hot seasons, though in the rains, he would be obliged to come in to Balasore, only one day's ride on horseback.

But one of the greatest obstacles is that their language is not written, though this perhaps might be found an advantage, as it prevents an acquaintance with the falsehoods and impurities of Hindu mythology. Their religious terms must of course be few in number; and as their connexion with Oriyas is all in a worldly capacity, they are so entirely ignorant of those terms we usually employ in religious conversation, that it was almost impossible to make them understand when I departed from the common bazar chat to communicate the truths of the Gospel.

It appears very evident to me that one who would be useful to the Santals should, like our blessed Saviour, live amongst them, and be able to speak their language. A plan like that mentioned above, of residing near one of their largest village six or eight months during the year, appears to be the only plan that will bear investigation.

I have already trespassed too long upon the patience of your readers, and must close by requesting that earnest prayer may be made by all in behalf of these benighted, neglected and yet promising sons of India.

Balasore, Dec. 12th, 1839.

Yours truly,

ELI NOYES.

[Our attention had been previously directed to the Santals by the following notices of this interesting tribe, which we lately met with in the sixth volume of the Transactions of that useful Institution, the Agricultural and Horticultural Society of India.

It appears that some time ago Mr. Laidlay had sent to Dr. Anderson some specimens of cotton grown by the Santals, whom he describes as inhabiting the hills to the N. W. of the Birbhum district; and in acknowledging the receipt Dr. Anderson writes:—

“I shall do my utmost to direct the attention of the Society to the improvement of the agriculture of the Santals, and shall in my next letter to the Secretary to the Agricultural Society of Calcutta, apply for seeds of the two varieties of Indian corn mentioned by you. The very original nature of their religion, manners and customs; their truth, simplicity and partiality for Englishmen; induce me to believe that the seeds not only of social but of mental improvement would be eagerly received by them, and would meet with but few weeds to obstruct their luxuriant growth. *I am surprised that no Missionary has ever taken the trouble to learn their language, and devote himself to their spiritual improvement. He would find them much less bigotted than the Bengális, and I am certain would soon produce the fruits of righteousness.*”

In reply Mr. Laidlay writes:—

“These people [the Santals] are very simple, it would appear, in their habits; and I have heard the Bengális frequently speak of their veracity with applause. Their language is of course very circumscribed, which I should imagine to be a considerable impediment to their instruction. The Editor of the *Reformer* newspaper, who was some time Dewan of this Filature, and amused himself by making a vocabulary of their language, told me that it consisted of only a few hundred words.”

We feel happy in placing these gratifying notices regarding the Santals in juxtaposition with those of our correspondent, as so far confirmatory of his statements, and as likely to promote his benevolent object—their speedy evangelization, both by directing to them the attention of other Missionaries, and by indicating where important facilities in the prosecution of their views may be found.—Ed.]

## III.—Notice of New Works in Sanskrit Verse.

1. दायुदुराजेनकृतानि गीतानि, &c. or the Psalms of David, faithfully rendered from the original Hebrew into Sanskrit Verse. By the Calcutta Baptist Missionaries with Native assistants. Calcutta: Baptist Mission Press, 1839, pp. 294, 12mo.
2. मतपरीक्षा. A Sketch of the Argument for Christianity, and against Hinduism, in Sanskrit Verse. By J. Muir, Esq. B. C. S. Calcutta: Bishop's College Press, 1839, pp. 54.
3. पापमोचनीययथार्थोपायप्रदर्शनं। i. e. A Discovery of the True Way of obtaining pardon for sin. No author's or printer's name, date, &c.

These three works have been for some time on our table, and it is with regret we have hitherto been compelled by the pressure of various occupations to defer a notice of them. Even now we must confine our remarks upon them within much narrower limits than it was as well our desire as our intention they should extend to. We have always been of opinion, that the learned language of Hindustan has been too much neglected by the conductors of Missionary operations in this country. Its great antiquity—its high degree of refinement and very philosophical structure—the reverence in which it is held by the natives of the country as the very language of the gods—its actual importance as containing the poetry, science, philosophy, in short, the entire literature of a very large proportion of the population of the East, of one of the most ancient sections of mankind—the fact that it forms the only universally known medium of communication with the *learned* among the Hindus of the present day, throughout the vast extent of Hindustan—all mark it out as deserving of, and demanding, at once respect and cultivation. But besides that it is the treasury from which all our real and accurate acquaintance with the united cosmogony, philosophy and theology of Hinduism is and must be drawn, we, from large observation and long experience hold it as an axiom, that the provincial vernaculars cannot be fully acquired and accurately understood without some tolerable knowledge of Sanskrit. On this however we cannot now enter, though we venture fearlessly to assert our unwavering conviction upon this point. Yet are we by no means prepared to go the whole length, with Mr. Muir, of asserting that the adoption of Sanskrit as a vehicle for the communication, throughout India, of Christian truth, “ must be a scheme above all others effective.”

We are not prepared to say what may be the disposition among the learned natives of the Upper Provinces, to receive

with candour and peruse with attention, Christian works, composed in their own revered Sanskrit. We deeply bewail as an indisputable fact, however, that in the Lower Provinces the apathy of almost the whole class of pandits, is extreme ; whilst their contempt of all foreign instruction is great in inverse proportion to the very small amount of real proficiency, even in their own vaunted literature, usually attained. Scarcely one in a thousand would care to give even a slight perusal, we fear, to such works as Mr. Muir advocates. Nor, we think, will this isolated class of the Hindu population be emancipated from the darkness of moral error, or the dominion of spiritual pride and literary arrogance, until the *vernaculars* shall have been extensively cultivated, and they in self-defence driven to their adoption.

Mr. Muir is and has long been a very zealous advocate for the cultivation and employment of the sacred language of India, by Christian Missionaries and others anxious for the propagation of our divine faith. *He* looks of course to the learned. Now, while *we* are by no means disposed to echo the absurd *shibboleth* of the decriers of human learning, who too often, injuriously as ignorantly, quote St. Paul's "not many wise, not many learned," in justification of a procedure which ~~his~~ own conduct proves it never was his principle to adopt ;—still we think that to direct towards the *literate* portion of any population in any country of the world, the chief bent of christian effort, is a course that cannot be justified by an appeal either to *à priori* reasoning in this matter, to the voice of Scripture, or to the testimony of historical experience. On the other hand we *do* think, that the learned (or, if you please, at least the *quasi* learned, as many deem the mass of the pandits of India) have been too much overlooked. "I," said the great apostle before named, "am made all things to all men." To accommodate himself to the predilections, the tastes, nay even to the prejudices of those he would benefit, is a dictate of ordinary prudential wisdom, which no philanthropist, no christian philanthropist especially, can properly or safely disregard. Mr. Muir has therefore done good service in the common cause, by his frequent appeals to our Missionaries and their friends on this matter. And happily he has followed up his principles in his own example. In the second and third of the works whose titles form the heading to these remarks, he has favoured the public with no insignificant attestation both to his zeal and ability in this line of Christian literary effort. In a short preface, he modestly professes to have endeavoured merely "to follow (*haud passibus æquis*) the example which has been set by the Rev. Dr. Mill in his '*Chriṣṭa Sangítá*,'



of moulding the instruction intended for the learned of India into a form congenial to their national models. A sketch, therefore, of the argument is all that has been attempted." The argument of his tract is treated in five sections—on the Being and Character of God—the need of Divine teaching or necessity of a Revelation—a statement of the marks or tests of a genuine Revelation—some specified proofs of Christianity as a revelation from God—closing with an examination of Hinduism, and the proof of its human origination. The work is confessedly, "a mere sketch:" of course, therefore, it touches the various subjects thus arranged but briefly. The whole number of *shlokas*, or couplets, composed in the ordinary poetic measure (analogous to our heroic verse) employed in native works, is 413; of these the five sections contain severally 34, 15, 38, 104, and 190; besides 13 and 19 in two several supplements to the 5th section. There are, in addition, *five* couplets quoted from the Bhágavat and *nine* from the Padma Purán.

The verse, we think, is well constructed and on the whole a creditable specimen of the writer's attainments. The argument is managed in the way of dialogue (after the pattern of the Chriṣṭa Sangítá) between a disciple and his spiritual teacher, or *guru*; and certainly is so conducted as fully to exemplify the quotation from Manu which serves as one of the mottos prefixed to the work; whose meaning may be thus expressed—"to teach or prescribe to others the way of duty, solely with a view to their advantage, is one of the best deeds a mortal can perform—but then, if he would earn for himself the praise of benevolence, his speech must ever be modest, gentle and engaging." The very limited space allowed himself has of course precluded the excellent author from any thing like detailed reasoning—yet has he contrived to throw into a small compass many valuable ideas, calculated at once to refute error and elucidate truth. To specify would be superfluous where there is nothing new or uncommon; to point out minor defects would be invidious and useless. We heartily wish our excellent fellow-helper may find some able imitator, who may follow up, to use his own language, "with a more detailed statement," the argument of this unpretending but very meritorious "sketch."

2. In the 3rd of the articles we proposed to notice, understood, though not so stated, to be also the work of Mr. Muir, we have 64 Sanskrit *shlokas*, or couplets, in the same measure as the preceding: and in the same form of dialogue, upon the "True Way of obtaining the forgiveness of sin"—in other words upon the Christian Doctrine of Atonement. In answer to the



inquiries of the disciple, the *guru* or spiritual teacher—1st, shews the inutility of seeking forgiveness through pilgrimages to holy places, bathing in the Ganges, &c.

2ndly. Expounds the doctrine of the Christian sacrifice of atonement.

3rdly. Exhibits the Holy Spirit as the author of sanctification, and asserts a Trinity of the Divine Unity.

4thly. Tells of the nature of the Christian heaven, its purity and bliss.

5thly. And, lastly, declares the excellent moral and religious character of real Christian believers.

The Sanskrit Verses are followed by a Hindi prose version of their argument: an excellent security for rendering the tract doubly available, both to the learned and unlearned, the brahmin and the sudra. Of the merit of this little work we may quote, fully adopting it as our own, the judgment of one of the examiners of the Calcutta Religious Tract Society, who writes—"But little is said on each subject, yet it is all to the point. If the interpretation at the end were in Bengáli instead of Hindi, it would be better for this part of the country." The suggestion, it is believed, will be acted upon, and the verses reprinted with a Bengáli version and of course in the Bengáli character. Few pandits in Bengal read or write the Nágari character with facility.

3. We now come, lastly, to the notice of the first in order of the series in our heading, namely, the Sanskrit Metrical Version of the Psalms of David.

Whatever the extent to which the learned might be induced to study our holy religion, if presented to them in their almost idolized Sanskrit—although in truth *we* are not very sanguine upon this point—it will surely be deemed no unimportant matter to have our sacred books invested with so venerable a human exterior; not merely as affording at least the *means* of gaining access, if it may be so, to the minds of that superstitious class the brahmins, who affect to look with disdain on sacred lessons conveyed through any of the vernacular media—but chiefly, perhaps, as tending to furnish a standard, to a certain extent, for ulterior translations into these latter. Of the Bengáli, for instance, the purest, possibly, of all the derivative dialects of the Sanskrit, we assert with confidence, that from that parent source must be brought the means of its improvement and efficiency to all the purposes of an extended literature and moral instruction. The Sanskrit vocabulary alone can furnish an adequate supply of terms to express the daily multiplying ideas which the necessities of advancing civilization and education demand to be enunciated; the derivation is natural,

easy and elegant, the derivatives at once euphonous and precise—and we should most deeply deplore the disfiguring of a philosophical, neat and vigorous dialect by the admixture of a mass of uncongenial exotics, as barbarous as they are wanton because unnecessary. We deem the Calcutta Baptist Missionaries, therefore, to be doing good service to the cause of vernacular Biblical translation, in thus laying the foundation of a Sanskrit Version—in which a much closer, amounting almost to a *literal*, rendering may be attained, than is well possible perhaps in any of the provincial languages; in which, also, a happy commencement will have been made to *fix*, as it were, the just rendering of Scripture terms, and of phrases of metaphysical and grammatical difficulty.

In the present publication this service has been, we think, very auspiciously entered upon—and another added to the many contributions, in this line of literary Missionary labour, to the cause of truth and benevolence which it has been the distinguished privilege of that zealous body to make.

We have collated not a few of the Psalms in this Metrical version with the Bengálí Prose one of the same translators—and have been astonished at the closeness of their coincidence. With unimportant exceptions, the words are the very same throughout, save where the measure of the verse in the Sanskrit necessitated a various rendering. We consider this fact a corroboration of our previous remarks on one great, if not the chief, advantage to be derived from a version of the Sacred Scriptures into the learned language of Hindustan.

In an English advertisement prefixed to a portion of the impression, the translators give a useful intimation, with specimens, of the poetical measures employed: together with some interesting details tending to obviate an objection very likely to present itself to the mind of a mere occidental scholar, to the employment of a metrical dress, as too little strict and literal for a version of the word of God. They shew, with much clearness, the objection to have no support in fact; from the extraordinary amount of synonymous terms found in the Vocabulary of the Sanskrit, with the wonderful facility of derivation, coalescence and composition which it possesses, far beyond even the Greek in all those respects. And they successfully, we think, maintain that those portions of holy writ which are poetic in their original Hebrew, for instance, may with special propriety be clothed in metrical language in a translation—further recommended, in regard to a Sanskrit Version, by the native fondness for poetry, and by the fact that almost the whole of their own theology, as well as their science in general, is in verse.

We, from careful perusal, can testify to the perfect correctness of the assertion—that “this work” is, what it “pro-

fesses to be, a *translation* of the Psalms, and not an elegant *paraphrase* :” and we further add our suffrage to the assurance that “ in this metre the Psalms are more easy of comprehension than they would be in prose.” This singular advantage is obtained from the laws of Sanskrit versification, in which “ each stanza, sometimes each line, contains a complete sense ; and the pádas (or half-lines) are like so many steps leading the mind forward and affording it a resting-place till the whole is comprehended : whereas in prose there is no rest till the close of the sentence, where the mind must by a vigorous effort grasp the whole at once.” Nor must it be unnoticed as a fact that will be surprising, possibly, to those Europeans who have no acquaintance with Sanskrit poetry, that “ the Psalms in verse, do not occupy a greater space than they would have done in prose.” This advantage results from the wonderful powers of condensation inherent in the Sanskrit—“ so that, with the exception of common poetic expletives,” there is an exceedingly small amount of terms employed in this version which have no corresponding ones in the Hebrew original\*.

In any of the above remarks, however, we must by no means be understood to express our entire satisfaction with all and every portion of the version, either as conveying always what *we* deem to be the mind of the Spirit and the literal meaning of the original, or as expressing all the exact shades of idea in always the happiest phraseology. It were an extraordinary phenomenon indeed, if the views of *any* two or more uninspired and independent minds should be thus coincident to so large an extent, in a matter of such nice difficulty, and demanding such conscientious precision of expression ; in a labour, too, which admits of so great a variety of judgment and enunciation ; i. e. both in determining what *is* the exact sense of the original, and when ascertained, in fixing upon the justest rendering of it amid such a marvellous abundance of terms as is opened to the choice of a Sanskrit translator. We speak, therefore, only to the *general* execution of the version, and chiefly in a literary, rather than a theological, reference ; on the Biblical criticism at large, we are now neither called nor prepared to pass a judgment : this would involve, besides, an expansion of remark far beyond the narrow limits of such notices as may be given in the pages of a monthly miscellany. Were we required to enter into a full examination of this version in regard to the justness and faithfulness of its renderings, we might, perhaps, see reason to entertain a difference

\* The exceptions, besides expletives, are chiefly of words of time, as सदा सर्वदा &c. and similar.



of opinion both as to the sense to be conveyed in many instances, and to the channel of conveyance in many more : but verbal exceptions would *here*, to any extent, be out of place; and, unless on a full statement of the grounds of exception, in any case invidious and unfair. To suppose the present translators *may* have failed in detail, however correct in general principle and rules of procedure, is only to assert them not to be infallible, or their task to have been almost infinitely less arduous than it has been. We do not, however, hesitate to declare the very high satisfaction and even delight with which we have gone over a considerable portion of this volume—we think it immeasurably easier of intelligence, even to one possessing but a moderate acquaintance with Sanskrit, than the Bengálí one of the same translators,—a superiority chiefly owing to the conciseness of the verse, the facility of composition, and the greatly less diffusive character of the parent than of the derivative idiom.

We do not, in our own view, depart from the consistency of the above remarks in simply calling the attention of the able and candid translators to a few instances, by way of specimen, of some of those lesser corrections which might, we think, be advantageously made in a subsequent edition, independently of more important emendations in the sense or expression.

E. G. Is not स्त्रीयं in the second line of v. 12 of the 2nd Psalm, unidiomatic and an interpolation? Again—in the last line of Ps. iii. the *two* clauses of the original are, with a neglect of literality, blended into one, to effect which the pronoun “*thy*” also is omitted.

In Ps. xix. v. 2, the nominative to “uttereth” is altered from “day” to “heavens;” and instead of “day unto day” this version renders it—“the heaven daily uttereth, &c.” In v. 3, one of the nominatives, “language,” is thrown out. In v. 5, यणे जयं कर्तुं i. e. to gain the victory, or be the winner in a game or of a wager, is scarcely accurate enough. Nor do we think राजनीति “royal ordinances” in v. 9, expresses the proper intention of מִשְׁפָּטִים “judgments.” Again, in Ps. xxiii. can the rendering of its third line—“He, by the virtue of his own name, changing my mind,” correctly or adequately express the sense of the original לְמַעַן שְׁמִי—“for his name’s sake bringing back my soul,” i. e. my life, a periphrasis for me, myself? or is “royal staff” or sceptre, the proper rendering for the “rod” or crook of a shepherd? In v. 9 of Ps. xxxvii. it is scarcely accordant, we think, with the truth of the original to promise that “*all* they (who wait on the Lord) shall become kings,” देशधिपतयः. In v. 27 of the same, there is an addition of two words “in a



good land or country," made to " dwell for evermore ;" while in v. 29, *both these* mistakes meet together : " all the righteous shall be kings, they shall all dwell continually in a happy land."

In Ps. xlv. v. 7, line 2nd, the first אלהים " God," is omitted ; which, whether you view it as nominative or vocative, is of no small moment in the theological exegesis of the passage.

In Ps. ciii. v. 3, we object to the rendering of חסלח " forgiving," by नाशयति "destroys thy sins," for, say, वनां करोति. This is not only an unnecessary deviation from literality, but an indulgence to native notions in this all-important matter.

In v. 18, धर्मः is surely a more than doubtful rendering of "salvation"—it is rather a literal version of the English "righteousness" than a correct translation of the original צדקתו "his deliverance."

These may be deemed exceptions of smaller moment to the general accuracy of the metrical version of the Psalms of David. But for that very reason they might the more readily have been avoided, and may now the more easily be remedied. No measure of literal accuracy that is attainable, in a version of any part of the Holy Scriptures, should be disregarded. We think it highly advantageous, too, that many pairs of eyes and many minds be exercised on a work of such large importance and peculiar nicety. At the same time that we by no means pretend to any personal qualification to execute what is confessedly so difficult, we yet deem it neither presumptuous nor unkind thus to draw the attention of the able translators themselves, to at least those lesser defects that men of very much smaller abilities may discover in what is yet so generally excellent. They will, we doubt not, receive our hints with the candour to be anticipated from sound scholars and zealous Christian Missionaries.

In fine, we heartily rejoice in the appearance of this work, on the conclusion of which we congratulate our Baptist Brethren and the Missionary body in general. We only add, that it is elegantly printed, on good paper, in a bold clear type, and forms a neat small pocket volume of the sublime inspired Hymns of the " Sweet Psalmist of Israel," pleasingly dressed in the harmonious language of the once famous gymnosophists of India. *Laus Deo !*

CINSURENSIS.

IV.—*Recollections respecting the late Bhaichand Narsaidas, a converted Hindu, who died 2nd October, 1839. By Alexander Fyvie, Surat.*

The above named individual was born in Surat of Hindu parents, belonging to the Koonbee or cultivator's caste, and spent about 37 years of his life in walking according to the course of this world, and in the practice of the various religious rites of his forefathers. When a mere youth his father died, and by this dispensation he and the other members of the family were left in circumstances of comparative poverty. By prudence, economy, and perseverance in that line of business to which he had been brought up, he, however, in the course of time became possessed of something more than a mere competence, and when our acquaintance commenced he had obtained a considerable establishment for embroidery, was the owner of several houses which had come into his hands either by purchase or mortgage, and being naturally of a shrewd and active turn of mind was frequently employed in cases of difficulty as an arbitrator among his countrymen. The first time I recollect to have seen him was at a public religious service on the afternoon of a week day, in one of our school-rooms, about the latter end of the year 1831. The subject chiefly discussed was, "the state of man after leaving this world." A friend introduced him to my notice after service. On asking him what he thought of the truths he had heard, he plainly told me that all might be correct, but that he entertained very strong doubts in regard to the soundness of the whole. I requested him to call at the mission-house, when convenient, and we would talk over the subject at some length. To this he consented, and some days after he and a few of his acquaintances called. Several subjects were discussed, and objections answered. On his departure some tracts were given to him for perusal, and he was particularly invited to attend regularly on sabbaths in the mission chapel to hear the gospel. From that period he occasionally called on week days and sometimes attended on the sabbaths, but his manner of disputing in favour of heathenism and against Christianity often manifested great obstinacy of mind, and a settled determination not to be convinced of the truth of the latter or of the falsehood of the former, but on the fullest evidence and after the most careful examination. Light however appeared to break in gradually on his mind, so that by the latter end of September 1832, he had become a regular hearer of the gospel on sabbath, and of his own accord declared before the congregation that he would not in future allow work to be performed on his premises on that holy day. There is not however sufficient reason to conclude that he had obtained at this period correct scriptural views of the character and government of the true God, nor of his own state before Him as a sinner, nor of the way of salvation through the Lord Jesus Christ. He seemed however to have become very uneasy in his mind, and to doubt the correctness of many of the sentiments he had formerly held, and even to say that Christianity had many strong evidences in its favour, and Hinduism very few and those of a doubtful kind. The moral character of the Hindu gods, as developed in their own shâstras, seemed particularly to stagger his belief in the whole system; but the pride of caste, the supposed wisdom of ancestors, the connexion of the British Government with the Hindu religion, and his natural obstinacy of mind and love of disputation appeared to present great obstacles to his embracing the humbling truths of the gospel.

Being necessitated on account of the health of myself and family to take a voyage to England, I left him in this state of mind in October

1832, and my brother having returned to Surat from his temporary stay at Kaira, the deceased and others came under his particular instruction and advice. A little before my departure I translated into Goojuratee "The Exposure of the Hindu Religion, in Reply to Mora Bhatta Dandekara, by the Rev. J. Wilson," and my brother judging that the reading of it might be of great advantage, gave him a manuscript copy for perusal. He read it attentively several times, and soon became convinced that it was unanswerable. In the course of time he began to take it with him to melas, &c.—to read it in large companies—to comment on its statements, and to hold up Christianity as God's best gift to mankind. As he continued regularly to attend the public means of grace and to read the scriptures and tracts with attention, my brother says, his progress in Christian knowledge soon became considerable; but his anxiety to make Hinduism and Christianity agree with each other, the terror of losing caste, and the opposition of his family and relatives, together with a desire which on certain occasions manifested itself of becoming the head of a sect, bearing indeed the name of Christianity, but in its peculiar principles and precepts, rank Hinduism, with a few of its excrescences lopped off, kept him for about 18 months in an undecided state, and plainly shewed that nothing but the omnipotence of divine grace could transform such a haughty and obstinate individual into a meek and teachable disciple of Jesus Christ. The working of conflicting sentiments in his mind during this period seems to have been of the same nature, making allowance for his small degree of knowledge and the untutored state of his mind, as what is recorded in that interesting English publication by the late Rev. T. Scott, entitled "THE FORCE OF TRUTH." Scott however always appeared anxious in all his mental struggles to adopt just premises and to draw correct inferences from them, and to follow truth to its legitimate consequences, whatever sacrifices he might be called to make. Bhaichand on the other hand wished to mix error with truth, so as to neutralize the influence of the latter, and make Christianity assimilate with his own preconceived opinions and that of his fellow-creatures. On this account the premises he adopted in argument were often grossly incorrect—sometimes his inferences were false, and more frequently both his premises and inferences were alike erroneous; and when he found his arguments overcome and his schemes blasted, he often appeared much annoyed and even chagrined. One stronghold after another was however demolished by the force of scripture truth, and the agency of the Holy Spirit, and about July 1834 he mentioned to my brother his full conviction of the truth of Christianity, his hope that as a guilty and hell-deserving creature, he had received Christ by faith, his earnest wish to be baptized in the name of Father, Son, and Holy Spirit, and his determination in the strength of divine grace to walk henceforth as a disciple of Jesus, whatever he might have to endure from the world. The reading of a manuscript copy of my brother's translation into Goojuratee of "The Brahman's Claims, by Rev. R. Nisbett," appears to have aided considerably in bringing him to that state of mind and feeling, as I have heard him frequently express his gratitude to God for the perusal of that work, and declare that it particularly convinced him that the Hindu religion was never intended to promote the spiritual good of any of its votaries, but to increase the pride and fill the hands of the privileged few—the Brahmins. After being more fully instructed respecting the duties which devolve on those who have thus devoted themselves to God, he was baptized in his own house, before many witnesses, by my brother, on the 4th November, 1834, and immediately after he devoted his two children to the Saviour in the same ordinance; but no arguments could persuade his wife to follow his example, and to the present day she con-



tinues to persist in her attachment to the superstition of her ancestors and associates. As he had been in the habit for some considerable time of conducting Christian worship morning and evening with his family and domestics, and of not allowing any part of the Lord's day to be devoted to worldly business, but of spending all its sacred hours in the service of God, he had to encounter no new opposition, after his baptism, on these points: but he soon found that all who will live godly in Christ Jesus must in some way or other suffer persecution. If he fell into a difficulty, or a slight affliction came on any member of the family, his wife and other near relatives would advert to his apostacy from his former faith as the procuring cause of all their trials, and his workmen in various ways endeavoured to annoy him; while the finger of scorn was frequently pointed at him by his former caste and by the people generally. Amidst many failings, some of which arose from ignorance and previous associations, and others into which he plunged himself from the remaining obstinacy and ruggedness of his mind, he was enabled to go forward in the path of Christian duty, notwithstanding all opposition, and in many instances to "overcome evil with good." On my return from England in the latter end of 1835, he was, generally speaking, esteemed by many for his upright conduct, and particularly admired by the really poor and needy for his kindness to them; though some of his former associates and acquaintances still continued to load him with opprobrious names, and the Brahmans and other religious beggars, who had in his state of heathenism fed on his bounty, but were now refused their former allowance of good fare, ceased not to imprecate the vengeance of heaven on him and his family. He continued however to seek the present and eternal good of his countrymen of every class, and his influence was at all times especially exercised in favour of the Christian instruction of his family and the people in his immediate employment. Public worship was regularly performed by us every sabbath afternoon in one of the rooms of his house, which he particularly devoted to that purpose. In the latter end of 1836 both he and his family were much afflicted, but the spirit he manifested under that trial was of the most scriptural and edifying nature. His liberality to the blind, lame, and diseased poor was often very extensive, and his benevolence to sufferers by the Fire and Flood in 1837 was far beyond our anticipations. In distributing tracts, commenting upon them and recommending the gospel at melas and other places of public concourse, he fully performed the labours of a reader or teacher without any remuneration from man, and his house was the general resort of all who had any love to the truth, as well as an asylum to those who were persecuted for righteousness sake.

In the spring of 1837 a circumstance occurred which deeply pained his mind. His wife, whom he had taught to read, and who had for a long period attended to Christian instruction, had for several months excited considerable hopes that she was about to come out from the world and cast in her lot with the followers of the Lamb. The baptism of their third child, had been delayed by the father's request, beyond the usual period, in order that the ordinance might be administered to it and the mother at the same time. All scriptural means were used to increase her knowledge, impress her heart, and to bring her to an enlightened decision on the subject. For several months divine truth appeared to make considerable impression on her mind, and her knowledge of the leading principles of the gospel seemed to increase; but her attention was soon diverted from these important matters, and she finally told her husband that she had for the present fully decided against making a profession of Christianity. At his request the child was baptized, but the mother's refusal to enter into the church of Christ continued for a



time deeply to affect the mind of the father, and to perplex and depress his spirits. In the course of time his mind assumed its wonted energy, but from that period he appeared to have obtained a more humbling view of human depravity than before, to see the great spiritual danger to which he and *especially his family* were exposed by associating with idolaters, and more fully to feel the entire inefficiency of all outward means to change the heart and fully reform the conduct without the influences of the Holy Ghost.

At his baptism our deceased friend publicly expressed, before many witnesses, his ardent wish that whenever removed by death, his body might be *buried* according to the general custom among Christian people, and not on any account be reduced to ashes by fire, as is usual among Hindus. This sentiment he not only held in common with all Hindus who have at any time, since the commencement of the Mission, manifested more or less attachment to Christianity, but practically exemplified it in his conduct by *burying* all paupers who died on his premises and had no relatives to claim their mortal remains, and by not attending the funeral of several near relations who died in the Hindu faith after he embraced Christianity. Being fully convinced of the debasing influence of the burning system on survivors, and finding so many examples in the scriptures of the worshippers of the true God having their bodies committed to the dust by interment, he concluded that it was the will of God that the bodies of the disciples of Christ should, after the departure of the immortal spirit, be committed to the grave in the certain hope that what was sown in corruption the Saviour would at the last day raise in incorruption. His sentiments on this point were very decided, and well known to us, his family, and to many other people in this city; though it is, in many respects, to be lamented that he left no recorded attestation of his wishes in reference to the disposal of his own body in that particular manner.

During the first five months of 1839 he did not in several respects manifest so much of the Christian temper as was to be expected from former professions. So far as we know there was no *positive departure* from the principles of the gospel in sentiment; but in conduct there was an evident meeting of the world half-way, a disregard of scripture authority, and a hankering after worldly enjoyments and the applause of his fellow-creatures. The appearance of this spirit grieved us much, and led us to increased faithfulness in warning him of his danger, and in beseeching him to beware of the snares in which he seemed about to be caught, both from his own ignorance and recklessness of consequences, and the blandishments and machinations of those who in heart were his most deadly enemies, though, to accomplish their own ends, they had assumed the garb and the speech of his most devoted friends. The betrothing of his third child, a boy of about three years of age, to a girl something younger, of rich Hindu parents, and to which his wife wished him fully to consent according to native custom, and to go through with all the pomp of eastern manners, was the chief cause of this melancholy departure from the simplicity of Christian temper and conduct. Whether the agreement was on his part fully consummated, is not known to us, as a circumstance occurred about the beginning of June which led away our minds from that subject, effectually roused him from the lethargy into which he had fallen, shewed him that the friendship of the world is enmity with God, and convinced him that the path of Christian duty, however rugged and thorny, is the only path which leads to glory, honour, and immortal life. Almost from the period of his baptism both he and his family had been considered by his caste as lost to it, and he, at least, did not join in any of its meetings, either for feasting or business, but no public expul-

sion had been formally made. About the period referred to, a child of one of the native Christians died, and was buried according to Christian custom. The father's former caste (the same to which Bhaichand had belonged) used all their influence to get the body of the child burned, which the father did not permit. This roused their indignation—they held meetings on the subject—influenced his wife to forsake him—declared they would not allow her to return unless he renounced Christianity—publicly intimated that he, Bhaichand and his family, and all others who had professedly embraced Christianity and had formerly belonged to that class, were expelled from the caste and had become unfit associates for any Hindu, and threatened with the same punishment all who should in any way assist them, or should even have a Christian book in their possession, or go to a place of Christian worship. Many who had till that period been loud in their declarations of esteem for Bhaichand and the religion he had embraced, now shewed the hollowness of their professions by openly joining the opposite party, and by every means in their power annoying him and all other natives who in any measure named the name of Christ. These things opened his eyes, and perceiving the cloud which was ready to burst on all who professed to love the Saviour, he opened to them his heart, his hand, and his house. From that day he appeared clad in all the armour which the gospel supplies, he encouraged the timid, warned the unruly, visited all the melas which occur during the rainy season in the neighbourhood of Surat, to distribute tracts and to speak of what he had tasted and handled of the word of life to the assembled crowds, invited and encouraged many to attend on the preaching of the gospel in the Mission Chapel and in his own house, and daily seemed to increase in his labours and self-denial in behalf of the really poor, the sick, and the dying. Making allowance for human infirmities, he literally went about doing good, and regarded no service too laborious or mean if he could benefit a fellow-creature. At the same time his private conversation became much more savoury, and his whole demeanour such as indicated a deep acquaintance with the evils of his own heart, the temptations of Satan, and the snares of an ungodly world; and also manifested a clear view of the way of salvation, as originating in the sovereign mercy of God, flowing to us through the merits of his Son, and applied by the agency of the Holy Spirit. On these themes he delighted peculiarly to dwell in private conversation, and his discourses in public with the poor and others were generally interesting and appropriate. There was a softening or mellowing of his whole character, which was very pleasing, and gave vivid indications of rapid growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. About the 20th of September he was attacked with fever, and during the remaining ten days of the month he called several times at the civil hospital and received the requisite medicines. He seemed to be convalescent, though in a weak state, and no fears were entertained respecting his recovery. On the morning of sabbath the 29th he was not present at worship in the Mission Chapel, but appeared improving in health and lively in mind at the afternoon's service in his own house. On the 1st instant we were informed by a person connected with his family that he was still improving. It appears however that in the evening of that day he became suddenly very ill, and during the following night frequently manifested symptoms of delirium. Early on the morning of the 2nd we were informed of the change. Immediately I went to see him, and concluded that though the fever was high, and his speech somewhat indistinct and incoherent, yet there was no instant danger, and that my duty was to get a native assistant doctor to visit him with as little delay as possible. In order to accomplish this I returned, and

having obtained the desired individual set off again at half-past eight o'clock. He however died before we reached, and the body had been taken down to the lower hall near to the outer door of the house. Though he had been turned out of caste for embracing and professing Christianity, many of the caste people had entered the house and were preparing to dispose of the body in the usual Hindu way, while a very large concourse was assembled in the street. I requested his wife to give me the charge of the body for interment according to Christian custom, and his well known sentiments on the subject, and I would promise that the funeral should be in full accordance with his wishes and his station in society; and endeavoured to strengthen my request by mentioning the incongruity of his former caste having any thing to do with the body of an individual expelled from their society, especially as it was in direct opposition to the wishes of the deceased. To this she gave me, as I then conceived, and afterwards found to be the fact, *an evasive answer*; and lest any impression should be made on her mind, she was dragged away, and I could see no more of her at that time. The people now became much excited, and wished me to leave the house. I begged them to become composed, to allow the body to remain a short time, and I would endeavour to settle the matter both amicably and honorably. A few of them then went into a back room, and having wrought themselves up into a perfect passion by stamping with their feet, beating on their breasts, and howling, returned where the body was, and declared in the hearing of all that they would do with it as they pleased, and stand all consequences, even to the giving up of life. A few of them now endeavoured to thrust me out of the house by sheer strength, but fearing they could not accomplish this without using violence, a few more by artifice dragged me into a corner and kept me there, while the others removed the corpse into the street. Considering it then beyond my influence, I was left at liberty, and the people proceeded with the corpse to the place of burning, and there consumed it in the usual Hindu way. After requesting the individual in charge of the affairs of the house to act as a faithful servant, and to avoid the most distant approach to peculation in the least matter, and begging all present to follow the example of the deceased as far as he had followed Christ, I returned home deeply impressed with the recollection of what I had witnessed, and the scene through which I had passed; but comforted by the assurance that "precious in the sight of the Lord is the death of his saints," under whatever adverse circumstances He may in his infinite wisdom see meet to permit it to take place, or to be followed; for "He maketh even the wrath of man to praise Him, and the remainder of wrath," which will not subserve his purposes, "he restrains." "Blessed are the dead which die in the Lord."

*Surat, 16th October, 1839.*

*Remarks.*—The above detail, while it affords a bright display of the power of divine grace in changing the heart and reforming the life of an individual, points out, to those who are endeavouring to promote the kingdom of Christ in India, some of the obstacles with which the gospel has to contend—the many disadvantages under which converts still labour—the deep and abiding claims which they and their instructors have on the sympathies and prayers of all the people of God—and the prudence, zeal, and energy with which their Christian friends ought, not only to watch over their spiritual interests, but also to induce them to adopt and uphold, in the spirit of meekness, such measures as may maintain their civil rights inviolate. When any fear is entertained respecting the disposal of their bodies contrary to the manner which they themselves may choose, the insertion of a clause in their last wills has been strongly recommended.



As many of the natives in this land are ready to misconstrue the burning of the bodies of Christians, and in many instances grossly to pervert every occurrence of the kind, it appears of importance that all who are engaged in communicating divine truth to their minds, should plainly state to the unconverted, as occasion may require, that no form of burial or burning is supposed by Christians to affect the salvation of the deceased; though in the case of converts from Hinduism to the truth as it is in Jesus, burial is preferred to burning, as being not only more in accordance with the word of God, but in order to prevent the possibility of its being asserted that the Hindu customs are, in the least, approved.

What a flexible, and ridiculous mixture of absurdities must Hinduism appear to every reader of the latter part of the concluding paragraph of the above recollections. Many know that it is by no means scrupulous about the terms on which it receives back apostates while living; but few, it is imagined, are really aware that its arms are so widely extended as to embrace *the very dead*. Some of its votaries in Surat must be in a pitiful plight for props to support the falling mass, when they could degrade themselves so far as to co-operate in the burning of the body of one who had been expelled from their society when alive, as an unfit associate for any of its true members, and who had actually died under all the frowns and curses which, in their opinion, that expulsion included. “Bhaichand according to Hindu law,” remarks the Rev. Dr. Wilson of Bombay, in giving me his opinion on the subject, “was an out-caste; and no expression of repentance for abandoning Hinduism (even supposing that such an expression were, falsely or otherwise, alleged in their defence by the members of his former caste) could have restored him without atonements which were altogether impracticable in his situation as a dying man. Those who took an active part in his funeral ceremonies, have subjected themselves to the penalty of excommunication. In the present state of relaxed discipline, which I do not regret to observe, it is improbable that even the most zealous supporters of the Hindu communion will insist upon their being visited with the punishment, which, according to the dictates of the *shâstra*, they have merited.” It is now generally reported among the natives in this place, that some individuals in the caste suggested the necessity of slightly punishing the offending members; but that a few very wise and benevolent brahmans devised an expedient by which all has been amicably settled and the purity of the Hindu faith preserved. They are said to have made a *pûtlî*, image or effigy, of the deceased, the trunk and head of coarse flour and the extremities of reeds and grass, and by the power of Sanskrit prayers to have transformed this figure into the very body and soul of Bhaichand, who though he spoke nothing audible by vulgar ears, nor did any thing visible by vulgar eyes is, nevertheless, believed to have, in the presence and hearing of the initiated, renounced Christianity, again embraced Hinduism, been regularly received back into caste, and in that communion to have become sick and died—this effigy, this real body of the late Bhaichand, was then carried to the place of burning, and, after a few more Sanskrit prayers had been repeated over it, and several maunds of oil, &c. burned beside it, was consumed by fire, and the ashes according to the usual custom thrown into the river—the brahmans who performed the marvellous part of this farce were then presented with Rs. 100 by the widow of the deceased, and Rs. 100 more were given by her to the opposing party in the caste, and by this means all was hushed up. Some accounts state that the money was paid *before* the ceremony commenced: on either supposition, it may truly be said respecting them, “A deceived heart hath turned them aside.”

Christian Brethren! supposing only the one-half of the above ridiculous story to be true (the whole is believed by many here), what a humbling view it gives us of human nature! what need of the gospel and the influences of the Holy Spirit to turn these people from darkness to light, and from the power of satan unto God. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he send forth his light as brightness, and his salvation as a lamp that burneth."

*Surat, 9th November, 1839.*

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#### V.—*Missionary Conference—Itinerancy.*

Most of our readers are doubtless aware that the Missionaries residing in Calcutta are in the habit of meeting on the first Tuesday of each month, for the purposes of social prayer and of conference on some prescribed question relating to the work in which they are unitedly engaged. The meeting of last month was held at the house of the Rev. Mr. Meiklejohn of the Scotch Church. The subject of conference was "Itinerancy as a form of Missionary operation." So important is this subject in its bearings on the conduct of Missions, that we believe we shall render an acceptable service to many of our readers by presenting them with a concise statement of the views expressed by the members present, interspersing or appending such remarks of our own as it may occur to us to make.

The question was proposed by the Rev. Mr. Lacroix, the Missionary who, we believe, most of all now in this part of India, has had experience of this branch of labour. Remarks were made by all the members, and particularly by Messrs. Wenger, Morton, Campbell and Macdonald.

On almost all points the sentiments of the speakers completely harmonized; and on none more than in regard to the high place that ought to be assigned to itinerancy among the various departments of Missionary duty. Indeed on this point there can scarcely among Christians be two opinions. While the duty of the Church is to preach the gospel to EVERY CREATURE, and while, in proportion to the multitudes to whom the gospel has not yet been preached, the number of preachers is so small, it is clearly the duty of those who are in the field to endeavour that their services may be made available to the instruction of the greatest possible number. The Missionary must sow beside all waters. His work will not be done till every individual on earth, male and female, rich and poor, young and old, has heard the gospel of salvation through the blood of the Incarnate Son of God. Hence those to whom has been committed the high and holy office of preaching the

gospel of the grace of God must not circumscribe their exertions by any limits narrower than those of the inhabited world. "In the morning they must sow their seed, and in the evening they must not withhold their hands, for they know not whether shall prosper, either this or that, or whether they both shall be alike good." Since all Missionaries believe and know that it is the Spirit of God, "who worketh when and where and how he pleaseth," that can alone accomplish the work of a sinner's conversion to God, and since they know that their work consists merely in doing that by means of which the Spirit may do his part, it must at once appear manifest that the Missionary should see to it that as great a number as possible may be furnished with the knowledge of that truth by means of which the Spirit of the Lord works; as it is written, "Sanctify them by thy truth—thy word is truth."

If we knew that in the Lamb's book of life, this man's and that man's name is written, prudence—yea, mercy, might dictate that we should address ourselves only to those, and leave all the others to that fate which we cannot avert, and which our preaching only aggravates, by increasing their guilt, and placing before their eyes those blessings which are never to be theirs. But God has in great mercy and in great wisdom concealed from us his purposes in regard to individuals. He reserves to Himself the secret counsels of His will, but marks out as with a sunbeam the path of our duty. "Preach the word;" "Be instant in season and out of season;" "Preach the gospel to every creature." The first preachers of the gospel acted to the letter in accordance with these commands. Now we find them in Jerusalem, in the temple, and now in an apartment resorted to by strangers sojourning in the Jewish metropolis. Now we find them leaving the capital and travelling through cities and towns and villages—in places of public resort and in private dwellings, freely dispensing unto all who would receive it the gospel of that grace which had been freely bestowed upon themselves. In a few short years they traversed the principal countries of Asia and Europe. To the idly curious loiterers of the Grecian capital, to the humble women who resorted to the chapel by the river's side at Philippi, to the officers and courtiers of Cæsar's palace, and to the solitary Ethiopian traveller in the desert, we find them bearing the same precious message of grace and peace; "and as many as were ordained to eternal life believed." In journeyings were they often. Not contented with letting it be known that they were in such a place, and that they would willingly receive all who should choose to come to them, they carried their message to the homes of men, and urged it upon their



acceptance, entreating and exhorting all by the tender mercies of God not to receive the grace of God in vain.

And so there cannot be a doubt that means ought to be put in operation for making known to all men—villagers as well as citizens—that gospel which is a proclamation of goodwill to men—to men as such, independently of all providential distinctions that may subsist between them.

Of course we are not to be understood as meaning that the stations in the cities ought to be neglected or abandoned. Far from it. Cities have been in all times and in all countries the centres and the foci for the collection and the dispersion of good or of evil. That they are most frequently the centre of evil is universally admitted. That they may be, and have been, and are well fitted to be the centres from which good may be with most advantage disseminated will as little be questioned. Indeed we have proof that it was so in the early days of the Christian Church; and the very name “Pagans” as applied to heathens gives evidence that the cities of the empire had assumed a Christian aspect before the villages had abandoned the practice of idolatry. On this point all the members of the conference were agreed. But while the stations in the cities are to be most sedulously attended to, we have no right to neglect the millions who spend their days far from the bustle and vice of towns. Beside *all* waters we are to sow. To *every creature* we are to preach the gospel.

It might be an interesting question, but it would be a very difficult one, to inquire whether more good may be expected to be done by a frequent repetition of the truths of the gospel in ever varied forms in the ears of the *same* people, or by the proclamation of these truths once or twice or half a dozen times to a great number of different people; whether, since by feeble man both cannot be combined, the Missionary ought to seek more after *intensiveness* or *extensiveness* in his work. This, however, we take it, is a question we are not called upon to solve. The leadings of providence, and the peculiar gifts vouchsafed by the Divine Spirit, must regulate every individual in the direction of his efforts; and since both objects are evidently desirable, we cannot doubt that God has made provision in His church for the accomplishment of both. In all other departments of human exertion the division of labour is found to be profitable; and in this, the highest department, there is the strongest reason to believe that the principle should be adopted. While we hold it to be of great moment that some natives (as many as possible) should be furnished with all knowledge that Missionaries can communicate and they receive, that they may in due time become Masters and

Fathers in Israel, care ought to be taken that no individual throughout the land shall go down to the dead without hearing the wondrous story of the Saviour's love.

In India there are peculiar facilities for this mode of introducing the gospel. Whatever may be the *powers* of the Native mind, it seems undoubted, that the natives generally are *fond* of religious discussions. It was stated in the conference by Mr. Morton, and confirmed by other brethren, and indeed we believe is well known to all who are acquainted with the habits of the people, that arguments and discussions between pandits, regarding questions of religion and philosophy, generally form part of the entertainments when public occasions call multitudes of people together. Hence it quite coincides with their views and feelings that the missionaries should go and request to be heard, and set forth what they know to be truth, in opposition to the errors that have so long prevailed in this unhappy land. The physical structure of Bengal is not, we think, upon the whole unfavourable; although it must be admitted that the intense heat throughout one season, and the incessant rains during another are obstacles in the way. The absence of mountains, and the intersection of the whole country by rivers and creeks, probably do more than counter-balance these disadvantages\*. So far as we know, travelling is not cheaper or easier in any country in the world than in this, although in many it may be pleasanter. As to the obstacles just alluded to they are probably, during certain portions of the year, insurmountable. Mr. Lacroix stated that during one-half of the year,—from October to April—*itinerancy* is practicable; and he is of opinion that during these months, a large proportion—say a fifth, a fourth, or even a third part of the whole body of missionaries, ought in ordinary circumstances to be so employed. Perhaps, when we take into account the number who are absolutely required to superintend the work which must by no means be intermitted at the stations, even the lowest of these proportions is too high. But this must of course in every case be left to the Christian judgment of the parties.

As to those who ought to engage in this work, there seemed to be a universal agreement that all who are qualified by a thorough knowledge of the language and habits of the people,

\* We may here notice a suggestion made by Mr. Macdonald, which seemed to many of the members to be very valuable; that each Missionary body ought to possess at least one Bhauleah, which should be at all times at the command of the Missionaries. By this means, it was believed some expense and much trouble would be avoided, and the work of *itinerancy* materially facilitated.

and who are not providentially restrained, ought more or less to engage in this department of the work. That it requires such qualifications is obvious. Further, as in all branches of the work, so in a high measure in this, there is need of a harmonious blending of the apostolical qualities, the wisdom of the serpent, and the harmlessness of the dove. When the parties to be addressed are, in most cases, those who know literally and absolutely nothing of the subject on which they are to be spoken to, it is clear that such a familiarity with their language and modes of thinking, is required, and such an acquaintance with all their habits of life, as none of our missionaries can be supposed to possess, except those who have been long in the country. But as this familiarity is best attained in the course of itinerating, it were well that each of these veterans, in all cases where it is possible, should be accompanied by a younger man, who might be expected by the blessing of God at once to do much good and to gain much good. As to the good he would *do*, we have it all comprehended in the reason which without doubt was our Saviour's guide in sending out the primitive missionaries "by two and two"—a reason which has commended itself to all who have deliberately thought of the subject. As to the good that he would *gain*, it is equally obvious that it might be much. A man is not deemed fit to be entrusted with the sharpening of our knives or the mending of our shoes till he has been instructed in the "art, trade and mystery," by a competent master. And although preaching is far, far more than a mere art, yet in part it is an art, and the most difficult of all arts. It was suggested that it might be well, when it can be so arranged, that the individuals composing the several pairs thus going out should belong to different denominations: and it does seem that this might silence those objectors who reproach the missionaries with the unhappy dissensions that separate the several divisions of the Christian Church. In all cases there ought to be associated with the European Missionaries one or more native catechists. These would be on many accounts of the greatest service to the Missionaries. As our readers know how highly we estimate the services of well-qualified native agents, we need not dilate upon this point. A pious catechist, moreover, could not fail to derive spiritual profit from such a tour.

As to the extent of territory that ought to be embraced in a plan of itinerancy, it is not easy to speak very definitely. There are probably not nearly so many Missionaries in Bengal that their visits could be repeated with sufficient frequency were they to comprehend the whole country in their scheme. Yet by a well-defined plan, and by complete co-operation, it is



impossible to say how much might be done. While it is an awfully solemn thought, that so many thousands are living and dying without having once heard the name of the living God and Jesus Christ whom he hath sent, it is not to be forgotten that a frequent repetition of applications is in the highest degree desirable. And the example of the apostles points out to us how important they deemed it, that no good impressions should be lost for want of being promptly repeated and renewed. Hence it is that they often followed each other in their wanderings, and that they ever and anon returned by the same track, "confirming the souls of the disciples, and exhorting them to continue in the faith." This is just another form of the question as to extensiveness and intensiveness, to which we have already alluded, and which must be left to the decision of Christian wisdom for every particular case.

While co-operation is absolutely essential; and while in order to effective co-operation, a due attention to method is requisite; we conceive that an itinerant ought never to be so bound down to the previously arranged plan of his route, that he cannot, when providence seems clearly to dictate, make any deviation from it. He ought to be able to stay a day or a week longer in a place than before his arrival he had supposed would be advisable; to go thirty or forty miles out of the track he had intended to follow;—in a word, he should consider himself as completely at the disposal of God, and act from day to day according to the dictates of the wisdom given him in answer to his daily prayers. Thus did the apostles.

As to the particular duties of an Itinerant Missionary, they are in substance just the same with those of one who is stationary. To preach the gospel to all who will listen to him, to distribute tracts, books, and especially portions of the Scriptures, to visit and examine schools and colleges, to engage in temperate discussion with pandits and others, and in fact, to embrace every opportunity that presents itself of doing his Master's work, and to make opportunities if none should present themselves. In order to do this with effect, it is manifest that the itinerant has need of all his physical and mental energies; and thus it appears that in this part of India the system has never had a fair trial. With perhaps a solitary exception, it has never been engaged in as a matter of duty, but simply, as a work of second-rate importance, has been casually taken up by those who have been obliged to leave their stations in pursuit of health. In the case of the exception referred to, the late Rev. Mr. Chamberlain, the results were in every way most satisfactory. The importance of the work certainly justifies, as the difficulty of it as certainly requires, the devotion to it of the best energies of our best men.

It is thought desirable that an itinerating party be furnished with as many letters as can be procured to the principal men, native and European, of the district they are to pass through. Even if the individuals to whom the letters are addressed should not be particularly favorable to the cause of Christianity, they will generally account it both their duty and their honour to facilitate the operations of those who come to them with recommendations from their metropolitan friends. Thus "the earth helpeth the woman." And such may, in the persons of the Missionaries, entertain angels unawares, and salvation may come to those houses which have been opened merely for the exercise of common hospitality.

As no situation in life is attended with unmingled good, so there may be peculiar trials and temptations to be encountered by the Missionary who is perpetually removing from place to place. As for example, there is unquestionably some danger of his interests and sensibilities being somewhat blunted by their being called forth so perpetually by a rapid succession of objects, on none of which they can be allowed for any considerable time to rest. It will not now be questioned, since the natural results of the principles of the French illuminati are matter of history, that the man who loves his species most is the man that is most warmly attached to his kindred and friends; and we earnestly trust that the experiment will never again be tried of teaching a man to love the whole human race by first teaching him to love none of the individuals of that race. It ought not then to be concealed, that when a man is continually having his sympathies directed to different objects, it will be difficult for him to retain that lively interest in the well-being of every individual which is so necessary to a Missionary's success. But prayer and watchfulness will counteract this and every other danger, so that they ought not for a moment to deter any one from entering upon the work. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

And in the prayerful heart not only shall these evils be averted, but positive good shall be communicated. All his graces will be called into exercise, and will be strengthened by the exercise. "He who watereth shall be watered also himself." The itinerant will not fail also to gain more knowledge of the people with whom he has to deal—an exceedingly valuable kind of knowledge—than he who remains fixed in the same station. Heathenism is a Protean monster. Though in all cases essentially the same, it can assume a thousand different aspects. With these the itinerant will have the best opportunities of becoming acquainted. Divine truth also,

though one, is of so plastic a nature that it can accommodate itself to the opposition of all these various forms of error. Being thus required to view and to apply the truth in a multitude of aspects that else should never have been presented to him, the itinerant may be expected, other things being equal, to attain a more enlarged and at the same time a more minute comprehension of the gospel scheme with all its bearings, than he whose operations are confined within a narrower sphere.

We have therefore great pleasure in recommending this subject to the serious and prayerful consideration of our Missionary Brethren at the other stations, and of those residing in Calcutta, who were not present at the late conference, and, in general, to the attention of all who take an interest in the success of the cause of Christ. The plan is worth a trial, and properly speaking, it has never yet been tried in Bengal.—ED.

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#### VI.—*State and Prospects of the Jews.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The past history and present condition of the Hebrews have excited an interest and solicitude in the reading world which few other subjects have commanded.

The statesman, and the philosopher, infidel, and christian have perused the books of Moses and the prophets, and bestowed upon the examination of their contents much diligence and research. An accurate acquaintance with these writings is of importance to all classes of people; it must enlarge the views of the patriot, and fit him to discharge with more efficiency the high and responsible duties his country calls him to perform. He cannot fail to perceive that the principles of justice, purity and truth, on which the first constitution was based, have in all subsequent ages been the foundation of every wisely-framed and practically good government: and that, as legislation has breathed, and equitable law enforced, the great principles embodied in the decalogue, a rise or fall in the scale of national eminence has been the result. He will be able to trace the ruin of many ancient kingdoms with whose history he has made himself familiar, through a series of events which step by step conducted the nations to degradation and at last annihilated every vestige of their greatness and glory, to a departure from these primary and essential principles: and will find, that the downfall of nations has begun when they have commenced to erect a standard of morality, justice and truth, lower than that which is engraven on the pages of the book of God and on the consciences of enlightened men.

Individual solicitude for the public good, and willingness to forego the gratification of self-interest in order to advance it, love of country,



and courage employed in the preservation of its freedom and the increase of its glory, which no dangers could intimidate and no trials exhaust, were qualities that characterized ancient Greece in the most prosperous period of its history. Love of wealth, engendered by luxury and dissipation; eagerness to grasp gold, offered in the shape of bribes to betray the interests of the republic; degeneracy of morals among the populace, increased by the bad example of those in power; the loss of manly fortitude, (which exists probably in the bosoms of the virtuous only;) cowardice, from which arose jealousy the fruitful source of sedition and intestine wars;—these preceded the weakness, slavery, and ruin of that once powerful, free, and flourishing people.

Rapacity, which was the prevailing vice of the great, and licentiousness, that of the multitude; a general corruption of manners by debauchery, and the gratification of unnatural passions; poverty and weakness, produced by idleness and inactivity; neglect of literature and science, and the abandonment of agriculture and the mechanic arts entirely to slaves cruelly oppressed by their tyrannical masters;—these accelerated the fall of Rome, once the mistress of the known world.

One of the most melancholy instances of the sad effects of crime on the welfare of a people is to be found, however, in the history of later days,—in the dark pages of the annals of France. Not till impiety and profanation of all that was sacred and divine had deluged the land; not till destitution of honorable principles and feelings had distinguished all classes of the community, and each person suspected his neighbour of harbouring the same foul purposes that were ripening within his own bosom, did the reign of terror commence; or was a vast empire placed in the hands of Morat, Danton, and Robespierre, who ruled it by shedding the blood of its inhabitants which flowed from the guillotine in torrents. Thus ancient and modern history speak to mankind in language the meaning of which cannot be misunderstood, “that righteousness exalteth a nation, and that sin is the reproach and eventually the ruin of any people.” The painful vicissitudes which the Jews have in their recklessness of principles and morals experienced, strongly confirm the truth of this statement, and ought to carry conviction to every mind, especially to the minds of those who read the history of the past, to learn how they may promote more effectually the well-being of mankind.

The Hebrew scriptures—the most ancient records in the world—present to the mind of the philosopher the wonderful phenomena of creation, providence, and the deluge. He is furnished in the book of Genesis with a minute and detailed account of these astonishing events. Had not this book existed, some of the most important parts of astronomy, chronology, and history would have been clouded with the thickest darkness, covered with a vail which the study and labor of ages could not have removed. Destitute of correct data, all conclusions would have been founded on mere probabilities, which to a mind thirsting for accurate and definite information would have been unsatisfactory. Hence almost all ancient philosophers, astronomers, chronologists, and historians have taken much of their data from this book, and all the real discoveries of modern times

have confirmed the truth of its statements. The reality of the deluge is established by organic remains found imbedded in the strata of the earth, and attested likewise by almost all ancient writers; for example, Berossus the Chaldean, Hieronymus the Egyptian, Nicolaus of Damascus, Abydenus an Assyrian, and Plato the celebrated Grecian; while every person acquainted with the works of Ovid will no doubt be prepared to admit, that the interesting story which he tells of Deucalion's flood is in so many respects similar to the account of Noah's, as to establish in no ordinary degree the truth of the sacred narrative.

Traditions of the deluge have been found among the Egyptians, Chinese, Japanese, Hindus, Burmans, ancient Goths and Druids, Mexicans, Peruvians, Brazilians, North American Indians, Greenlanders, Otaheiteans, Sandwich Islanders, and in almost every country of the globe. Whether these nations at an early period possessed the simple and unadorned account of this wonderful event, which is given in the sacred writings, but which, being handed down age after age, has at last become corrupted in the course of transmission, it is not of material moment to inquire. For though these traditions do not agree in every particular with the scripture account, they all bear unequivocal testimony that such an event as the deluge has taken place, and thus give all the evidence of which they are capable to establish the truth and inspiration of the Bible. The Mosaic history thus spreads before the philosopher the mysteries of creation, of providence, and of nature; on which he may exercise all the energies of his capacious and gifted mind; from which he may enrich himself with treasures of wisdom, and still leave regions unexplored; so widely extended is the world of research into which he is conducted.

If the infidel lift up his feeble voice against the united testimony of all ages and nations which has been given in favour of the oracles of God, let that voice be hushed till he can furnish a more satisfactory account of the creation, progress, and destinies of the world, than that given in scripture. Let him hide himself in the bowels of the earth, examine all the fossilized deposits, which men, at least his equals in learning and elevation of understanding, have regarded as undoubted evidences of the flood; and when he has expended all his energies in this department of labor, let him arise from the depths and boldly announce the issue of his researches to the world. If he refuse to do this, if he be willing to sneer but unwilling to deal with facts, he must allow the Christian to say in the name of his Master, "Thou hatest the light, thou lovest darkness because thy deeds are evil."

To the believer in divine revelation, the history of the Hebrews affords abundant matter for serious thought and deep reflection. The calamities and miseries of the Jews, in extent, severity, and long continuance are unparalleled in the history of the world. Like so many Neros thirsting for blood, kings have published edicts against them of unexampled cruelty, and sent executioners to carry them into immediate effect. Seditious and infuriated multitudes have massacred thousands upon thousands, robbed them of their property, abused their persons, sported with their agonies, and walked over their carcases with the

same insensibility with which they have trodden on the stones in the streets.

Heathens, Mahomedans, and Christians, (so called) who could agree in nothing else, have cordially united in this work of persecution and blood : with hearts as hard as adamant, unmoved by the prayers, the tears, and piercing cries of the sufferers, have dragged the out-casts of Israel as so many oxen led to the slaughter, and with an infernal ingenuity brought into requisition every instrument of torture and death, to exterminate them from the face of the earth.

During the period when Jerusalem was surrounded by the Romans, famine more destructive than weapons of war preyed indiscriminately on the besieged inhabitants. Though the starving multitudes seized on every thing they could possibly procure to satisfy the cravings of nature, the most loathsome refuse, even the contents of the common sewers, thousands reduced to mere skeletons, wasted away with hunger, fell down dead in the streets. Many who left the gates of the city and fled from this dire calamity, were taken prisoners and put to the most agonizing of deaths : of these fugitives, daily five hundred were crucified without the walls, till every open place was filled with their suspended carcases, and no other room was left for the erection of additional crosses and for the committing of these wholesale murders. The houses and streets of the city were filled with the slain : those who fled to the temple for refuge, perished amid the burning cloisters of the sacred edifice, or were pierced to death by the swords of the enemy who broke in upon them ; eleven hundred thousand Jewish warriors fell during the siege ; ninety-seven thousand were taken prisoners, and of these, eleven thousand, owing either to evil design or shameful neglect, having been left destitute of food, died of hunger.

Throughout both the Roman and Persian dominions, they were grievously oppressed and persecuted : frequently multitudes of them were put to death ; under one Roman emperor five hundred thousand were slain in cold blood. In Africa their condition was equally calamitous ; the exercise of their religion was prohibited even in the caverns to which they had been compelled to retreat to escape the deadly ferocity of their foes : homeless wanderers throughout the world, and unfavoured with the least sympathy of the strangers among whom they were scattered, everywhere the vengeance of men was arrayed against them, and the swiftness of flight accelerated their steps only to some unforeseen catastrophe ; in the city of Alexandria, within the space of a few hours, fifty thousand were destroyed.

Under Mahommed and the caliphs his successors, the Jewish youths were bribed to abjure the religion of their fathers and to embrace the Musalman faith : in the event of becoming followers of the prophet, the property of the parents was confiscated and inherited by their apostate children. Heavy tribute, the greatest indignities and hardships, indeed every species of suffering the avarice and barbarity of their oppressors could dictate, was inflicted on the out-casts of Israel. Horrible to relate, on one occasion “ seven hundred Jews were dragged in chains to the market-place of the city of Medina : they descended alive into the grave, prepared at once for their execution and burial,



and the apostle beheld with an inflexible eye the slaughter of his helpless enemies."

They were barbarously used by Christians, if the term Christian can be applied to vile wretches who trampled in the dust every precept of the law and every doctrine of the gospel, who in solemn hypocrisy sung psalms and praised the Lord while marching on to shed the blood of the innocent. Such were the crusading hosts—they murdered not only Turks, but likewise many of the seed of Abraham.

In subsequent times the vast amount of their wealth, and their total inability, from having lost the knowledge of arms, to defend themselves, excited the avarice of Christians so called ; who, under the mask of piety, adopted every expedient to rifle their well-stored coffers. On one occasion, " ninety thousand Jews in Portugal were compelled to receive the sacrament of baptism ; the fortunes of the obstinate were confiscated, and their bodies tortured. The clergy of the Inquisition passed a decree, that those who had been baptized should be constrained, for the honor of the church, to persevere in the external practice of a religion which they disbelieved and detested." Throughout the whole of Europe they were treated with unrelenting cruelty. In Italy, at Trani and Naples ; also in Spain, at Toledo and Barcelona, throughout the provinces of Valentia, Navarre and Arragon ; likewise in France, in the provinces of Naine, Anjou, Touraine, Poitou, Guyenne and Languedoc, many perished ; and the condition of all the survivors was one of extreme hardship. In England, at Norwich, almost all of them were killed ; and at York fifteen hundred, who had taken refuge in the castle and were there attacked by their enemies, when death became the only alternative, " perished by a mutual slaughter ; each father was the murderer of his wife and of his children." In Germany, at Treves, Mentz, Spire, and Worms, thousands were plundered and slain in a general massacre ; at Frankfort, besides those who were put to death by the sword, one hundred and eighty having been consigned to the flames and treated with every indignity, were burnt to ashes ; at Ulm, the Jewish inhabitants were refused all quarter ; parents and children united in life by the dearest bonds, and undivided even in death, perished together in the same tremendous catastrophe ; not one son of Israel escaped to tell the woes of his brethren. Nor only in the dark middle ages, but also in times designated more enlightened, have the Jews experienced every kind of injustice and tyranny. All the European states declared them incapable, owing to their religious belief, to be members of any corporate body, or to fill any offices of trust ; and on the same ground deprived them of every civil right and immunity, which as men, whatever might have been their creed (so long as that creed did not urge them to disturb the civil constitution and peace of their country) they ought to have possessed. Because the wealth they accumulated by industry and the management of their finances was found exceedingly useful to relieve sovereigns and nobles in emergencies produced by extravagance and vice ; their existence it is true was tolerated, at least till such time as they came for the payment of their bonds, when not unfrequently for some pretended fault they were kindly handed over to the jailor, and compelled to disburse as large a sum for their liberation

as would perhaps clear the account of their royal and honorable debtors.

In every country, laws most inimical to their interests were enacted and rigidly enforced to the very letter, sometimes at the expense of both property and life. Such legislation was even attempted to be justified not on principles of worldly policy merely, but on those of the sacred volume. It was gravely argued to be the duty of Christian nations to withhold from the Hebrews the natural rights of men and citizens—to treat them with the respect, which is ever due to rectitude of principle and purity of morals, was considered to be frustrating the accomplishment of ancient prophecy, which foretold they would be a suffering people. As if a God infinitely just and holy could sanction deeds of wickedness, and commit the execution of his judgments to the special charge of men, most of whom despised his authority and made a mockery of all religion. As if those who meddled with secret things which belong exclusively to the Lord, and rashly touching the wheel of Providence helped forward the affliction of unhappy Israel, would not incur the sore displeasure of Him who is the declared and rightful Avenger of the oppressed.

If sincere affection properly manifested be the way from one human bosom to another, and no heart can be approached by persecution and vengeance without exciting feelings of hostility, possibly emotions of undying contempt, it is not marvellous that oppressive exactions and unjust imprisonments, wounds and slaughters unprovoked, should have failed to recommend the Christian faith to the unbiased consideration of the Jews. Persecution has exerted on their minds only the same influence it has exercised over the minds of other people, rendered them more attached to their own opinions and more hostile to those of their oppressors.

During the last half century their political rights and privileges have been in part, however, acknowledged. Many nations have now redressed their grievances, and as the principles of civil and religious freedom are better understood and more highly appreciated they will be treated in every quarter of the globe as men and citizens. This improvement in their political condition, is, no doubt, decreasing their prejudices, and disposing them to give christianity the consideration which its claims deserve. Let the religion of Jesus, which breathes peace on earth and good will toward men, be addressed to them in its own godlike spirit, and it may then cease to appear what the characters of its inconsistent disciples have hitherto represented it to be, and instead of exciting hatred in any meet with a welcome reception.

Their spiritual well-being, though neglected for ages, has now become an object of solicitude and interest to all denominations of christians; the divine blessing which has attended energetic and wisely directed labours to effect their conversion affords abundant encouragement both to societies and their agents to persevere in the enterprise they have undertaken, and to anticipate the gathering of the Hebrews into the church of Christ with the fulness of the Gentiles, as one of the greatest and most happy of foretold events.

That the Jews are to be converted to the christian faith and become as pre-eminent for their attachment to the Redeemer as they are now conspicuous for their hostility, is an opinion universally entertained : but with respect to matters of less moment relating to this subject good men are divided in their sentiments. Some conceive the Holy Land will be the scene of their conversion, that they will return thither, where besides the preaching of the Gospel and the divine teachings of the Spirit to make them wise to salvation, the Saviour himself will descend from heaven to convince them of the truth of his Messiahship ; make his appearance again in the flesh, and dwell among them as their Prince and King.

Some of those who believe the age of miracles closed with the ministry of the Apostles, and that consequently the spiritual interests of the Jews will be advanced just in the same way as those of other people, by the proclamation of divine truth accompanied with the influences of the Holy Spirit, are of opinion they will be converted in the respective countries into which they are scattered, and return afterwards to Palestine. Other persons conceive, the predictions which have reference to the Jews during the Gospel economy speak of a spiritual restoration only, and are silent about their emigration to the natural Canaan.

The difficulty of rightly interpreting the prophecies relative to these matters is certainly great. The fact that the best of men whose sole aim was the discovery of truth have arrived at conclusions widely different, shews the difficulty to be one of no common magnitude, and also the desirableness of every writer's approaching the examination of sentiments opposed to his own in a spirit of candour and charity.

Though however it be difficult to ascertain the mind of the Spirit in these predictions, to make the attempt cannot be a waste of study and time ; since the views which christians entertain of any portion of scripture, especially if it be a portion immediately bearing on the eternal interests of the church and the world, must influence their minds in forming and executing plans to promote the religious well-being of their fellow-men. They cannot therefore be too solicitous about the correctness of their views and the solidity of the reasons on which they are founded. It may therefore be of service to notice those portions of the sacred writings which are supposed to have reference to the subject under consideration.

The following are some of the numerous passages of scripture, thought to point to the restoration of the Jews to their own land.

Deut. xxx. 1—5.

Isa. xiv. 1, 2.

Jer. xvi. 14, 15.

Jer. xxxi. 4—12.

Jer. xxxii. 37—41.

Jer. xxxiii. 7—11.

Ezek. xi. 15—20.

Ezek. xxxiv. 11—15.

Ezek. xxxvi. 8—36.

Ezek. xxxix. 25—29\*.

Deut. xxx. 1—5. It is predicted in this interesting portion of the sacred writings, that when during the years of captivity and suffering

\* As it would occupy too much space in the pages of the *Observer* to insert all these passages, the reader is respectfully solicited to turn to his Bible and carefully peruse them.



the Hebrews would recal to mind the blessing and the curse which were set before them in their own land, and would return to the Lord really penitent, and obey with all their heart and soul the divine commands which they had so awfully disregarded: then Jehovah would gather them from the midst of the nations among which they were dispersed, and bring them again to Palestine, where he would greatly enrich them both with temporal and spiritual blessings. The happy condition of the Hebrews after their return from Babylon, and the high-toned piety for which they were distinguished, afford evidence both interesting and conclusive that the prophecy of Moses was then literally fulfilled, and cannot, as has been supposed, have reference to any subsequent period in the christian dispensation. It has already been accomplished, and consequently no arguments can we think legitimately be drawn from it to support the hypothesis of a second fulfilment—the return of the Jews to Palestine in these latter days\*.

Another prediction adduced to establish this hypothesis is contained in the fourteenth chapter of Isaiah. After having carefully perused the whole of this chapter with the preceding one between which there is an unbroken connexion, and the subsequent history of the Jews, and of the kingdom of Babylon, most persons will most probably be prepared to admit, that the events foretold in this portion of prophecy have transpired ages ago. The divine mercy and goodness so strikingly manifested to the children of Israel in their return from Babylon to their own land are distinctly mentioned in the book of Ezra, and may be regarded as the accomplishment of the gracious promise announced by the prophet Isaiah.

It has been argued that the prophecy in Jer. xvi. 14, 15, has reference to the restoration of the Jews to their own land during the christian dispensation, because it predicts that their return will be more illustrious and memorable than their deliverance from Egypt, and because such an illustrious event is supposed not to have already taken place. This view is supported by reasons which are seemingly indeed well founded, and are plausibly adapted to gain a ready admittance into the reader's mind, accustomed as he is to associate all that is morally and religiously great with the christian era: but a due consideration of the peculiarities that marked the return from Babylon, differing in many respects from those which distinguished the deliverance from Egypt, will be sufficient to explain the words of the prophet, without extending their reference to our own times.

The deliverance from Egypt was effected by divine power, against which there was arrayed every possible degree of hostility and defiance. By afflicting the Egyptians with pestilential diseases and heavy calamities which threatened to annihilate the whole nation, reluctant consent to let the Hebrews go was at last wrung from the hard-hearted monarch; but no sooner did he see them set out on their departure than he pursued them with the same infuriated rage, and was drowned while in the act of fighting against God. The effects of these visible manifestations of Omnipotence on the minds of the Israelites were not

\* We must beg leave to dissent from this hypothesis of our correspondent.—Ed.

such as might have been expected; scarcely had the waters rushed together and buried the Egyptian army, and thus rendered farther pursuit impossible, than they began to abuse Moses and sin against God: their transgressions had the most extensive range, and were accompanied with the greatest aggravation; indeed, almost every wickedness and vice which mankind are capable of practising, may be found in the catalogue of their crimes. Cut off by diseases, the sad effects of their immorality, and by the awful judgments of heaven with which they were visited for their idolatry and other heinous offences, most of those (all indeed but a few individuals) who came out of bondage died during the forty years sojourn in the wilderness; the fathers were gathered to the grave before their sons and daughters, an improved generation, inherited the blessings of the promised land.

The captivity in Babylon terminated in a manner somewhat different. Not driven by fear, but anxious to carry out purposes of justice and clemency deliberately formed in his own mind, after the conquest of Babylon, Cyrus made known throughout his dominions, that all Jews disposed to return to the land of their fathers would be furnished with every facility to expedite their journey and reinstate them in that country; and that those who chose to remain in the place, where they were then residing, would be favoured with all the rights and privileges of which they had been deprived during the reign of Nebuchadnezzar. "Cyrus King of Persia made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus King of Persia, the Lord of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem; and whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."

An earthly monarch forming, appreciating, and accomplishing as his own, the very purposes of rectitude and benevolence which engaged the mind of Him who is wonderful in counsel and excellent in working, was a manifestation of divine providence which those who witnessed must have contemplated with peculiar interest and pleasure: it verified in a striking manner the following words of prophecy: Thus saith Jehovah, the Redeemer that saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him.

This did not fail to excite the pious feelings of the Hebrews; they were sincerely grateful to their royal benefactor, adored and praised Him by whom kings reign and princes decree justice.

"In consequence of this proclamation, 42,360 of the captives of Judah, with 7537 attendants, and a multitude of camels, horses, and cattle, were soon assembled together; to whom the noble-minded monarch gave the vessels of the house of Jehovah, which Nebuchad-

nezzar had brought forth out of Jerusalem, and placed in the house of his gods; to which great treasures were added by the voluntary contributions of those of the captives who, from local connexions, or other motives, were to remain behind."

When they were re-established in their own land they listened with deep solicitude to the exhortations of Ezra, and proclaimed with one voice their holy resolve to follow the counsel of their distinguished countryman, to put away from them every evil, and to walk in the statutes and judgments of the Lord blamelessly. "Then all the congregation answered and said with a loud voice, As thou hast said so must we do." On the first day of Tisri, which is the first Hebrew month of the civil year, the seventh of the ecclesiastical and answers to September, all the children of Israel having left the respective cities in which they dwelt came up to Jerusalem, to do as it is written in the law of Moses the man of God. The altar which the Babylonians destroyed at the burning of the temple, they immediately rebuilt, on the site most probably on which it formerly stood, in the inner court of the temple, before the porch leading into the holy place.

Morning and evening they appeared before the Lord, presented the appointed burnt-offerings on the altar, and did as the duty of every day required.

Those who had riches contributed freely towards the erection of the temple a sum which in English money would be about seventy-five thousand five hundred pounds, and after the performance of the duties that had brought them together journeyed homewards with minds, no doubt, much improved by the engagedness of heart with which they had served the God of their fathers.

After the lapse of a year, of which a great portion had been occupied in purchasing and preparing materials for the sacred edifice, they again visited Jerusalem, and all, excepting the aged men who wept at the remembrance of former glory, witnessed the building commenced with feelings of gladness. To the sounds of the cymbals and trumpets, they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.

Such are the peculiarities of these two periods in Jewish history. Now let the hard-hearted Pharaoh be compared with the noble-minded Cyrus—the uproarious and insolent manner in which the people conducted themselves towards Moses with the respect and reverence they cherished for Ezra—the idolatry and wickedness that marked the forty years sojourn in the wilderness with the simple, unaffected, and high-toned piety which characterized the builders of the second temple; and then, whether the return of the Hebrews from Babylon was not more illustrious and memorable than their deliverance from Egypt, and does not satisfactorily explain the words of the prophet without any necessity for extending their reference to our own times, must be left to the impartial judgment of the reader.

The other part of these predictions, referring to the long-continued



and cruel oppressors of the Hebrew people, is now a fact recorded in the pages of authentic history.

Frederick, Rennell, Kinnier, and Rich, and almost all travellers that have visited the site of ancient Babylon declare, that the prophecies relating to it have been accomplished, not only in general, but in every particular. The golden city—the beauty of the Chaldee’s excellency—the Glory of Kingdoms—Babylon the Great is fallen. Its name and remnant are cut off. There the Arabian pitches not his tent; there the shepherds make not their folds; but the wild beasts of the field lie there, and their houses are full of doleful creatures. It is a possession for the bittern, and a dwelling-place for dragons—a wilderness, a dry land, and a desert—a burnt mountain—empty—wholly desolate—pools of water—heaps—and utterly destroyed—a land where no man dwelleth—every man that goeth by it is astonished. “There would be something extremely melancholy in the fate of Babylon, its desolation, its disappearance, its external annihilation, after so vigorous and long continued exertion to raise it to pre-eminence, did we not know that its pride was excessive, and its power was cruel. The fierceness of war was the delight of its kings. Nebuchadnezzar himself had been a warrior of no limited ambition; the Chaldeans were bitter, hasty, sanguinary, ferocious; and to read the accounts of their inhumanity prepares us for a reverse, which we await, but do not regret. It is not only because we are better acquainted with the miseries inflicted on Jerusalem and the sanctuary that we admit these feelings in respect to Babylon: there can be no doubt, but that other nations had equally suffered under her oppression: the people who are emphatically called to execute the vengeance determined against her, had certainly been galled under her yoke. Cyrus and Xerxes, who captured her city and destroyed her temple, were but the avengers of their country. Alexander considered himself in the same light.

“Idolatry took its rise in Babylon, was fostered and protected there, and from thence was diffused throughout, at least, the western world: the liberal arts, the recondite sciences, with every power of the human mind, were rendered subservient to systematic idolatry. Its doom, therefore, must correspond with its crimes. It is enough however for us that we know its punishment to be just; and that we are happily enabled to trace in its ruins the unequivocal and even the verbal accomplishment of those predictions which denounced its calamities—the monuments of its miseries long deserved, but not remitted though postponed.”

Jer. xxxiii. 7—11. In this prophecy it is predicted that both Judah and Israel should return out of captivity. That the Jews are again to dwell in the land of their fathers some persons think this passage clearly proves; they are of opinion that as far as it relates to the ten tribes at least, it certainly remains yet to be accomplished.

The ten tribes were taken captive into Assyria about a hundred years before the commencement of the Babylonish captivity; now it is exceedingly probable that Cyrus, who had conquered both the Chaldeans and Assyrians, extended his decree to all the Jews including the Israelites, and thus effected the deliverance of both Judah and Israel

at the same time. Among the sacrifices offered at the feast of the dedication of the temple, it is distinctly said there was presented "for a sin-offering for all Israel twelve he-goats, according to the number of the twelve tribes of Israel," from which it may be fairly inferred that some of all the ten tribes were present with Judah on that interesting occasion. Though many remained in Assyria after the royal proclamation, it was no doubt a matter of choice, as it was with those who continued to reside in the kingdom of Babylon after the departure of their brethren; at least, there is no evidence to prove the contrary: and the two countries being under the sway of the same illustrious monarch, disposed to act on principles of justice and benevolence towards all, renders it not only probable, but almost certain. Those who remained behind would consequently cease to be captives, and as this prophecy speaks concerning captives only, it could not with any propriety be longer addressed to them, its legitimate reference would be to those who embraced the opportunity to return which Divine providence afforded them, whether they were few or many.

The following are some of the passages of scripture supposed to allude to the union of Judah and Israel under the reign of one king.

Isa. xi. 10—13. Jer. xxiii. 3—8. Ezek. xxxvii. 15—28  
Jer. iii. 17, 18. Jer. xxxiii. 12—26. Hos. i. 10, 11.

Since the defection of the ten tribes from the house of David jealousies, animosities, and feuds had existed between the two kingdoms of Judah and Israel. The prophets foretold that these kingdoms, divided in affection, interests, and aims, would again cordially unite and live happily under the sway of the same government.

After the Assyrian and Babylonish captivities this union of the two kingdoms was effected; for all the captives who returned to the land of their fathers lived under the same constitution, were governed by the same laws, and had one prince who was of the house of David to rule over them; then Ephraim ceased envying Judah, and Judah ceased vexing Ephraim.

Another interesting event foretold in these prophecies is that the Hebrews would make an entire renunciation of idolatry, and for ever afterwards worship the only living and true God. Every one who has made himself familiar in the least degree with the history of this distinguished people remembers many instances of gross idolatry of which they were guilty. "Before the captivity, the Jews had no synagogues for public worship or public instruction, nor any places to resort to for either, unless the temple at Jerusalem, or the cities of the Levites, or to the prophets, when God was pleased to send such among them; owing to the want of these great ignorance prevailed among the people; God was little known among them, and his laws almost wholly forgotten: and, therefore, as occasions offered, they were easily drawn into all the superstitious and idolatrous usages of the neighbouring nations.

"After the captivity, synagogues being erected among them in every city, to which they constantly resorted for public worship, and where every week they had the law from the first, and immediately after the time of Antiochus's persecution, the prophets also read unto them, and

were, by sermons and exhortations delivered there, at least, every sabbath, instructed in their duty, and excited to the performance of it; this kept them in a thorough knowledge of God and his laws. And the threats which they found in the prophets against the breakers of them, after these also came to be read among them, deterred them from acts of transgression."

Though their minds have been distracted with anxiety and fear, their bodies tortured, their property confiscated and their lives placed in jeopardy, sometimes forfeited on account of their religion, yet from that memorable period through successive generations to the present day, neither sacred nor profane history has reproached them (as a people) with the sin of idolatry. They are now dispersed into every region of the globe, and have little or no intercourse with each other, yet from all lands they lift up the voice of thanksgiving and prayer to the same Lord, and Him only do they serve—the God of their fathers, of Abraham, of Isaac and of Jacob.

To this view of these prophecies it is objected, the Jews themselves believe they shall again dwell in the Holy Land, and a desire to return thither is among them almost universally cherished. Had the Hebrews been distinguished for rightly interpreting other portions of the sacred volume which have special allusion to themselves, much deference might be paid to their views and feelings on this subject, and every writer would do well to pause before he entertained an opinion different to theirs; but notorious as they have been, in every age, for misunderstanding the plainest prophecies; apprehending temporal blessings were promised, when the sacred writer spoke of spiritual bestowments only, and persisting in error with an obstinacy truly astonishing, during the space of eighteen hundred years, this objection is altogether futile.

It is thought by some persons that the return of the Jews to Palestine would be such a manifestation of the glory of God, such an illustration of the inspiration of prophecy and the truth of christianity, as would destroy the incredulity and convert the infidel portion of the world.

The advancement of the eternal interests of this class, this most pitiable of all classes of the human family, is an event every believer in divine revelation anticipates, and for which he daily prays; he may however think the means which will be employed to bring it about, will not be the emigration of this ancient people to Canaan, but means of a nature widely different. Other systems of religion borrow their success and greatness from earthly pomp and splendour, and in the midst of external glare blind the minds of men with a more than Egyptian darkness, a moral darkness that may be felt. The grandeur of the religion of the Nazarene consists in its perfect simplicity and entire spirituality, in his kingdom not being of this world. It has spread from the fishing coasts of Galilee over almost every part of the globe; disdaining foreign aid, it has advanced step by step by its own intrinsic merits, and subdued to its holy and enlightened sway men of every country, of every creed, and of every shade of morals.

It has convinced thousands of infidels of sin, of righteousness, and of a judgment to come, and given them joy and peace in believing, and thus



presented a most gratifying proof of its efficiency to convert the rest of their incredulous brethren, whether the Jews return to Palestine or not.

It numbers among its disciples not a few of the sons of Israel, whom it has enlightened and blessed, just in the same way as it has effected the salvation of other persons, by the simple proclamation of its truths, accompanied with the influences of the Holy Spirit. It does not promise to any nation, land or sect the enjoyment of exclusive privileges; the wall of partition which divided the Jews and Gentiles is thrown down, and the gospel is proclaimed, not as the religion for a people, but of a world.

It takes no cognizance of colour, tribe or rank, but views all that obey its commandments as one, without respect of persons. There is now neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.

In the event of being converted to the Christian faith, the qualifications of the Jews to act as Missionaries to the Infidel, Muhammedan, and Heathen world would be such as to render their return to Palestine, to say the least, exceedingly undesirable and likewise improbable.

“ Their number furnishes a sufficient cloud of witnesses to attest the truth of the Bible. Their dispersion has spread these witnesses through all parts of the globe. Their adherence to their religion, especially considering it as persecuted or contemned over the face of the whole earth, and their frequent apostacies when they lived under their own kings in the land of promise, and within sight of the temple, makes their testimony unquestionable.”

By their dispersion they have acquired a thorough knowledge of the manners, customs, and languages of almost the whole of the inhabitants of the world; were they settled in Judea these qualifications would be of little avail to themselves and of no service to the church; but employed in the respective countries where they now reside, these would enable them to preach the glad tidings of redemption to all nations, kindred, and tongues, and to become the most efficient agents in building up that spiritual kingdom which their fathers laboured to destroy. When the Jews thus stand forth as living witnesses, in every country, bearing the same unequivocal testimony, “ This is eternal life to know Thee the only true God and Jesus Christ whom thou hast sent,” it may surely be expected to infuse into the church additional zeal and energy, to bring into exercise a benign and overwhelming power to break the slumbers of a guilty and sleeping world, which will issue in the salvation of millions, and happily verify the words of the sacred writer, “ If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead\*?”

Having thus freely stated his present opinions upon a subject which has not often been discussed, simply with a view to excite in-

\* It is in a high degree worthy of attention that the gospel ceased in a great measure to spread, to have free course and to be glorified, just at the very time when the chief of its propagators ceased to be Jews.—These scribes instructed in the kingdom of heaven were possessed of double resources, and bringing out of their treasury things new and old, the gospel in their hands was mighty through God to the pulling down of strongholds.—ED.

quiry, the writer has no intention to enter into controversy by defending them, but cheerfully leaves them to the consideration of your readers.

He has throughout the paper endeavoured to express his own opinions with becoming deference to those who entertain different sentiments, and hopes he has avoided the possibility of hurting the feelings of any.

SCRUTATOR.

## VII.—*The Twenty-first Report of the Bengal Auxiliary Missionary Society.*

This document we have perused with that pleasure which we ever desire to feel when contemplating any channel of communication which reports progress in the Redeemer's kingdom. His name is as "ointment poured forth," and conveys a sweet savour to every thing with which it is combined. We cannot in such Reports expect novelty or variety from year to year; but it is a source of pleasure to find at times, that the work of Christ is not retrograding, if it is not much advancing;—that the siege is maintained, if the city is not taken. It is a mercy that the Lord Jesus continues his servants in the field of merciful operation—and it is a mercy that God has not entered into judgment with this obstinately impenitent land, and by providential convulsion driven his ambassadors away from the midst of it:—for this let us give thanks, amidst internal monotony and external deadness.

The Report before us comprehends the usual topics of Missionary operation. We find the various channels of Native and English preaching—of native and English education—of native and European agency, of male and female schools, in full play for the dissemination of the Gospel. It ought ever to be a subject of rejoicing to see so many agencies in grace, as in nature, blending together harmoniously for the glory of God and the good of man. The difficulty we have to contend with is, to give to each its due proportion, and no more or less: herein is spiritual wisdom needed.

We are glad to see that our Missionary brethren in the case before us, have mustered strongly in *native preaching*, and that seven of them have been enabled to maintain this primitive and apostolic mode of aggression on Satan's empire. May they be enabled to persevere:—and may they have the gift of language, as well as the grace of truth;—for, assuredly, much of the power of the latter depends on the perfection of the former.

*English Preaching* in its due proportion is most useful in maintaining a ministerial sympathy between the church of Christ here in her ordinary functions as a community, and in her extraordinary operations as a Missionary organ. It were neither wise nor good to suppress this—however proper to maintain a general limit of office.

The *Christian Institution*, with the *Theological class* as its vanguard, occupies now a prominent place in the Report of the B. A. M. Society; and we are glad to see that it is becoming more and more

effective. We trust the appeal for aid to support it will not be disregarded by those who would desire to see the young brought up in the "fear of the Lord."

There is a very interesting statistical document concerning the little church at Krishnapore, furnished by one of its co-pastors. It is a faithful report, and presents a miniature as to much of the work in this country. The following extract is valuable:—

"If it be inquired, what is the actual condition of these people? the answer will, it is to be feared, prove but little satisfactory either to those who put the question, or to the Missionary who deems actual personal conversion of the heart and mind, turned not only from darkness to light, but from the power of Satan unto God, the great aim and only adequate result of evangelical labour. In this point of view, it must with deep pain be confessed, both that the knowledge of the truth of the Gospel possessed by the majority of these people is very limited, and what is still more to be deplored, its saving and sanctifying impression on their souls in some cases doubtful, in most but small. On the other hand, we must take into account, the deep debasement of mind and conscience and moral condition from which these poor people have been drawn. That they should not at once shake off all the mire of superstition, emerge into a clear light, and pant after the Divine likeness with all the earnestness of soul evinced by a less apathetic people when enlightened by the truth, roused by the law, and drawn by the Gospel of the Redeemer, can scarcely be a matter of surprise to those who have a full acquaintance with the actual state of mental and moral, civil and physical, degradation in which we found them. Meanwhile the missionaries in charge have, from the first, been diligent in doing the work of evangelists in faith, affection and prayer—it is theirs to labour; success is from above. Divine service, including singing, prayer, reading of the Scriptures and preaching is regularly conducted on every Sabbath day. Besides which a Bible-class meets in the afternoon of that day, when those who can read, men and women, are carried regularly through a familiar exposition of some portion of holy Scripture, previously read by them verse and verse about. Questions are asked calculated to elicit their measure of knowledge, arrest attention, or excite spiritual affections—the whole concluding with prayer. Already has very essential improvement resulted from this exercise, which was begun only in the latter part of last year, since when the whole book of Genesis, with a considerable portion of the Psalms, has been gone over, it is trusted, not without a divine blessing. This plan seems to meet peculiar acceptance with the best disposed among the people, as indeed was naturally to be expected. The word of God is the lamp, alike, and the stimulus and the food of the soul—there can be but slow and small advance in knowledge or growth in grace, where it is not constantly read, studied and applied. I certainly attach the greatest importance to the persevering adoption of the plan of Bible-classes, as much more calculated to maintain attention than ordinary sermons, which are both presently forgotten and afford but small aid towards entering into the meaning, force and spirit of the Scriptures, in their *private* perusal. A school-master also gives daily instruction to the children of the Christians and to any others that choose to attend; while at night he teaches the adults who have not as yet learned to read—for, till a man can read the Divine word for himself, he can be but on a very unstable footing of spiritual safety and comfort; most of his unoccupied time will be unprofitably spent; and inducements will be many to lazy sauntering, idle gossip, sleep or other worse modes of spending what he has no mode of happily employing."



Chinsurah, Berhampore and Mirzapore present their quota of interesting matter, into which the limits of this brief notice prevent us from entering.

We are glad to see that some of the servants of Christ in those stations who have been long tried are not found wanting in faith. May they stand strong in their Master's grace, and though "faint let them pursue"—for the day of victory is at hand. "Faith is the substance of things hoped for, and the evidence of things not seen."

Altogether we commend the spirit of the Report as a plain and honest record of facts—and may the Lord God prosper all the operations of the Brethren whose names are written in it!

### VIII.—*Further Supplement to the Index of Bengálí Dictionaries and Grammars, &c.*

(Continued from the Calcutta Christian Observer for May 1839.)

No. 17. বঙ্গভাষাভিধান অর্থাৎ শব্দজ্ঞানের নিমিত্ত অকারাদি ক্ষকারাদি শব্দানুসারে বঙ্গদেশীয় কথা &c. by Rameshwar Tarkálankár. Calcutta, from the Gyánaratnákár (Native) Press, 1839.

This volume was published only in the month of Shrāban (including part of our July and August) of the present year. In typographical execution, the quality of the paper, binding, and appearance generally, it is but little above the standard of native bazar publications; yet in literal accuracy and freedom from typographical errors, it exhibits a very considerable degree of advance in the conduct of the Native Presses, partaking as they do, largely, of the *improvement* evidently going on, in a constantly accelerated ratio, among the whole native community. The number of Bengálí words collected in this Dictionary, and explained in the same language, is about 18,000, a considerably greater number than is to be found in any other Dictionary in which the explanation is in Bengálí only. It extends to 473 pages, printed in double columns, averaging 19 to 20 words to a column. The explanations are, on the whole, correct and pretty numerous: many words not in common use, some even which are as yet confined to Sanskrit, are to be found herein; under some, as সূর্য (the sun), ভাব existence, &c. very numerous synonyms are given, all extremely helpful to the student. To his predecessors in this line, the compiler is, of course, largely indebted, especially to his *immediate* predecessor Jagannáráyan, whose very useful work was noticed under No. 15. of this Index, in the *Christian Observer* for the month of February last. The non-employment of any system of punctuation or mark of separation between the continuous but distinct meanings of the same term, is a defect; and to Europeans at least will prove at first a hindrance to prompt and easy reference. An improvement in this, however, will no doubt follow in the train with many others, ere long. The work is to be had at No. 150, Ahiritollah, and in the shops in the Old China Bazar, for Co.'s Rs. 2. in native half-binding.

It merits a place in the library of every European student of the language, who is but inadequately furnished with helps in the way of

Dictionaries, &c. so long as he has no means of getting at a purely *native* explication of the words he meets with in his reading or has occasion to employ in composition or conversation. This will very often carry to the mind a much clearer impression of the shade of meaning than can be obtained from any English Dictionary. There is a certain idiomatic nicety of idea which is conveyable in no other way, as any scholar advanced beyond the condition of a mere tyro, must be well aware. It is highly gratifying to find well-instructed natives beginning to awake, on the one hand, from the lethargy of indifference in which they have hitherto been laid in all matters of literature not directly bearing upon the acquisition of gain; or shaking off, on the other, the absurd contempt, so long indulged, of the vernacular idioms, in a supreme superstitious preference of the so-supposed language of the gods, the refined Sanskrit, and which even yet marks the whole race of Pandits and others, whose attainments are still limited within the range of the native Shástras and Puráns. Europeans who, whether from a love of literature simply, or from a higher and holier desire to extend the knowledge of a pure faith among the millions of Hindustan, take an interest in the progress of education generally among the natives of this country, ought surely to be pleased with and liberally to encourage every attempt like the present to supply an admitted deficiency, and to aid the great cause of the advance of knowledge, of true religion, and of morals among them. A little patronage only is wanted to allure many others into the same curriculum of useful effort.

CINSURENSIS.

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The following movements have occurred since our last. The Rev. W. P. Lyon and Mrs. Lyon, Mrs. G. Pearce, and Mrs. Paterson and child have sailed for England on the *Owen Glendower*. We are happy to find, by a letter from the vessel when opposite Madras, that the health of Mrs. Lyons had greatly improved.—Rev. Dr. Somers, Mrs. Somers and child have arrived from Benares on their way to Europe.—The Rev. H. Fisher, junr. leaves Dinapore to officiate at the Presidency.—The Rev. Dr. Hæberlin and Mrs. H. have arrived in Calcutta.—Rev. J. Weitbrecht and Mrs. W. have gone to Benares. We regret that the health of Mrs. W. has required this movement.—The Rev. Messrs. Gogerly and Lacroix have proceeded on an extensive Missionary tour to the North-East of Calcutta.—The Rev. A. Stronach of Singapore will occupy the station formerly filled by the Rev. J. Davies at Pinaug.—The Rev. A. Gros has been obliged to leave Mauritius on account of ill health; we regret to learn that but little hope is entertained of Mr. G.'s recovery.—The German brethren connected with the Patna Mission, referred to in our last, have proceeded on their way.—Mr. Start has left Patna with a view to establish a Mission amongst the Nepalese.—Dr. Duff has, we believe, left England for this country ere this.—It affords us sincere pleasure to announce, that letters have been recently received from Rev. W. S. Mackay, which state that his health is much improved, and that he may be expected very soon in Calcutta.—We regret to announce the

death of Mrs. Caldwell, the wife of the Rev. J. Caldwell of the American Presbyterian Mission, Upper India.

The following appointments have received the approbation of the Governor General.—Rev. H. Pratt, to be Chaplain at Nusserabad; Rev. M. J. Jennings, at Kurnaul; and Rev. R. Eteson, at Cawnpore.

## 2.—ANNIVERSARIES AND EXAMINATIONS.

During the month some of the Religious Societies and many of the public Schools in Calcutta have held their anniversaries. The Bible Society and the Bethel Society appear from their reports to be in a healthy and prosperous condition. The Schools, both European and Native, Secular and Missionary, appear to be in a progressively improving state; but as it is our intention to enter more at length into these subjects, and give a more lengthened account if possible of these matters in our next, we forbear adding more at present than an expression of the gratification we have experienced in the present state of the different Missionary and Scholastic Institutions in our city. May they continue and increase, until the whole country shall be filled with the knowledge of Christ.

## 3.—THE REVIVALS IN SCOTLAND.

Our readers have doubtless been made acquainted with the cheering intelligence that a good work of revival in religion has taken place in Scotland, especially at Kilsyth. The accounts rendered by the public prints however, are so vague and burlesqued, that it would be impossible to gather the truth from them. From public and private information of an authentic nature we have reason to believe, that this revival is the work of God. That the work is at least in great part of God we have no doubt whatever; hundreds have received the truth in the love of it, and the spirit has spread far and wide. Our readers must not imagine that this is the work of a sermon or of a day's excitement; it would appear in this, as in most similar revivals, the preparation of the soil has been the work of years. The venerable Pastor states, that for 18 years he had been preparing his parish for the reception of an enlarged blessing by prayer-meetings, fast days, humiliations and visitations of the whole parish; it is in answer to the use of these truly legitimate means that God has poured out his Spirit from on high.—Would that we all, in a consciousness that we had been so preparing the seed, could look with any degree of hope for the like blessing in India.

## 4.—THE PILGRIM TAX AT GYAH

has been entirely abolished, the Government having granted a remuneration in perpetuity to the Raja to whom the territory pertains; the connexion of Government with the shrine at Juggernaut will, we *hope*, be very speedily abolished also. We sincerely rejoice in the triumph of truth in this important matter: we hope to treat of it more at length in an early number.

## 5.—MISCELLANEA.

The Opium question is still in an unsettled state, though the practice is still distressing; loss of reputation, individual and national, risk of property and loss of life appear to be the inevitable consequences of the plans pursued. The Government, strange to say, still continue their sales!!!—The poor Coolies in the West Indies have been and are still suffering very much from the treatment they have received:—an inquiry has been instituted, which has not reflected much either on the piety or humanity of the Cooly dealers. The Coolies at the Mauritius are mani-



festing, as we always foretold, symptoms of uneasiness and a wish to return. —Famine is again threatening many parts of India. —The Steam question is in statu quo, save the prospect of a *precursor* —Our arms seem still to be triumphant. Khelat has fallen after a desperate struggle, and other minor strifes in the West have terminated to our advantage, and at present there is every where the prospect of peace. May the Lord grant it in his own time.

#### 6.—ORATORIO—PROTEST.

The *Christian Observer* of passing events sees little in this sinful world, and least of all in such a country as this, on which he can look with pleasure. Few and far between are the occurrences which Heaven or the heavenly-minded upon earth can approve. Wickedness walks with unabashed countenance; God and the things of God are banished alike from the politics, the business and the amusements of men. Most of those who bear the Christian name are but negatively distinguished from those who bow themselves before the idols of the land. How seldom do we see a positive recognition of the authority of God, a decided part taken on the Lord's side, a testimony lifted up against those practices which give occasion to the Lord's enemies to speak reproachfully. The cultivators of science are looked upon with respect even by those who cannot fully appreciate their pursuits, and the amateur of the fine arts, when he waxes warm in the praise of his favourite study, is deemed to be possessed of a noble ardour, the sure proof of a superior mind. And all well. But why is it that while eager listeners pay reverence to the noble zeal of the devotees of science, literature or art, a proscription is laid among the circles of the polite upon that subject which alone can justify all the warmth and energy of feeling of which the powers of men are capable? Why is it that while he who leads our country's armies to successful war is eulogised as if he were more than mortal, and the strifes of the potsherds with the potsherds of the earth give rise to hourly discussions and speculations, the discomfiture of the powers of darkness by the Captain of our Salvation is an unheard-of thing? Why is it that while the attempt to expedite the communication with other lands is considered to entitle Him who exerts himself in it to the gratitude of the whole community, the name of him who opened the only way of communication between heaven and earth is dishonored and despised? Why is it that while theatres and balls and assemblies form the common topics of discourse, that theme, which engrossed the whole attention of the heavenly visitants on the sacred mount—the decease accomplished by Jesus at Jerusalem—is passed over as if it were unfit to engage the attention of cultivated minds? In a word, why is it that to far the greater part of our countrymen here, the world with its wars, its politics, its business, its pleasures, its vanities and its sins is all, while God and Christ are not in all their thoughts?

In such a state of things (and that such is the existing state of things is but too well known to all) the Christian hears with no ordinary pleasure a word spoken in favour of Jesus and his cause; even as the heart of the exiled wanderer thrills with joy when in a land of strangers the accents of his mother-tongue fall unexpectedly upon his ears. It is to him as waters in the desert, refreshing his soul.

Such a refreshment we have received from a circular that has been sent to us (as, we believe, to all our readers resident in Calcutta), containing a Protest against the desecration of the name of God by the recent performance in this city of Handel's Oratorio of the Messiah. It were vain to expose the profanity involved in the performance of music adapted to scriptural language for the purposes of entertainment or of gain. We can scarcely conceive a more literal trampling under foot of the blood of the covenant, a more direct treatment of that blood as a com-

mon and unhallowed thing. "Daughters of Jerusalem, weep for yourselves." Such were the words of the Messiah himself, in reference to that awful event for the accomplishment of which He assumed our nature. Yet this is the very event which in our days is made the subject of entertainment,—an entertainment in which those who profess to be the sons and daughters of the Jerusalem which is from above are by public advertisement invited to participate; and shall we not be glad that they have at least the courage to declare, in a manner as public as that in which the invitation was given, that they will not so dishonor Him by whose name they are called? Shall we not be glad that some amongst us have fidelity enough to warn those who like themselves profess to be the disciples of Jesus, not to countenance so gross a violation of the honor that is due to Him?

We thus view the Protest referred to as a valuable document, and as such transfer it to our pages, that it may be more certainly preserved than loose sheets of paper usually are.

*Calcutta, December 13, 1839.*

An intimation has appeared in the public prints, that it is intended to perform in the Town Hall of this city, on the 23rd instant, a "Selection from the Oratorio of the Messiah;" a piece which, as is well known, is designed by words and music to represent the grand work of human Redemption by our Lord and Saviour Jesus Christ; and which consists of some of the most solemn and affecting passages on this awful subject, that are to be found in the Holy Scripture.

As the performance of this Oratorio is not for a devotional end, but for the purpose of yielding entertainment, and thus securing gain; and as it therefore necessarily involves in it the profaning of God's most sacred name, the desecrating of His holy word, and the degradation of the Divine theme of Redemption, we, the undersigned, deem it our bounden duty to publish our solemn and united PROTEST against it; and earnestly and affectionately to entreat our fellow-Christians of every denomination in this place, to abstain from giving it their countenance and support.

In taking this step we are actuated solely by the deep conviction, that such a performance is offensive to Almighty God; and we are the rather impelled to make public this conviction, because we have reason to think that some may be led to attend it under the impression that it partakes of the nature of a religious service.

(Signed) JAMES CHARLES, D. D. *Senior Minister of St. Andrew's Church.*  
 R. B. BOSWELL, B. A. *Minister of St. James's Church.*  
 W. H. MEIKLEJOHN, *Junior Minister of St. Andrew's Church.*  
 R. B. BOYES, B. A. *Junior Chaplain, Old Church.*  
 A. GARSTIN, *Minister of St. Thomas's (Free School) Church.*  
 T. SANDYS, *Church Missionary.*  
 J. W. ALEXANDER.  
 R. MOLLOY.  
 G. ALEXANDER.  
 C. W. SMITH.  
 A. BEATTIE.  
 J. HAWKINS.  
 G. J. MORRIS.  
 J. LOWIS.  
 C. TUCKER.  
 F. MILLETT.  
 W. N. GARRETT.  
 A. GRANT.  
 J. M. VOS.  
 W. YATES, *Missionary Minister.*  
 T. BOAZ, *Pastor of Union Chapel.*  
 J. MACDONALD, *Missionary Minister.*  
 D. EWART, *Missionary Minister.*  
 T. SMITH, *Missionary Minister.*  
 G. GOGERLY, *Missionary Minister.*  
 W. MORTON, *Missionary Minister.*  
 A. F. LACROIX, *Missionary Minister.*  
 J. D. ELLIS, *Missionary Minister.*  
 J. WENGER, *Missionary Minister.*  
 W. H. PEARCE, *Missionary Minister.*  
 F. TUCKER, B. A. *Pastor of Circular Road Chapel.*  
 J. THOMAS, *Missionary Minister.*

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 2.—FEBRUARY, 1840.

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I.—*The Calcutta Native Press.*

(For the Calcutta Christian Observer.)

The influence of a public press upon any community of freemen is manifestly so great, either for good or ill, that the extension of that influence, its nature and peculiarities, must excite the deepest interest, and engage the earnest attention, of all the friends of civil liberty. The operation of the free Press in India, in as far as regards that portion of it which is conducted by Europeans in their own language, and for the benefit of their countrymen, has obtained the closest observation of all classes of the community; nor hitherto have the beneficial results been few or of small moment, while the once apprehensively anticipated evils have in no case been realized. Important, however, as is the influence of the Calcutta European Press on the interests of the Indo-European community and their descendants, it is in reference to the extension of that influence over the indigenous population of this vast country that its full value is to be estimated; nor this merely in relation to the open discussion of questions of law, revenue and governmental policy in general, or of commerce, trade and manufacture; or to the application of the test of public opinion, freely expressed, to the measures of the ruling power, to the administration of justice, to questions of internal police, to the various relations of government with the native states, and to an innumerable multitude of other matters vitally affecting the stability of the empire, the growth of national prosperity and the improvement of the resources of the country—all of which form subjects, the free, public discussion of which must inevitably exert a wondrous power to enlighten and ameliorate, to check and prevent abuses, favouritism and short-sighted policy, and in a variety of ways to promote the public weal. Besides these inestimable results, in which the advantageous operation of a free *English* Press is progressively developing itself, we estimate as of no less moment, in a large and prospective view of things, its concurrent efficacy in awakening the slumbering energies of the natives of the soil, by



producing in *their* minds a conception of public spirit, and creating a national sentiment; in educating them to feel and exercise their civil capabilities, indoctrinating them with just principles in the sciences of government and political economy, and imbuing them with right views of public morals and national character. Nor, writing as we do in the pages of a *Christian Observer*, can we overlook, were we so inclined, the silent but inappreciable, nay almost omnipotent power, so to speak, in this way exerted upon the indigenous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our father-land take so deep an interest,—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindustan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labours vastly accelerated by the yearly, almost daily, accumulating power of a free Press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labours of Christian missionaries. These are now too well known to be defamed; their disinterestedness, self-denial, and general philanthropy too well understood and too generally, nay universally admitted, (save by a not avowedly, perhaps, but not the less really atheistical clique,) to be longer brought into question. They are *known* and acknowledged to be the best, the firmest, the truest, and most persevering friends of India and of its swarming population of moral and immortal beings, our *fellow-creatures*. All this is now matter of established certainty, as to the European residents of our eastern capital, and their compatriots throughout the country. But it is not perhaps so generally known to *these*, that the same things are now becoming apparent to the natives of the soil likewise. To no inconsiderable extent, this revolution has been brought about through the *English Press*, which the wide dissemination of English education among the natives of Calcutta, and many other places, has brought to bear upon them in its most useful operation; but chiefly has it resulted from the creation of a free *native* press. The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta Native Press. The Samáchar Darpāṇ (সমীচারণ দর্পণ), or Mirror of Intelligence, which first issued from the Serampore Mission Press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengálí newspaper. The Samáchar Chandriká (সমীচারণ চন্দ্রিকা) or Moonlight of News, conducted by a well-known individual of influence among the so-called orthodox Hindus, was the first to try the experiment upon native resources.

Since then, especially since the Free Press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. Of these the tabular view annexed to these remarks will at once shew the number, spread and importance. This it has cost us no small labour and trouble to prepare; first, in obtaining, through the aid of an intelligent native friend, and from the best sources to which we could find access, the statistical information; and then in reading for ourselves many numbers of the papers we have characterized. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now when, at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all Government offices, and in general business.

These papers are printed mostly at Native Presses, conducted by Native Editors; and the greater number are issued weekly in small single or double folios, usually of three columns; a few, as the *Bhaskar* and *Gyánánweshaṇ*, in large folio. Most are in Bengáli only—a few in Bengáli and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent corruscations; or, as abortive embryos, have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterprize and diligence of their conductors.

The style of native composition prevailing in them is various—generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies—these are all in the native taste as it now is: the transition, however, to a purer has commenced; and a more correct style of composition is beginning to be cultivated, as a juster conception of the real beauties and true end of written language is better understood. Many are already exhibiting a nobler aim than to make a display of personal acquisition; nor will it be long ere the more educated taste and better informed judgment of the daily improving alumni of the various schools and colleges appear, in an abandonment of affectation and purposed obscurity for simplicity and perspicuity of diction: at the same time, no doubt, the scurrilities which now too often discredit the native papers, will give place to a candid and honest discussion of questions, both in politics and religion, on their own merits alone. Too frequently, indeed, have we had occasion to lament seeing the native papers stuffed with miserable verse, or equally wretched prose, vituperation and misrepresentation of Christianity, its teachers and their converts.

The best of them by many degrees, at present, is the *Bhaskar* or *Sun*; it is published weekly, in two folio sheets. The leading article is

an ethical maxim or definition ; illustrated, after the oriental manner, by a tale, usually fictitious and not *always* in keeping with the sobriety of the subject. The strictly ethical portion, however, is always good, often excellent. The style of the *Bhúskar* is immeasurably superior to that of any of the whole tribe besides ; and, though not free from defects, exhibits on the whole, the finest specimens of Bengáli composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanskrit diction, on the other. The Editor is a Bráhmaṇ of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen ; unsparing in his use of a well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots ; of which several fair specimens have lately appeared, in an English dress, in the pages of the *Calcutta Christian Advocate*. He is candid, too, disinterested and energetic. We have a personal acquaintance with him, and can vouch for the correctness of our remarks. We recommend his paper to all who either desire to have a guide to the purest style of native composition, or to obtain much really valuable information regarding the state of public opinion and the advance of general improvement among our native fellow-subjects.

The *Rasaráj*, published at the same Press, is largely occupied with original metrical compositions : its prose style is much on a par with the preceding.

The *Sambád Púrnachandroday* is conducted by a very intelligent young Bábu employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence ; its style, however, is too much *laboured* and ambitious ; is consequently sometimes both affected and obscure, as well as occasionally loose and incorrect. The earlier numbers abound in specimens of various versification, and in what is still more valuable, contain many good moral apothegms and definitions. Some of its latest articles are very valuable as proofs of a growing zeal, and augur well for its increasing usefulness.

We have had much intercourse with the editor. Although a thorough Hindu, and frequently admitting vituperative verses, &c. directed against the Missionaries into his paper, we have experienced much candour and obligingness personally at his hands.

The *Gyánánwēghar* is next in merit ; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengáli Papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and Native management. The contributions from without are in various styles of native composition ; but its Editorials are not always written in the purest and most idiomatical Bengáli ; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is *truly* "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampúrṇa Chan-*



*drod*ay,) lately projected a daily paper in the same language, a specimen number of which is now before us. It is intituled, somewhat more modestly than the preceding,—probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts,—“the Dawn of Intelligence,” (*Sambád Arunoday*.)

The *Arunoday* is intended to be a daily paper. We venture to repeat below, respecting it, and indeed of the native press generally, what we have elsewhere remarked before; because our observations, though specially referring to that one paper, are strictly applicable to the whole class, the *Bhaskar* even not entirely excepted.

It is to be published at the same press as the *Sambád Púrnachandrod*ay, and delivered daily, at the cost of one rupee per mensem, or eight rupees per annum, if paid in advance. The price is so small as clearly to admit of no expectation of pecuniary advantage to the speculators, unless through a very extended circulation; the only chance of which is in a careful catering to the wants and tastes of the *Bábus*, with as small a demand as possible upon their purses, as *we* should say, or in native parlance, their zones; which are usually but hard to loosen for disbursements, however insignificant, even when a full equivalent is obtained. The “*quid pro quo*” principle is one, indeed, which they well understand; but it is not always that the *quid* is recoverable even when the *quo* has been given.

The character of the poetry in some of the native hebdomadals, is indifferent; not having always even the merit of some other ephemeral verse, of possessing at least some point and wit: while it is not seldom, as we have already said, discreditable to them and to their supporters, consisting, as it too often does, of scurrilous doggrel directed against Christian Missionaries and their procedure, and what is of far more serious moment, against our holy and divine Saviour or his benevolent system of faith and piety. The proper antidote to this is just “to let it alone,” and to abound the more in patience, zeal and disinterested effort to disperse the light of truth through the surrounding darkness. We augur well to the cause of Christianity, when its grand enemy, beginning to fear for his usurped dominion of God’s rightful sovereignty over the minds and hearts and services of his moral creatures, stirs up his human slaves to fight for his tottering power. For tottering it *is*, to its very base, and ere long will fall, “nor leave, we trust, one wreck behind!”

It has long been our intention to take a succinct review of the native newspaper press. The pressure of more important duties alone has compelled us to postpone fulfilment. We have now, however, set ourselves to give effect to the design, and shall ground our general concluding remarks on a special notice of the before-named but newly projected journal.

This, as many of its compeers, is to be a half sheet of small folio, in quadripartite columns, furnishing a daily supply of four pages of multifarious matter. In a lengthy editorial, the projector exhibits his bill of fare, and the mode in which he proposes to excite the appetites of his expected *bonvivans*.

The press, and in particular the Newspaper press, he deems a most

important agent in the production and advancement, nay to lie at the root, of all national felicity ; and from the root which it *has* taken in India, “ the germ,” he thinks, “ of national prosperity has already shot forth !” Candidly enough, he attributes its introduction to European intelligence, benevolence and activity ; and rightly : for the first Newspaper in the Bengáli language was, as above observed, the “ *Samáchár Darpañ*,” or “ *Mirror of News*,” which still issues from the Serampore Press, and was the first to excite a taste for reading in the indolent and illiterate Bábus of the capital and its vicinity ; with such success, too, that not fewer than some twenty or more competitors for their patronage have since appeared, many of them yet in vigorous existence. A weekly paper he considers inadequate *now* to secure the full advantage derivable from these sources ; whether in regard to the supply of information required upon all matters of commerce and general business, constantly extending, or to the wide spread of literature among the native population. Undertaking, therefore, to increase the supply, he writes, as if appealing to the kindlier feelings of his *hoped-for* supporters—“ our heart expanding to furnish our countrymen with all useful intelligence bearing upon either worldly or intellectual advancement, and prompt to respond to the call of their necessities, is as yet, however, afloat on a shoreless sea of desire ; should the universal ruler but send the angel of pity,” (to find an entrance, it should seem, into the hearts and act upon the well-known sluggishness of the Calcutta Bábus, the niggard patrons, even for their own advancement or pleasure, of enterprises involving pecuniary outlay, and so) “ to lift up the life of our hope above this sea of desire,” (to save it from drowning, of course,)—“ then shall we not become (by our impotent struggles) an object of ridicule to the prudent and intelligent, but have our best expectations fully realized.”

The wily projector, (knowing well the taste to which he must cater, and the calibre to which he must adapt his argumentation,) then gives, by way of a sop to Cerberus, a running notice, as we should say, of the policy adopted by the Anglo-Indian Government of the country, in relation to the exclusion of the natives of the soil from places of high trust or large (direct) emolument. While he admits that “ no other nation of men has ever exercised such moderation and justice in the government of a conquered country as the English,” he yet asserts, 1st, “ That it is a fact in history, that no country has ever been altogether well and happily governed by its conquerors, and that it is impossible indeed it should be.” 2ndly, That it has been with a view to enrich their own servants, though at the cost to the governed of wealth, prosperity and improvement, that the English Government have so rigidly excluded from all offices of emolument and responsibility the natives of the soil. 3rdly, That during the whole period of British rule, the practice of all Government servants, Judges and Collectors, Civil and Military, &c. alike, has been to make the acquisition of a fortune, with which to return to their father-land as soon as possible, their grand aim ; that hence has India, through its vast extent, suffered a perpetual drain, to the enrichment of a small island in the west of Europe ; and those resources of the country only been sought out and applied, which have tended directly to augment the revenue ; while internal improve-

ment has been ever a secondary object if at all attended to. Such is the general strain of remark ; the particular grievance, however, and that whose mention is calculated on to propitiate the desired native patronage, is the non-employment of the natives in high judicial, revenue, magisterial, and even legislative functions. It is a marvel he did not add the military service to the civil, and lament, too, over the want of a becoming field for the exhibition of Bábu prowess, by the exclusion of the heroic sons of the soil “ from the blood-red battle plain !” But why, he asks, should they be confined to those *inferior* employments which furnish merely the means of subsistence, while they possess powers which might be brought into effective and advantageous play at the Council Board, in the Law Commission, on the Judicial and Magisterial Benches ? nay, warmed by his subject (and his hopes ?) he takes a yet more soaring flight, and “ dares to assert, that if the respectable natives *were* in power through the country, the condition of its population would, without a shadow of doubt, be superior to what it is !!!” He will not, indeed, absolutely undertake to decide whether the English have *resolved* or not to keep “ the respectable natives of the country from reaching greater affluence or higher power ;” but he conceives that Government takes far too great praise to itself for having thrown up some of the inferior judicial and revenue offices to native assistants ; and trusts they will, in process of time, widen to them the range of admission to office still further.

Apprehending, however, (with great reason, it should seem,) that the tenor of these remarks might lead to the conclusion that he wishes for the passing away of the British dominion in India into the hands of the sons of the soil,—an event which he professes unambiguously and most sincerely to deprecate, on the ground that no other people equals the English in political and governmental policy and intelligence—he avers that all he desires, is only to see natives every where associated with them in all the offices of administration ! He is aware, it seems, that the strong, and in our opinion impregnable, ground of objection to yet throwing open the doors of office generally to native competition, is the fact of their incompetent education and defect of patriotic and moral principle. This fact he does not attempt to disprove by argument—he could not, and therefore dared not ;—it is too glaringly notorious to admit of being so set aside ; witness the numerous instances of peculation, corruption, and oppression, practised in those lower offices of munsiff, &c. ; and the many consequent deprivations that have taken place. Yet he boldly, it must be owned, asserts—writing, however, for natives in the native language—that even this fact is, on his ipse dixit, to be held for nought ; that it is a clear *mistake* ; and that there is a quantum sufficit of intelligence, knowledge, literature, acquirement, patriotism and moral honesty existing among the respectable natives, to qualify them for an able and judicious, impartial and honorable, and every way advantageous, administration of every department of government throughout the whole country !!! whereas, the consequence of their exclusion is, every where, the unchecked operation of a partiality, in European functionaries, highly injurious to the sons of the soil !

All this may be very well for a Newspaper Proprietor and Editor, who merely seeks to extend his credit and circulation among his money-



loving and ignorant countrymen ; but to do them or the country at large real service, demands a very different line of policy indeed ; one which would fulfil the promise of the projector of this “ Dawn of Intelligence,” to seek “ their *real* good by telling them as well of their faults as of their merits.”

We counsel him, then, to urge upon them the practice of domestic education ; the establishment and support of village and other schools on an extended scale ; the employment of the zeal and active patriotism for which he so generously gives them credit, in drawing out the many almost untouched resources of the country ; the expenditure of their numerous overgrown capitals, in the building of bridges, the formation of roads and canals, the better cultivation of their many immense estates ; the improvement of the physical condition of their miserable ryots, by encouraging them to build better huts, to wear better clothing, to eat better food, and by setting them examples of cleanliness, industry and orderliness ; instead of lavishing princely sums on impudent buffoons and licentious dancing girls ; on indecent nauteshes, silly marriage ceremonials, and worse than useless shráddhas ; or in feeding lazy brahmins, wandering vagabonds, and itinerant beggars, while grinding the honest labourers on the soil, at the loom and in the shop, or vainly displaying a puerile and gaudy pomp of tinsel dress, elephant trappings and idle retainers ; instead of doing, in short, nothing really honorable to themselves or beneficial to the country, while abusing their foreign masters, (to whom alone, with all their faults, and *we* should be the last to cloak, the first to expose and reprove, these) they owe all the happiness they possess, a happiness never in any former period of authentic Indian history the portion of its inhabitants—full protection to life, person and property ; with a liberty, moreover, to speak almost as they list, and even to abuse to their heart’s content those who are at once, under Providence, their conquerors, their masters and their benefactors.

Over and above the editorials, the specimen of the paper before us exhibits the usual variety of police and A’dálat reports, accounts from the various courts and residencies, new enactments, public appointments, rumours, accidents, state of the weather, prospects of indigo, rice and other harvests, domestic occurrences, &c.

We sincerely wish the enterprizing projector all fair success ; and although we have spoken freely of his editorial, we not the less sincerely desire to draw large and favourable notice to his design ; and we hope, that both he and his compeers may ultimately have full reason to be convinced that the only sure as well as just expedient for gaining an extensive circulation, is an unremitting exertion to supply really useful intelligence, and to meet the growing necessity for information on all possible subjects ; while his and their solemn duty is to study, by every effort, to improve the sentiments, correct the mistaken opinions, enlighten the ignorance, excite the indolence, direct the energies and improve the morals of their readers. In so labouring they will have sources of pure satisfaction within themselves, obtain the rich meed of approbation from all whose approbation is either desirable or creditable, prove public benefactors, and subserve the wondrous and gracious designs of an over-ruling Providence for good, civil, moral and religious, to the natives of India.

The *Prabhákar* must be noticed as one of the better issues from the Native Press. Its earlier numbers contain much well-managed and biting satire, while its very later ones give to the public, the moral essays or addresses delivered in the Tattwabodhiní Sabhá, a private society of *immaterialists*, arisen out of the Brahma Sabhá. These are beautifully written; they are the better moralizings of a select few of the followers of Rám Mohan Ráy, who disclaim idolatry and profess a species of *Theophilanthropism*, which indeed is the *ne-plus-ultra* of the purest Hindu Philosophy—not unamiable, but *powerless*.

The tables below exhibit the *statistics* of the whole Native Press. We have necessarily depended for much of the details on the information of others, yet trust they will be found substantially correct and not a little interesting. Europeans generally are not at all aware of the extent and daily increasing power of the Native Press.

The prices of these papers are moderate; by far the cheapest, estimated by the large quantity of its letter-press and the usefulness of its contents together, is the Púrnachandroday; it has also the most extensive circulation. Latterly, too, it is much improved and deserves all encouragement. Indeed these productions require only notice and encouragement to be rendered most powerfully influential for extensive benefit to Native Society, whilst if not diligently and prudently watched over, they will as necessarily prove most mischievous. The real friends of India will do well to pay more attention to them.

CINSURENSIS.

Table I. List of defunct papers.

Nos.	Names.	Editors.
<i>Weekly.</i>		
1	Sambád Caumudi, .....	Late Rájah Rámmohan Ráy.
2	do. Timiranáshak, .....	Bábu Krishnamohan Dás.
3	do. Sudhákar, .....	do. Premchánd Ráy.
4	do. Ratnákar, ....	do. Brajamohan Singha.
5	do. Ratnábalí, ..	do. Jagannáth Mallik.
6	do. Sásasangraha, .....	do. Benímádhaba De.
7	Anubádiká, .....	do. Prasannakumár Thákur.
8	Saméchár Sabhá Rájendra, .....	Maulaví Alimallah.
9	Sambád Sudhásindhu, .....	Bábu Kálíshankar Datta.
10	do. Gunákar, .....	do. Girishchandra Bhos.
11	do. Mrityunjayí, .....	do. Párbati Charan Dás*.
12	Dibákar, .....	do. Gangánáráyan Bhos.
<i>Monthly.</i>		
13	Bigyán Swábodhí, .....	Messrs. M. W. Woollaston, and Gangácharan Sen.
14	Gyánoday, .....	Bábu Rám Chandra Mitra.
15	Gyánasindhu Taranga, .....	do. Rasik Krishna Mallik.
16	Animal Biography, .....	do. Rám Chandra Mitra.

\* Nearly all verse; but not over good composition.

Table II. Descriptive List of Native Newspapers.

Name.	Editor.	Place.	Date of commencement.	Days of issue.	Language.	Circulation.		Paper.	Price.		How supported.	General character.	Remarks.
						Town.	Dák.		monthly.	Co.'s Rs.			
1 SamácharDarpan or Mirror.	J. C. Marshman, Esq.	Serámpore.	Yrs. 1819	Saturday.	English & Bengáli.	350	160	Serampore Demy.	1 0 0	By Subscribers & Sheriff's Advts.	Record of News and Mafasil doings.	Gives much mercantile information; style only tolerable, deficient in idiom.	
2 Do. Chandriká, or Moonlight.	Bábu Bhabáničharan Bá-neerjya.	Kalutálá.	1822	Monday & Thursday.	Bengáli.	86	6	Do. Quarto.	1 0 0	By the Dharma Sabhá.	Orthodox, i. e. advocates the grossest Hinduism.	Pretty tolerable in style; supports Hinduism as it is: dark and dull.	
3 Gvânánweshan, or Inquirer.	Rámchandra Mitra.	Báhir Shimuliyá.	1831	Wednesday.	English & Bengáli.	45	4	Do. Royal.	1 0 0	By the Hindu Collegeans.	Liberal, i. e. deistical.	Respectable both in English and Bengáli.	
4 Sambád Párnachandrodáy, or Full Moon.	Uday Chandra Adhya.	Amrá-tálá.	1835	Tuesday.	Bengáli.	778	55	Do. Quarto.	0 4 0	By Subscribers & Commissariat Advertisements.	Deistical & anti-Christian; record of opinions & general news.	Cheap; aims at too high a style; but abounds in information; and exposes abuses, vice, &c.	
5 Do. Prabhákar*, or the Sun.	Ishwarchandra Gupta.	Jorásánko.	1836	Daily, Sunday exc.	Do.	124	7	Country or Ben. 4to.	1 0 0	By the Thákúrfamily and Sheriff's Advts.	Illiberal and anti-Christian.	Affects a difficult style; but generally good; satirical, and moral.	
5 Do. Saudáminí, or Lightning.	Káláchánd Datta & friends.	Shámbar.	1838	Wednesday.	English & Bengáli.	78	2	Serampore Demy.	0 8 0	By the Hindu Benevolent Instn.	Indifferent as to orthodoxy.	Poor; the original matter in wretched English and worse Bengáli; gives little more than extracts from other native papers.	
7 Sambád Bháskar, or the Sun.	Shrináth Ráy.	Shimuliyá.	1839	Tuesday.	Bengáli.	70	15	Do.	1 0 0	By Subscribers & the Deb families.	Liberal, deistical in faith, containing moral tales, politics, record of opinions and general news.	Generally intelligent, useful, moral, and exceedingly well written; superior to all the rest.	
8 Banga Dút*, or Bengal Herald.	Rájínárayan Sen	Do.	Do.	Sunday.	Do.	50	0	Do.	0 8 0	By Subs. & Báb. Bhojánáth Sen.	Indifferent in matters of faith.	Not the best in point of style.	
Sambád Rasaráj, or Sentimental.	Kálíkánta Gánguli.	Do.	Do.	Friday.	Do.	150	0	Country Quarto.	0 4 0	By certain native Youths.	Illiberal and anti-Christian.	Indulges in poetry chiefly; well written, in a good style.	
Sambád Arunoday, or the Dawn.	Jagannárayan Mukerjya and friends.	Amrá-tálá.	Do.	Daily.	Do.	500	70	Serampore Royal 4to	1 0 0	Unknown.	Liberal in religion and politics.	Indifferent.	

\* These papers have revived after a period of abeyance.

† A specimen only of this paper has been published.



II.—*Remarks on the Nature of Muhammadanism.*

Though a good deal has been written on Muhammadanism, the Qurán and some other of their religious books have been translated, their historical and philosophical works have been studied, and their poetical and moral writings have been read by many of the European orientalists, and translations or extracts of them have been published, and a great deal of information about Muhammadanism has been gained by these labours; notwithstanding all this, the knowledge gathered from them is still partial and imperfect. The Muhammadan poets, their writers on morals, their philosophers, and even the Qurán, bad as many things are in them, do not yet give a correct idea nor a full representation of the nature of the doctrines of Muhammadanism. They present the fair side of this system of falsehood, and hide under the dress of fine language and the cover of truths borrowed from a foreign source, the mire of error and superstition, which is found uncovered in their traditions and theological writings. To acquire therefore a more perfect notion of Muhammadanism an acquaintance with these is necessary; but little has as yet been said or published of the traditions, which form such an important part of the Muhammadan religion that they may well be called the basis of it. Their doctrines, as well as all their religious rites and ceremonies, are fixed and regulated according to the received traditions. On them even the meaning of the Qurán is dependant, for the Qurán can only be explained and its meaning understood as it is rendered or hinted at by their traditions. Of these traditions the Shiás, to whom the Persians and many of the Muhammadans in India belong, have many more than the Sunnis, who consist of the Turks, Arabs and other Muhammadan nations\*. And as these traditions are neither collected into one book, nor all approved

\* The principal difference between Sunnis and Shiás consists in this circumstance, that the latter say that Ali alone and his descendants were the lawful successors of Muhammad. They therefore reject the three first Khalifs, Abubaker, Omar and Othman, received by the Sunnis. This dispute has from the early period of Muhammadanism created a deep hatred between the two parties, and often occasioned great bloodshed between the Persians and the Turks. In doctrine it created no material difference, as both receive the Qurán. But the Shiás, believing in twelve Imams or Khalifs descendants of Ali, regard their sayings, or traditions from them, as binding as those from Muhammad, which latter alone are received by the Sunnis: they have therefore a much greater number of traditions. The Persians are however in doctrine not as great fatalists as the Sunnis, though in practice the difference is very slight. In religious ceremonies, as in the manner of performing their prayers and ablutions, &c. they differ in some respects from the Sunnis.

of by the whole of their renowned theological writers, they form a constant source of dispute as well between the two great parties of Muhammadans the Sunnis and Shíás, as between individual members of each sect. In many cases the traditions contradict one another and even the Qurán, so that what the one proves on the authority of a generally received tradition the other disproves by the same means. There is very little doubt that many of the traditions are not derived from Muhammad, but have been invented since his time, and mixed up with those actually handed down from him. The uncertainty in respect to their traditions is so great, that they themselves confess, that in many cases it is impossible to decide whether a tradition be authentic or not. There is in the Káfi, a work of great authority among the Persians, in the chapter on the varieties of the traditions, a passage to the following effect: "Ali Ibn Ibráhím Ibn Háshim has said, that he once said to Ali, I have heard from Soliman and others explanations of the Qurán and the traditions as coming from the prophet, differing from those generally known. I have also heard from them things to the same effect. But I have known explanations of the Qurán and traditions, generally received as coming from the prophet which you oppose, supposing them to be mere fictions, and forged with the view of opposing the prophet and of perverting the Qurán." Ali then gives to Ibn Ibráhím several rules to discern a false tradition from a true one, to which he finds some objection. Ali at last tells him, "If then after all this you still remain in doubt, then wait, that is, suspend your decision about the truth or falsehood of a tradition, till your Imam\* shall make his appearance; for it is better to wait in doubtful cases, than to be hasty where there is danger of destruction†." But notwithstanding this uncertainty, the contradictions, and the foolish and childish nature of many of the traditions, they are always referred to and believed. The mulláhs or maulavís relate them to the people, who hear eagerly those curious and marvellous stories, and recite them in their leisure hours or on journies for their amusement. They exer-

\* This Imam is the last of the twelve Imams of the Persians, and is called Imam Mahdí. They say that he did not die, but retired to some unknown place of the earth, where he lives in a most splendid palace. He occasionally appears to one and another of the Muhammadans in vision, sends letters to encourage the faithful to be zealous in their religion, and comforts them with the promise of his speedy appearance. Many a marvellous story is related of him among the Persians. They believe that he will appear at the last time, and assisted by Christ, who will for that purpose come down from heaven, destroy the Dejál or Antichrist, and convert all nations to Muhammadanism.

† Martyn's Controversy, p. 74.

cise therefore as great or even a greater influence on the minds of Muhammadans as the doctrines contained in the Qurán, and are one of the causes why the Muhammadans are so indifferent to the plain and sound truths of the gospel. These lying stories have so destroyed their taste, that they have little relish for simple truth, and generally look down with contempt on the simple, but sublime doctrines of Christianity. I often felt at a loss how to explain the fact, that persons of no common abilities and of great power of reason—for many such are found among the Muhammadans—and who made the most acute and subtle objections against several of the doctrines of the gospel, on the pretext of their being contrary to reason, believed still at the same time all the absurdities contained in their traditions. Sometimes, indeed, some will doubt them, as also the truth of the religion founded upon them; but no sooner are they troubled by their consciences, or made uneasy by the thought of approaching death, than they take refuge again in these lies, and seek salvation in the means enjoined in them. But the truth is, infidelity and superstition are so closely united that the one leads to the other, and both are too often found in one and the same heart. In principle they are but one, both being unbelief in God, only expressed differently, and differing in appearance. Man may reject error for a moment, and, on the principle of infidelity, which is to believe nothing but what he can demonstrate to himself, reject religion altogether; but except he returns to truth, and receives as a child the revealed will of God, he will soon turn to his own vomit again, and wallow afresh in the mire from which he has been washed, and his last state will be worse than the first. Man can never be absolutely free or independant; he must accept principles from without to govern him, and have some ground beyond himself to build his hope upon. But divine truth alone can make him free, enlighten his mind, sanctify his heart, and give a sure foundation for his hope: where this is rejected, he will soon become the slave of error, and believe not unfrequently the grossest absurdities. This has been often proved, and is clearly established by the Muhammadans, who, having on the principle of infidelity, rejected the gospel, have, though they had swept their house from external idolatry and garnished it with some borrowed truths, notwithstanding fallen as much into the bondage of superstition as any of the heathen nations.

We shall now establish, by a few extracts from Muhammadan tradition, what we have said hitherto, classing them under certain heads. It would be no unprofitable, although rather a tedious labour, to make a more complete collection of traditions on the different doctrines of Muhammadanism, but this



we must leave to others. One of the most acknowledged collections of the Hadiths or traditions approved of by the Sunnís, is *Mishcát ul Masábih*, which has been translated into English and published by H. N. Mathews, Calcutta, 1810; and most of the traditions received by the Shíás, are contained in the books of *Hyot ul Kulub*, *Haq ul Yaqin*, and *Ain ul Hayat* written by Mulláh Muhammad Bakir Májlisi, a famous Persian divine who lived about 200 years ago, and lately printed at Teheran in four folio volumes: nearly the whole of the following extracts are from these books.

### I.—*On God.*

Traditions can of course not say much on the nature of God, as this lies beyond their reach. Whatever true knowledge of God, his nature and his attributes Muhammadanism contains has been received and borrowed from Scripture, or from Jews and Christians, and consequently the Musalmáns believe in all the attributes of God revealed in holy writ. But having rejected the revelation of God in Christ, and the doctrine of the holy Trinity, their knowledge of God has no real practical tendency, is but a matter of cold speculation, occupying only the understanding, leaving the heart unaffected and unaltered. It is true, they acknowledge that God is pure, holy, just, infinitely gracious and merciful. But these glorious attributes are merely a matter of head knowledge, and have not in them that quickening, sanctifying and consoling influence which they have and do exercise in the Christian. For what idea of justice, and love of holiness and mercy can a religion give, which teaches on the one hand, that hundreds of sins are forgiven for the reading of a few chapters of the Qurán, or by the repetition of some Arabic words; and on the other hand asserts, that many men and jins (genii) have been created by God for hell, or as the common saying renders this passage of the Qurán, to fill hell with them. God's holiness and mercy, His justice and love, can only be rightly understood and received, and exercise a practical and life-giving influence on the mind, when viewed and received in Christ. Only in Christ, and in the revelation of God connected with him, that is in scripture, does God appear a God of perfect holiness as well as of perfect love, and the believer learns to fear and to love him,—to fear with a fear flowing from love, and to love him with reverence, like a child his parent. In Christ God has come nigh unto man's heart and affections, and man has been brought nigh unto God. But to one who does not know Christ, or who denies him, and rejects the belief in a Triune Jehovah, God is a God afar off

and unknown, to whom he feels he cannot approach, being a mere dead idea, and not the living and life-giving God : “for whosoever denieth the Son the same hath not the Father,” says scripture. His knowledge of God can therefore never be a practical one, nor exercise a sanctifying influence over him ; it will be mere knowledge, and matter of speculation. It is on this ground that Muhammadanism, like all other false systems, treats but slightly of the moral attributes of God, but gives all pre-eminence to his metaphysical perfections. The Muhammadans are therefore peculiarly fond of metaphysical discussions, about the divine nature, but they do this in such an indifferent and heartless manner as fully proves that they know nothing of the living God. The following passage, taken from a Persian Treatise on Divinity, is a specimen of such a dead metaphysical knowledge of a dead God, the creature of man’s foolish ideas. It is said there : “God is not a body that can be measured ; he possesses neither length nor breadth, depth nor height ; it is mainly impossible, that there should exist in his nature any necessity to possess the properties of any thing, and he is no line, that is, a thing which can be divided in but one direction ; nor is he a flat (plain), that is, a thing which can be divided in both directions. He, the great God, is neither heavy nor light ; he is neither in motion nor at rest ; he is neither in space nor in time. Before him the past and future are but the eternal present, and he is free from all properties of the creatures.” After this it will not surprise us to learn, that the Muhammadans never call God by the dear and consoling name of *Father*, nor do they ever call themselves *God’s children*. God is the Alláh tála, the great God, and they, even the most religious amongst them, are only *Bandas*, servants. They are however so far consistent, for only in Christ is God a Father, and the believer his adopted and beloved child.

Another consequence of this knowledge, or rather ignorance of God is, that the Muhammadans do not know of such a thing as prayer in the scriptural sense of the word. Their regular and prescribed namáz, or prayers, are but a mechanical ceremony ; everything depends on this, that all the prescribed evolutions of the body are strictly performed, and all the enjoined words correctly repeated ; and these words must all be in the Arabic tongue, for in this alone the namáz can be performed. And even these Arabic words are not words of prayer, but only certain verses of the Qurán, speaking of God and his attributes, and certain short sentences or words, as Alláhu akbar, God is great ; Alhamedulillah, God be praised, &c.—which are repeated several times in the same prayer. Of private prayer or devotion they have no idea at all, and com-

monly prefer to perform their prayers in a public place or in the presence of others. If a Muhammadan is in great distress, all that he does is this : he repeats a certain number more of the prescribed prayers, and sometimes he may also add a few words or some ejaculations of his own. Their mystical writers and poets, and the spiritualists or internals, as they are called among them, who hold all ceremonies and external prayer as useless, and conform to them merely to avoid scorn or persecution, speak indeed much of internal prayer and spiritual communion with God ; but they, having all more or less imbibed the principles of pantheism, mean by these expressions nothing more than internal contemplation, or rather absorption of the mind into the Divine Being. But that any Muhammadan should ever bow his knees in the closet before his God, and pour out his heart before him, ask forgiveness of his sins, and seek peace for his soul, and strength from on high to walk in His paths, such a thing is altogether unknown to them, and has in all probability never happened amongst them, except when the light of the gospel began to shine on such a soul. Prayer is therefore no delight to their hearts, but a heavy burden lodged upon them. And but for the good advice of Moses to Muhammad it would have been altogether intolerable ; for according to a tradition, which is related in the *Mishcát ul Masábih*, as well as in *Hayat ul Kulub*, vol. ii. leaf 176, God ordered them to pray 50 times a day, but Muhammad, on Moses' advice, bargained it down to five times. The tradition is as follows : Muhammad in his journey to heaven, having arrived there, was among other things ordered to command his followers to pray 50 times a day. When in his return he passed by Moses, Moses asked him, as it is said, "What have you been ordered ? I (Muhammad) said, Fifty prayers every day. Then Moses said, Verily, your sects will not be able to perform 50 prayers every day. Then return to your Lord, and ask your sects to be eased : and I returned, and ten prayers were taken off. Then I went to Moses, and he asked me as before : and I returned to God's court, and ten prayers more were curtailed. Then I went to Moses, and he said as before ; then I returned to God's court, and ten more were taken off. And I went to Moses, and he said as before ; then I returned to God, and ten more were lessened. Then I went to Moses, and he said as before ; then I went to God's court, and was ordered five prayers every day. Then I went to Moses, and he said, How many prayers have you been ordered ? I said, Five prayers every day. He said, Verily your sects will not be able to perform five prayers every day ; return then to your cherisher, and ask them to be lightened. I said,



I have asked him till I am quite ashamed; I cannot return to him again: but I am satisfied, and resign the work of my sects to God\*.”

Now if the doctrine concerning God is such a dead and lifeless one as described here, the religion built on such a foundation cannot be otherwise but a dead and unsanctifying religion, which will never be able to raise man from his spiritual death, nor enlighten his mind and sanctify his heart: it will leave him in the bondage of darkness, superstition and sin, as the following extracts from Muhammadan traditions will clearly show, and the moral state of the Muhammadan nations fully proves.

## 2.—*On the Creation.*

The Muhammadans believe in good and evil spirits, or in angels and devils, like the Christians; but, though having taken the doctrine concerning them from Scripture, they have, like other doctrines borrowed from this source, greatly disfigured them, and deprived them of their sublime simplicity as well as of their practical tendency, as will be seen by a few extracts from their traditions on this head.

Satan was one of the higher angels, but because he was disobedient (when after the creation of Adam, God ordered all angels to pay homage to him), he became Satan and was cast out of heaven. He then became the father of the devils; but, as is related in a tradition to be relied upon, “his offsprings do not generate, but lay eggs and hatch them, and his children are all male children. There is no female amongst them:” *Hayât ul Kúlûb*, vol. i. page 16. Besides the angels and devils they believe in gins or dévs, which according to their ideas are between men and angels, or according to some below man. Some of them are good and some bad; they live somewhere on earth or in the air, and can appear to man and have intercourse with him. They have the distinction of sexes, they marry and have children.

The angels are, according to their traditions, of an immense stature; it seems Muhammad and his followers thought this a necessary attribute of perfection. To give an idea of the size of one of the angels bearing the throne of God, it is said in the *Mishcat*, vol. ii. p. 651, “Verily, the distance from the lower part of his ears to his shoulders, is 70 years’ journey.” Babívíchi relates, according to an approved tradition, that they once asked the Amir ul Mumenín (the prince of the believers, that is Ali) about the power of God, and he said, “The Lord of the universe has some angels, who are so large, that if

\* *Mishcat*, vol. ii. p. 694.

one of them would come down upon earth, the earth could not contain him on account of the magnitude of his body and the expansiveness of his wings; and there are some of the angels of whom neither gins nor man would be able to give any description on account of their immense size, and the exceeding beauty of their form and face; for how can an angel be described, who is so great, that there is 700 years' journey (road) from his shoulder to his ear-cap. And there are some which, not mentioning the size of their body, fill alone with one of their wings the vault of heaven. Others are so great that the heavens reach only to their loins, and others standing on the air the earth come up only to their knees\*; and there are others again, whose thumb-pit could contain all the waters of the world, if they were to be poured into it. Again, others are so great, that in the waters of their eyes, or dropping from their eyes, ships can sail for years." (*Ain ul Hayát*, page 26). As if this size was not enough there is said, in the same place, according to another tradition, "that there as an angel the distance from his ear to his eye amounts to the length of 500 years of a bird's flight." (*Ibid.* page 27.) Muhammad in his journey to heaven, when Gabriel led him about to show him the wonders of heaven, saw, among many other wonderful things, described at large in their Hadiths, an angel called Khorús, or the lock, of whom is said, "His feet stand on the extremities of the seventh earth, and his head reaches to the throne of God. He has two wings, and when he unfolds his wings they reach from east to west. At the dawn of the morning he opens his wings and strikes them together, singing aloud the praise of God. And as soon as his voice is heard, all the cocks on the earth strike their wings together and crow, singing the praise of God, and when he ceases they too cease crowing. The wings of this heavenly Khorús are white, the feathers under the wings are green, and the beauty of these two colours is beyond description. (*Hayát ul Kúlúb*, vol. ii. page 175.) Another of the wonders which were shown to Muhammad in heaven by his guide, was an angel, half of his body consisted of snow and the other half of fire; the fire did not melt the snow, and the snow did not extinguish the fire. And he heard the angel say with a loud voice, "O God, I praise thee, that thou hast prevented the heat of the fire from melting the snow, and the cold of the snow from extinguishing the fire." (*Ibid.* page 174.) Again, another of the wonders which Muhammad saw in heaven has been related by him in the

\* According to tradition there are seven earths as well as seven heavens contained one in the other, each of the heavens being 500 years' way thick and as many years distant from the other.

following manner: "In passing on I saw one of the angels, sitting in a company, having the whole world between his knees, and a table of light in his hand. On the table was a name written, and he turning his eyes neither to the right nor to the left, he looked with a doleful face always on this table: I said, O Gabriel, who is that? He said, This is the Malak ul maut, angel of death, always occupied in taking the souls. He has the most difficult work of all the angels, and more to do than all others. I said, Does he indeed take himself the soul of every person? He said, Yes. I said, O Malak ul maut, canst thou see them wherever they are, and be present at every one of them? He said, Yes, for according to the power which God has given me, the whole world is to me but like a pence (or pice) in the hands of one of you, which he turns on whatever side he pleases, and there is no house whose inhabitants I do not closely examine one by one five times every day. (Ibid. page 174\*.)

The beginning of creation, however, was Muhammad. It is related that the Amir ul Mumenin Ali said, "God the glorious and great created the holy light, the glory of the prophets, before the heavens and earth, before the arch, the throne, the table, the kalam†, before paradise and hell. He created him

\* On the table in the hand of the angel of death are by God's power written the names of those who are to die. And as soon as their name appears he goes and takes their souls, that is, makes them die. The way in which he took the soul of Moses is related in the Mishcat, vol. ii. p. 647, in the following manner: "The angel of death came to Moses and said, God sent me to take your soul; approve of his order. Then Moses gave him a slap over his eyes, and blinded him. Then the angel of death returned to God, and said, Verily, you sent me to a servant who did not wish for death, and verily he has blinded my eyes. Then God gave the angel his sight again, and said; Return to him, and say, Do you wish for long life? If you do, put your hand upon the back of a bullock, and your life shall be as the number of hairs you cover with it. His majesty Moses said, What is after long life? The angel said, to die. Moses said, Then I choose death now." In Hayât ul Kûlub, vol. i. page 177, however, the death of Moses is given in the following story: "Moses one day, when going with Joshua on the mountain Sinai, met at the top of it a man with a hoe and a basket. Moses said to him, Where are you going to? He said, One of the friends of God has died, and I am going to dig the grave for him. Moses said, Shall I assist you in digging the grave? He said, Yes. They digged therefore the grave together, and when they had finished, the man wanted to go down into the grave to see if it was well digged; but Moses said, let me go. And when Moses had gone into, and seen the grave and approved of it, the angel of death came and took his holy soul, and the mountain closed itself over the grave, which therefore remained undiscovered." To this as for many other foolish stories the Muhammadans are, no doubt, indebted to the Jewish rabbis.

† The *arch* is the place or flat on which the throne of God stands, and is supported or carried by angels. The idea has been clearly borrowed from Ezek. x. The table is the table of the eternal degrees of God, which



424,000 years before any one of the prophets\*. And with that light he created 12 veils, the veil of power, the veil of magnitude, the veil of favour, the veil of mercy, &c. He placed that holy light 12,000 years behind the veil of power, and he (Muhammad) was saying there: "Praised be the Lord the most high;" and behind the veil of magnitude 11,000 years, and he was saying there, "Praised be the knower of secrets," and so on. Behind the last veil, the veil of intercession, he remained 1000 years, and was saying, "Praised be the magnificent." After this God made to appear the holy name of that majesty upon the table, and there it was shining 4000 years; and then made he appear the pure name of this Lord on the arch, and there it shined for 7000 years. In this manner he was transmigrating the heavenly states till God gave a place to this light in the back of his majesty Adam; and from Adam it went from loin to loin till God brought it forth out of the loin of Abdullah Ibn Abdulmutaleb," who was the father of Muhammad†. Hayát ul Kúlúb, vol. i. page 1. Muhammad accordingly is in their idea the holiest of all men, and greater than all the prophets. He never committed any sin, and the black spot of original sin on the devil's part was taken out of his heart in the following miraculous manner: "Annas says;" verily, "Gabriel came to his majesty Muhammad when he was playing with boys, and took hold of him, and laid him upon the ground, and split his heart, and brought out a little bag of blood; and Gabriel said, 'This is the devil's part of you. After that he washed his majesty's heart in a golden vessel of Zemzem water, then sewed it up and replaced it.'" Mishcát, vol. ii. p. 684. This story is mentioned in the same way in the Shíá traditions, and referred to in the Qurán.

But though in many traditions Muhammad's purity and holiness is extolled beyond all bounds, there are notwithstanding

are written upon it, and the kalam the instrument by whose means they have been written upon the table. The table however, as well as the kalam, are in several traditions spoken of as heavenly and rational beings.

\* The Muhammadans believe that no less than 1,24,000 have been sent by God; to 104 of them he sent down from heaven written revelations, or books, but of these heavenly books only four have remained, namely; the Torát—Pentateuch, the Sábur—Psalms, the Injil—Gospel, and the Qurán.

† The Muhammadans according to their traditions believe in the pre-existence of the soul, and say that God created all souls at once in the beginning, but in birth they are united to their bodies. In that state, as they further assert, the belief in God and Muhammad, has been proclaimed to the souls before the creation of the world, and whichever soul has there said, (Yes, that is, accepted the faith,) he will be a believer, or has been destined by God for belief and paradise; who there said No, he has been destined by God for unbelief and hell.

ing several in which, as well as in some passages of the Qurán, it is mentioned, that Muhammad made confession of his sins, and asked pardon of them from God\*.

As Muhammad is, according to their notions, the greatest of all the prophets, he has also, as they say, done more miracles than all of them. And numberless are indeed the wonders performed by Muhammad, as related in their traditions. In the Qurán, however, there is not a single word about Muhammad's miracles; on the contrary, Muhammad confesses there, in several places, that he has been sent only for preaching, not to work miracles†. The Muhammadans, when pressed on

\* It is said in the Qurán: "O prophet, ask pardon for thy fault; and celebrate the praise of thy Lord in the evening and in the morning." Sale's Qurán, vol. ii. p. 323. Again is said to Muhammad: "Ask pardon for thy sin, and for the true believers, both men and women." Ibid. p. 366. And again: "Verily we have granted thee a manifest victory; that God may forgive thee thy preceding and thy subsequent sin." Ibid. p. 369. In the traditions there are passages to the following effect. It is said: "It has been related by Imam Muhammad Baker (the 5th of the 12 Imáms of the Shíás) that Muhammad one night, being at the house of Ajeshá (one of his wives), was much engaged in prayer. Ajeshá said to him, "Why do you trouble yourself so much, as God has forgiven you the preceding and the subsequent sins?" He said, "O Ajeshá, should I not be thankful?" Hayát ul Kúlub, vol. ii. page 77. And in the same book at another place, it is mentioned that Muhammad, at the conclusion of an address to the people, said repeatedly, "O God, forgive me and my people. I ask forgiveness from God for myself and for you." Ibid. page 301. And in the Mishcát ul Masábih, vol. i. p. 184, is mentioned, that Abuhurairah related that the prophet said in his prostration, "O Lord, forgive me all my faults, the many and the few, the great and the small, the first and the last, the secret and the disclosed." Again, it is mentioned that Muhammad said, "I swear by God, that verily I ask pardon of God, and turn from sin towards him, more than seventy times a day." Ibid. p. 554. Again, it is related that Muhammad used to say, "O Lord, wash my sins with ice-water and hail-water; and purify my heart as a white cloth, from dirt; and make the distance between me and my faults far as the east from the west." Ibid. p. 588.

Besides this there is a direct contradiction to the above-mentioned tradition, in which Muhammad is called the glory of the prophets and a light created before the world, it is said in the Qurán that Muhammad was living in ignorance and without faith before he had received his revelations. The words are as follows: "Did he not find thee an orphan, and has he not taken care of thee? And did he not find thee wandering in error, and has he not guided thee into truth." Sale's Qurán, vol. ii. p. 489. Again it is said, "Thou didst not understand before this, what the book was, nor what the faith: but we have ordained the same for a light; we will thereby direct such of our servants as we please." Ibid. p. 343.

† It is thus written in the Qurán: "They say, unless a sign be sent down from him we will not believe. Answer, Signs are in the power of God alone, and I am no more than a public preacher." Sale's Qurán, vol. ii. p. 241. At another place, is said: "They have sworn by God with a most solemn oath, that if a sign come down unto them they would certainly believe

this subject, commonly say, that as Muhammad's proof for his mission were not the miracles, but the Qurán and its incomparable style, these therefore were not mentioned in the Qurán, although he performed many of them. We shall, as they do not properly come within the scope of these remarks, relate but a few of them, as specimens. It is related, "One day, when Muhammad and Ali went through the streets of Mecca, Abúlaháb went after them, throwing stones at Muhammad, whom he wounded in his foot so severely that blood run from the blessed foot of his majesty. Abúlaháb then called out, O people of Koreish, this man is a sorcerer and a liar; throw stones at him, and keep an eye upon him and his sorcery. A mob having collected threw stones at them, and drove them out of Mecca. But no sooner were they out of the town, than lo, stones came rolling down from the mountain towards his majesty. The infidels rejoiced over this, and said: Now these stones will destroy Muhammad and Ali, and we shall be released from their evil. But when the stones had come near his highness, they began to speak by the power of God, and said: "Peace be with thee, O Muhammad, son of Abdullah, and peace be with thee, O Ali, son of Abutaleb; and peace be with thee, O messenger of the Lord of the universe and the best of all creatures, and peace be with thee, O successor of the messenger of the Lord of the universe." When the unbelievers saw this wonderful circumstance they laughed, and ten of them, who were worse than the others, said: "These words did not proceed from these stones, but from some people whom Muhammad had hidden in the ditches to deceive us." When saying this, ten of the stones by the power of the Lord of his highness, went up and flew each at the head of one of these unbelievers, and went up and down again they came on their heads, till they had bruised their heads, and the brain came down their nostrils, and all ten were destroyed. And when they has laid their bodies on biers, the biers began to call out: "Muhammad hath spoken the truth, but you said a lie." Then began the biers to shake,

therein: Say, verily signs are in the power of God alone; and he permitteth you not to understand, that when they come, they will not believe." Ibid. vol. i. p. 162. Again is said in another passage, "that which ye desire should be hastened, that is the miracle which Muhammad's opponents requested him to perform, is not in my power: judgment belongeth only unto God. Say, if what ye desire should be hastened, were in my power, the matter had been determined between me and you." Ibid. pp. 153 and 154. That Muhammad did no miracle is still more clearly expressed in the following passage; where is said: "Nothing hindered us from sending thee with miracles, except that the former nations have charged them, that is the former prophets, with imposture." Ibid. vol. ii. p. 99.



and threw those dead bodies on the ground, saying : "We shall not carry these enemies of God." The infidel Abujahál said, "All this is nothing but Muhammad's sorcery ; if he speaks the truth let him pray to God to quicken these dead bodies." Muhammad hearing this, said to Ali, "I will pray for six, and do thou pray for four of them." And when they prayed all were quickened, got up, and said, "O Musalmáns, Muhammad and Ali possess a very high degree of glory in the world where we have been. Muhammad's likeness we saw there sitting on a throne near the arch, and Ali near him ; and all the angels of heaven came and extolled their praises, and presented them their good wishes ; and whatever they commanded they did." (*Hayát ul Kúlúb*, vol. ii. page 107.) Another of Muhammad's wondrous deeds is the following. Abujahál requested Muhammad to tell him what he had eaten to-day and done at his house, if he were a prophet. Muhammad told him, that he had eaten half a fowl, and kept the other for the next meal ; and that he had borrowed a certain sum of money, and put it into bags, with his own, and hidden it. Abujahál denied all and said, that he had not eaten the fowl nor hidden the money, but that thieves had stolen the latter. Muhammad then said, "O Gabriel, bring the remainder of the fowl of which he has eaten." Immediately the fowl was produced. Muhammad said, "O Abujahál, do you know this fowl?" He said "No, I have not eaten of this fowl, and fowls half eaten, are many in the world." His majesty said, "O fowl, Abujahál wants to make me a liar ; therefore give testimony to the truth of my words and to the falsehood of his." Immediately the fowl, by the command of God, began to speak, and said : "I testify, O Muhammad, that thou art the prophet of God and the best of all creatures, and I testify that Abujahál, the enemy of God, has eaten of me." His majesty then put his blessed hand on the place of which Abujahál had eaten, and the flesh grew again and its parts got right as before. After this his majesty said, "O Gabriel, bring the money which this infidel has hidden in his house." Instantly were the bags with the money laid before Muhammad, who returned the money to the people of whom Abujahál had borrowed it. When only the bag with its own money was left, Muhammad said to him, "Believe and you may take your money." He said, "I will not believe, but I shall take my money." When he stretched out his hand to take the bag, his majesty called out to the roasted fowl : "Do not allow Abujahál to take the bag." Accordingly the fowl, by the power of God, "jumped up, took hold of Abujahál with his claws, and carrying him up in the air put him down on the roof of his house. And his majesty distributed the money to

the poor.” (Ibid. page 601.) Another miracle, the returning of the sun, is related in the following manner: “One day his majesty the prophet had laid his blessed head on the skirts of Ali’s cloak and slept, and receiving a revelation he wrapt up his head in the cloak, and was engaged in hearing the revelation till the sun had nearly gone down. When he had received his revelation, he got up, and said, ‘Ali, have you performed the evening prayers?’ He said, ‘No, O prophet of God, for I could not remove thy blessed head from the skirts of my cloak.’ His majesty said then, ‘O Lord, bring back the sun.’ Asman said, by God, I saw, that the sun returned and got high. And after his majesty had performed the prayer, the sun went down again.” (Ibid. page 127.) Once Muhammad went, accompanied by his followers, who were a large number, to the house of Abdullah. After he and Ali had eaten of the dish prepared for him, consisting of a roasted lamb, he gave it to his followers, and they all ate and got satiated, leaving nothing but the bones. They said then; “O prophet of God, we want some milk to drink.” His majesty, having spread his handkerchief over the bones, said: “O Lord, in like manner as thou didst send thy blessing on this animal and satiate us with his meat, so bless it again, and do such an act, that we may drink of its milk.” Accordingly through the divine power, flesh grew on those bones, and the animal began to move, and got up, and its udder became full of milk. They then all drank, and filled beside all the basins in the house with its milk. (Ibid. page 126.) Also the trees made Muhammad to walk and bear testimony to his mission. Harith, asking a miracle from Muhammad, pointed to a great tree with deep roots and said, “Tell this tree to come, and if it comes, then I know that thou art God’s prophet.” Muhammad, as is related, stretched out his blessed hand and made a sign to the tree to come. The tree immediately began to move, and tearing up the earth like a mighty river, came to his majesty, and stood still, and said: “Here I am come to thee, O prophet, what is thy command?” His majesty said: “I have ordered thee to come to bear testimony to the unity of God and my prophet’s mission.” The tree then said with a loud voice: “I bear testimony that God is one and has none like him, and I bear testimony, that thou, O Muhammad, art his servant and prophet; He has sent thee in truth.” (Ibid. page 121.) Many other miracles of the same nature are related in the same book, as the Kaaba on Muhammad’s account being suspended by God over the heads of the unbelievers; Muhammad being always overshadowed by a cloud; that food and fruits were brought him down from heaven; that any dress, short or long, when

put on by him would just suit him; that he healed sick persons and gave sight to the blind, and that animals, mountains, trees and stones paid homage to him and spoke his praise. The same kind of miracles are also related by the traditions of the Sunnis, though not quite in so great profusion. So it is said in the *Mishcát*, vol. ii. p. 717, that hills and trees saluted Muhammad; that he fed once with a handful of millet, a few dates and a morsel of bread, his whole army, consisting of 100,000 men, (p. 714.) That a tree, and at another time a bunch of dates gave, on Muhammad's command, testimony to his mission, &c. Many more such wonderful occurrences might have been easily added, but these will be enough to prove to the reader the childish nature of the miracles related of Muhammad, and to show how totally void they are of every feature of that divine character, which is so strongly impressed on the miracles related in scripture, and which are the strongest proof of a true miracle. Every one will therefore at once be convinced, that these tales of Muhammad's miracles are but the fictions of human fancy and of human wickedness. Muhammad himself never pretended to have performed a miracle or to be able to perform one, else he would not have failed to mention it in his *Qurán*, along with his other pretensions. He could speak of visions and of visits from Gabriel, and of his night journey to heaven and of the wonders seen there, but to say, that he performed such and such a miracle in the sight of the people, or in the presence of his opponents, when he did not, for this he was too prudent. He knew that, however much he might otherwise impose on the people, he could not make them believe, that they had seen miracles wrought by him, when he never had performed any one before them. He therefore gave up altogether the pretension to miracles, as appears from the passages before alluded to in the *Qurán*. But his followers, extolling him much more than he himself ever thought of, to make him also in this respect equal to the true prophets, thought it necessary to fill up the deficiency, and fabricated all these stories of miracles, as also many other things mentioned in their traditions. And this was easily practicable, as the traditions were not written till a hundred or two hundred years after Muhammad; nor were they even then confined to a certain known number, or collected all in *one* book. Collections indeed have since been made with great labour by several of the learned of the Muhammadans, but as they do not agree in all cases, latitude enough has been left to any renowned writer to add to or reject, at his own choice\*. And then to tell a lie

\* Bukhári one of the first of the collectors of the traditions, and esteemed the highest in point of an authority, had, as is said, collected 200,000



for a good purpose, especially to add by it something to the glory of their prophet, is with them, and particularly with the Shíás, quite proper and right. Now if to all this it be further added, that they are not in the habit of mentioning accurately the source from which they have taken the tradition, but merely say : "this tradition is generally received," or, "has been related by such and such a one," often not mentioning the book in which they have found it, and never the page in which it is contained, then it will be easily perceived that there existed not the slightest difficulty in adding to the traditions as much as they wished or thought convenient for their purposes.

Respecting the creation of man the traditions give the following explanation, or rather foolish account. It is related by his majesty Imám Jáfar (the sixth of the 12 Imáms of the Shíás), that when God the Almighty sent Gabriel down upon earth to fetch that handful of clay from which man was to be created, the earth said : "I take refuge in God, and protest against thy taking any thing from me." Then he returned and said, O God, it took refuge in thee, (that is, did not allow me to take it.) Then God sent the angel Israphil, but the earth did the same ; then he sent Michael, but the earth again taking refuge in God, he likewise did not succeed ; then God sent Malakul Maut, telling him, that he must needs bring the handful of clay. And when the earth again took refuge in God, he said : And I likewise take refuge in God, that I shall not return except having taken a handful of clay from thee. He then took a handful of clay from the face of the earth. God then took a handful of sweet water, and mixing it up with the clay said : From thee I create the prophets, and messengers or apostles, and all servants desiring and worthy of paradise. Then he took another handful of bitter and brackish water, and mixing it up with the clay, said : From thee I create the oppressors, the deceivers, the transgressors and all the companions of the devils. Then he mixed both together and poured it down before the arch ; and both consisted of several small balls (globules). Then he commanded the four angels in charge of the four winds of heaven that they should let the winds blow over these globules. They then beat them together,

or according to another statement, 600,000, traditions, of which he regarded but 100,000 as somewhat to be relied upon, and only 7275 as actually authentic and true. He died A. H. 256. Another collector has received only 5256, and the author of the *Ma'sábil* only 4484 as authentic. The writers of the Shíás differ still more than those of the Sunnis about the number of the traditions to be regarded as actually to be relied upon ; for as the Shíás regard as canonical also the sayings of their Imáms, they have a much greater number of traditions than the Sunnis, and consequently still more difficult is it to fix their number, or to distinguish between an authentic and an unauthentic tradition.

rubbed them to dust and gave the mass a form, and by them the four properties of the body, the choleric, the sanguine, the phlegmatic, and the humoristic were produced. In this manner, the lifeless body remained for forty years. And the angels passed by it, and said : He has been created for a great purpose. And the devil went in at his mouth and passed through his body, and this is the reason why all that is in the belly and evacuated from it is not good, and has a bad smell. At last God breathed the spirit into him. And when the spirit came down to his knees he attempted to jump up, but could not, and fell down. And this is the meaning of what is mentioned in the Qurán, God created man hasty. And when the spirit had been breathed into the whole body, the same moment, Adam took a bunch of grapes and ate it. In another tradition it is said : "The Almighty created man out of the clay of the earth, of which some was brackish, other saltish, and other good and agreeable; and this is the reason why there are godly and ungodly people among the offspring of Adam." All this is literally taken from these traditions about the creation of Adam found in *Hayát ul Kúlúb*, vol. i., pp. 16 and 18.

Nothing is mentioned in these childish and materialistic tales of the creation of man, of the image of God, in which Adam was created. This was too spiritual and too deep a matter for Muhammad and his followers to receive, or to perceive its momentous importance. In consequence of that the fall of Adam, though mentioned in the Qurán and traditions, and stated as having been occasioned by Satan's deceit in inducing Adam and Eve to eat of the forbidden fruit, is merely taken as an external act, and nothing is said of the moral importance and consequences of this transgression. Original sin is therefore understood by them as resting in the body and being the consequence of it, and but seldom taken as the moral consequence of Adam's fall. Adam was before his transgression, according to their ideas, in the Paradise of heaven, and his fall consisted only in being cast down from the heavenly paradise to this poor earth.

The Muhammadans having heard of those giants mentioned in the scripture and spoken of in early history, give us the following description of one of them. "It is related of Audj Ibin Anáq, that his stature was 23,333 cubits. He took a fish from the bottom of the sea, held it up to the disc of the sun, roasted and ate it. The waters of the flood did not reach up to his knees. His age was 3000 years, and his mother Anáq was his majesty Adam's daughter. It is said that he loosed a stone from Kúfa as large as the camp of Moses' army, and brought it to throw it upon the army of his majesty. But the

Almighty sent the lapwing, which made a hole through the stone, that it fell on his neck and threw him to the ground. Then came Moses, the stature of his majesty was ten cubits, and the length of his staff was ten cubits, and ten cubits he jumped up from the ground, and struck such a blow at the heel of Audj that he died of it." *Hayát ul Kúlúb*, vol. i. p. 164.

Other wonders of creation are explained in the Hadith in the following way. It is said, "that Imám Jáfar has been asked, how odours have been caused; he answered, that Eve, before she ate of the tree, had dressed her hair with the delicious odours of paradise, and after having come down on earth she opened her oves, and God sent a wind which scattered those odours from the east to the west. The cause of every odour has therefore been from this source." And in another tradition, to be relied upon, he said: "When Adam, peace be upon him! did eat of that tree, his clothes which he had on, flew off, he made therefore an apron of one of the leaves of paradise. And when he came down on earth the odour of this leaf adhered to the plants of Hindustán; in this way the odours of Hind have been occasioned." *Ibid.* vol. i. p. 43. How fruit-bearing and not fruit-bearing trees, and wheat and barley have been produced is in the same place related in the following manner: "Ali, according to a tradition to be relied upon, said, that his majesty, the prophet, was asked, what is the reason, that some trees do bear fruits and others do not? He replied, whenever Adam said the praise of God, a fruit tree was produced; but when Eve did say it, a tree not bearing fruit was produced. They asked further, how has God created barley? The Almighty said to Adam, peace be over him, plough and sow the ground with whatever you choose. Gabriel brought a handful of wheat, of which Adam took one handful and Eve also. Adam said, Do thou not sow it, but Eve did not obey. Now whatever Adam had sown became wheat, and whatever Eve did sow became barley." The cause why the juice of the grape and of the date tree has become inebriating is explained in the following manner. "Imám Jáfar said, the devil, the cursed, went after the death of Adam under the date and wine tree, and defiled them with one of his excrements, this penetrating to the veins mixed up with their sap. This is the reason why their juice has now a bad smell and is inebriating, and therefore has God made unlawful to man every inebriating drink." *Ibid.* p. 45. The creation of the dog is mentioned in this way: According to a tradition to be relied upon, it is related from Ali, that Muhammad was asked of what the Almighty created the dog? He replied, he created him from the spittle of the devil. They said, how was this a prophet of God? He



answered, When God sent Adam and Eve down on earth, they fell upon earth trembling like two young chickens. The devil, the cursed, run then to the wild beasts, which were before man upon earth, and said: Two fowls have fallen from heaven upon earth, so great that none has yet seen greater fowls than these, come ye and devour them. The wild beasts therefore run along with him; and the devil, to make them eager for their prey, spoke loudly and ardently, saying the feast is nigh; but in the haste of his conversation some of his spittle fell on the ground; from this God created two dogs, a male and a female. The male dog stood in Hindustán by Adam, and the female dog by Eve in Jidda, and did not allow any of the wild beasts to approach unto them, from that day dogs and wild beasts became enemies of one another." Ibid. p. 39. To give an idea of the depth of the sea they have the following story: they say, "It is related in a tradition to be relied upon, that Zúl Quarnain\* made a large box of glass, and having taken with him provisions, instruments and other things. he went on board of a ship. When he had arrived at a certain place in the sea, he bound ropes round his glass box, and having got into it, said, Throw the box into the sea, and whenever I shake the rope, then take me up; but if I do not shake it, let me down as much as the rope will last. He went then down for forty days, at the end of which he saw a man knocking at the side of his box, saying, Zúl Quarnain, whither art thou going? He said; I want to see the works of God in the sea, as I have seen them on the land. He replied, O Zúl Quarnain, at this place, where thou now art, did Noah at the time of the flood let fall a hatchet, which this moment is still going down, and has not yet reached the bottom of the sea. When Zúl Quarnain heard this he shook the rope and went up again." Ibid. vol. i. p. 108.

Of Gog and Magog, they give the following description: "It is related that the prophet said: Yajudge (Gog) is one nation, and Majudge (Magog) is another nation, and every one consists of 400 tribes, and none of them dies except he has begotten a thousand sons. They are of three different kinds; one kind of them are as tall as trees, another kind of them are as thick as they are tall, and neither mountain nor iron can resist them; and the third kind have ears so large, that they spread one of them under them and lie upon it, and with the other they cover themselves. And whatever

\* This is, according to the commonly received opinion, Alexander the Great. He is in the Qurán as well as in tradition, represented as a true believer, and many of the Muhammadans make him one of their 124,000 prophets.

animal they pass by, be it an elephant, a camel, a pig or any other animal, they will kill and devour it; and whoever of them dies they eat him up instantly." Haq ul Yaqin, p. 177\*.

Many such stories are to be found in tradition, especially in the Shiá traditions, but this will suffice to show how inventive the authors of tradition have been in the production of such tales; how anxious they were not to instruct, but merely to entertain and to amuse their followers with such gross fictions; and how much the taste and relish for simple truth, and even the good sense of a people, must be corrupted by a system of such traditions. But can traditions of the kind mentioned hitherto exercise no other but a degrading influence on the minds of those who believe in them, then those we shall mention under the subsequent heads must do it still more, and greatly tend, not only to corrupt the mind and judgment, but also the heart and the moral feelings, of all who adhere unto them.

(To be Continued.)

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### III.—*A Christian Mission to Cabool.*

The following prospectus or recommendation has been forwarded us from a correspondent in Cabool. We heartily unite with him in the idea, that some missionary effort should be made by the Church of Christ for improving the recent conquests in these hitherto unapproachable regions; and while it will afford us sincere pleasure to find the friends of the Church Mission responding to the call, it will still more augment that pleasure to find that each section of the church is vying with the other in attempting to subjugate this once the stronghold of Moslemism unto the obedience of Christ.—ED.

To the Editors of the Calcutta Christian Observer.

SIRS,

An English army having been brought in peace and safety to the capital of Afghanistan, watched over, protected, and preserved by the hand of the Most High amidst all the difficulties by which its course was beset, a duty of first-rate importance presents itself before us, and a question replete with consequences of good or evil demands our most solemn consideration.

For what purpose has an army of a Christian nation been guided and preserved in its march through these lands, and why is it located for a

\* Gog and Magog will, according to their tradition, appear at the end of time. The appearance of them is one of the signs of the approach of the day of judgment. Their advance will be in Syria and the rear of their army in Khorasan, so large shall their host be. The Imám Máhti, assisted by Christ, will destroy them, together with the Djal or antichrist,

season in the very heart of a Musalmán nation ? If it be answered, that the cross should be preached to the subduing of the crescent, our course is obvious ; it is then beyond a doubt our duty to avail ourselves to the utmost of the high privilege vouchsafed to us of making known the glad tidings of salvation to these benighted lands : if considering this army as sent forward as the pioneers of the army of the Lord, detained too in the country till the labourers arrive to plough the land, to sow the seed, to raise a harvest to the Lord ; it is then our first and foremost duty to leave no stone unturned until we raise a temple to our God, a temple of living stones fitted to his praise and glory : should we neglect so high an honor, despise so great a privilege, what answer can be made to Him, who in mercy selected us for the enlargement of Christ's kingdom upon earth ?

But should it be answered that this army was upheld and preserved that the stability of our Indian empire might be increased in this quarter against all that might seek its subversion, the line of conduct still is plain, for since "righteousness exalteth a nation and sin is a reproach to any people," it becomes our first consideration how can we make this nation righteous ? This nation now degraded in the mire of sin, can alone be exalted by righteousness ; then will she stand firm as our barrier against every foe. Viewed in either light then it is our duty both to God and to ourselves, to strive to rescue this benighted land from the darkness in which she is plunged.

We have both a duty to perform and a privilege to take advantage of, and woe betide us if we err, seeing the light.

How are we then to exalt this nation by righteousness, and to lengthen the cords and strengthen the stakes of the tabernacle of the Lord. The path is opened ; let us then unite in heart and hand, and follow where the Lord has led : let us send forth many labourers into those fields, white unto the harvest ; ere the crescent wanes let the banner of the cross be raised on high ; let Jesus and him crucified be preached boldly, unflinchingly throughout these lands, till rescued from the power of Satan and the delusions of the false prophet, these people may with joyful gratitude confess that the preaching of the cross is the power of God to all them who are saved, and may bless the Lord Jehovah that their victors were their friends.

In order to realize so glorious a result it is proposed under the divine favor to establish, in connection with the Church Missionary Society, if they will kindly undertake the task,

#### A CABOOL MISSION

for the promulgation of the glad tidings of salvation to the perishing heathen of these lands.

That the Church Missionary Society be solicited to send out from time to time, as the state of the funds will admit, zealous labourers in the cause of Christ well skilled in the Persian and if possible the Poooshtoo languages.

That Cabool be considered the first missionary station, and that a Christian Temple, adapted to the wants of the infant mission and suited to the nature of the land, be erected in some convenient spot either in



the citadel or in the city, with a mission-house and school-room attached.

That as soon as, under God's blessing and favor, the prosperity of the mission will enable such an enlargement to be made, a similar mission be fixed in the city of Candahar. From both stations it is hoped that ere long we may be enabled to send forth labourers through the length and breadth of this devoted land, and even into those adjacent, from whence may be looked for, the gathering together of some of the dispersed of Israel, the scattered of Judah.

That the Church Missionary Society be solicited to undertake the superintendence of this new mission, and to regulate with its accustomed zeal and discretion all the subordinate details of management.

To all our Christian friends and fellow-labourers, to all who love the cross of Christ we would offer the above, with an earnest solicitation that they will assist the work by their own individual offerings to this temple of the Lord, and use their endeavours amongst their Christian friends and neighbours to induce them also to lend a hand to the work, and that all and each will beseech the Lord of the harvest to send forth labourers, and to give them strength and grace sufficient for the work, adding his blessing to our endeavours, for unless the Lord give the increase the husbandman soweth but in vain.

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#### IV.—*Missionary Conference—Observance of the Sabbath.*

On Tuesday the 7th of January, a full meeting of the Missionary Conference was held in the Town Hall on the invitation of J. W. Alexander, Esq. The subject of discussion, introduced by the Rev. Mr. Macdonald, and fully treated by the members present, was the following: "Whether any measures can be adopted by this body to promote a better observance of the Sabbath in this country."

The breach of the Sabbath is one of the sins which cause the land to mourn; one perhaps more widely spread, existing under a greater variety of forms, and committed by a greater number of different classes of men than any other of the clamant sins which avert the favour and the blessing of God from this ruined but ransomed world. In public offices and in private places of business, in places of public resort and in domestic circles, by masters and by servants, by those whom in the judgment of Christian charity we are required to regard as Christian men, by those who wear the Christian name, yet by habitual disregard of the precepts of the Gospel belie their profession, and by the infidels and heathens who do not acknowledge the obligation of the Sabbath as a *Christian* ordinance, the holy rest enjoined to be observed on that day is violated with awful frequency: so that if we were required to say what is the sin of which the Church is most guilty in common with the world, we believe we should specify this one of Sabbath desecration.

It will be observed that we speak of this as a sin on the part of infidels and heathens, as well as on the part of those who acknowledge the Divine authority of the word of God; and it will very much clear our

way towards the setting of the whole subject on its proper basis, if we bestow a little attention on the establishment of this as a preliminary point.

While the Sabbath is an ordinance of the Christian religion, while it was one of the positive institutions under the Jewish dispensation, it had an existence before either of these dispensations was established. To man in his state of innocence the appointment was made, to rest from all work on the seventh day, and sanctify it as a Sabbath to the Lord. During the antediluvian period the obligation of the Sabbath lay upon men, and we can have no doubt that it was acknowledged and acted up to, if not by the wicked descendants of Cain, at least by the believing of the chosen race of Seth. That it was so we gather with demonstrative certainty from the recorded fact that Noah divided his time into periods of seven days; a division which could only originate in the primary institution of the Sabbath, and could scarcely be kept up without an observance of that ordinance. Before the Law was given from Sinai the people of Israel observed the Sabbath; and the mention of it is so introduced as to warrant the belief, that even in Egypt the observance of the day was not unknown to them. But if this were so—if they were permitted in the land of their bondage to cease from their labour on the Sabbath day, it is not for a moment to be supposed that their iron-hearted task-masters vouchsafed them this indulgence merely out of respect to their peculiar opinions. They must themselves even in the midst of their idolatry have retained some remembrance of the appointment of a day of rest, some recognition of the duty of regarding one day in every seven as separate and distinct from the other six. This, we admit, is a hypothetical supposition, and may not come home to the minds of all; to us it seems to be a well-founded supposition. And when the obligation to observe the Sabbath was embodied in the Sinaical Code, it is introduced not in the way of a novel and hitherto unheard-of ordinance, but as the enforcement of a law previously known but apt to be violated. The Lord said not, “Keep the seventh day holy as a Sabbath to the Lord;” but the commandment runs thus: “Remember the Sabbath day to keep it holy,” that day which you know to have been set apart from the beginning as My peculiar day, that Sabbath which you already know and acknowledge that it is your duty to observe, see that you forget not your duty to sanctify it. “Six days thou shalt labour and do all thy work; but the seventh day is,” as you are well aware, “the Sabbath of the Lord thy God, &c.” It was impossible that this language could have been addressed to the Israelites, had they been unacquainted with the nature and the obligation of the Sabbath; but at this time they had not learned it from the sacred writings, and it clearly follows that the observance of the duty had never ceased during the ante-legal economy.

Thus those are shewn to be in error who would represent the Sabbath as no more than part of the ceremonial law of the Jews, and consequently as binding on no other people; and they also are shewn to err who consider it as obligatory on Christians alone, and not on those who reject the Christian Revelation. So far as Jews and Christians are concerned, the law of the Sabbath is re-enacted with additional

sanctions, but its original enactment is independent of, and antecedent to the Mosaic and the Christian law. It was imposed upon Adam as the representative of all his race,—it was recognised by Noah as binding upon him and all his posterity. If the mere adoption of any command into the decalogue confined its applicability to Jews and Christians, and absolved all others from all obligation to implement it, then were murder and theft and falsehood no crimes, if perpetrated by heathens or infidels.

But if it be said that all this reasoning is founded upon the Bible, and therefore cannot be applicable to any but those who have received and possess the Bible, we might answer that we have only proceeded upon the authority of the Bible as an authentic history, and the only authentic history of those times regarding which our inquiries are employed. But further, we answer that it is clearly the duty of all men to commemorate the grand display of the attributes and perfections of God exhibited in that work of creation, for the perpetuation of the recollection of which the Sabbath was originally instituted; and that it can be clearly made to appear to reason, as it is also confirmed by all experience, that the setting apart of stated days for this express purpose is the best possible way of keeping up a devout and grateful remembrance of this astonishing work. Thus the duty of Sabbath observance, as a duty of mere natural religion, is established on as firm a basis as any duty of natural religion can be.

But in addition to all this we are able to establish in a most satisfactory manner, apart altogether from sacred history, that the distinction of the seventh day was handed down among the Gentiles. How else can we account for the universally diffused division of time into weeks? All other divisions of time, as days, months and years are natural, but this one is quite arbitrary, and yet it has been found in all nations and in every age. A week is not a multiple of any of the greater divisions of time. It must therefore be considered as quite an arbitrary division, and in searching for its origin we must go back to the days when the human family inhabited one narrow spot; on the top of Ararat we shall find the birth-place of the post-diluvian Sabbath. The bloody sacrifices of the holy father of the ark-saved race, blazing to heaven on the morning and evening of the seventh day, must be acknowledged to have cast a light over the whole world, distinguishing that day as one of rest and devotion. Nor are there wanting in profane writers testimonies to the sacredness of the seventh day. Witness the following :

‘Εβδομη, ἱερὸν ἡμαρ.—*Hesiod.*

“ The seventh, the sacred day.”

‘Εβδοματη δ’ ἐπειτα κατηλυθεν, ἱερὸν ἡμαρ.—*Homer.*

“ Then came the seventh, the sacred day.”

‘Εβδομον ἡμαρ ἔην, καὶ τῷ τετελεστο πάντα.—*Id.*

“ It was the seventh day, and in it all things had been perfected.”

These quotations are sufficient. We consider that class of passages of which these are specimens as at once valuable confirmations of the sacred history, and convincing proofs of the universal obligation of the Sabbath. Nor is it merely to incidental allusions in the writings of the poets



that we can appeal in substantiating this position. We have testimony of the actual observance of the seventh as a sacred day on the part of the ancient heathen nations. Thus Josephus testifies: "Neque est ulla civitas Græcorum aut Barbarorum, neque ulla gens ad quam septimi diei in quo vacamus, consuetudo nimime pervenerit." And Philo Judæus in similar terms asks, "Quis sacrum illum diem, per singulas hebdomadas recurrentem, non honorat?"

Thus then we think no step is wanting to make out the conclusion that it is the duty of men as men, independently of revelation, to consecrate and set apart from common purposes a seventh part of their time;—a duty acknowledged by ancient writers, and commending itself to the reason of men themselves.

We have devoted so much space to the establishment of this point, not only because it is in itself interesting, but because it possesses a most important bearing on the subject of Sabbath-observance in this country, where the native heathen population are so associated in relations of business with professed Christians. If it has been established that the obligation of the Sabbath lies upon Heathens as well as upon Christians, it follows as a necessary consequence that every violation of it on their part is sin, as well as every neglect of it on our part. The fact that they do not perform their duty does not lessen their obligation to perform it. Their responsibility is not affected even by the fact that they do not generally know their duty; for they are accountable for that knowledge which they ought to have possessed, and the want of which is due to their sin. If then it be a sin in a heathen to violate the rest of the holy Sabbath; then if we impose upon heathens any work which interferes with their proper observance of the Sabbath, then we command them to commit sin. No matter though we have the belief that if we did not impose that work upon them, they would spend the day in committing equally great or even greater sins. For the command to perform that action, that is, to commit that sin, we are responsible. Yea more, if we *permit* them to do any of our worldly business on that holy day, we are abettors of their sin, and at the bar of God will be held responsible for having aided and countenanced them in their transgression. If the heathens who are around us will desecrate that day which God hath sanctified, let those who bear the name of Christ at least see that no part of the guilt lie at their doors. Let all Christians take a decided stand, and so far as their influence extends, shew to the heathen who are under their control that if they will commit sin, the guilt of it must be upon their own heads.

But while we have dwelt so long on the sin committed by heathens in violating the Sabbath, we would not be understood as meaning that they are the only Sabbath-breakers in this country, or that those who profess to be Christians are guilty of this sin only in the way of consenting to its commission on the part of others. Alas! No. Would it were so! But of this in the sequel.

As all the commandments of God are good as well as holy and just, we may be assured that a law so universally binding is intended for the good and not for the evil of those who keep it. And it requires but little thought or observation to convince us that the law of the Sab-

bath, if duly observed, would tend to promote to an incalculable extent, the spiritual, mental and physical well-being of men. As to the spiritual good that is derived to men from the right observance of the Sabbath, every Christian can testify that even *with it* he can hardly keep his soul free from the taint of earthliness, and requires a large measure of the grace of God to preserve the spirit of godliness in his soul, whereas *without it* he should be utterly overwhelmed in the rubbish of worldly employments and worldly cares. The anxious, care-worn, and we might almost say haggard looks of most of our men of business clearly point out to us the necessity of a regularly returning day of rest as a restorative of the mental and bodily energies, and shew us that the all-wise contriver of our frames intended, that after so many days spent in harassing and fatiguing business we should refrain for a season from our ordinary employments, not however devoting that season to the still more enervating labour of worldly entertainments and dissipation, but employing it in some calm and soothing exercises. British merchants have long been the boast of their country; and perhaps in intelligence and uprightness are not equalled by the corresponding class of any country in the world. And this we believe is in a very great measure due to the fact, that the Sabbath is better observed in Britain than in any other country; for how can we expect a man to be distinguished for his intelligence, when his bodily and mental powers are eaten up as by a canker worm, by incessant attention to business, relieved only, if relieved at all, by the excitements of gaiety and dissipation; and how unreasonable is it to expect a man to be distinguished for uprightness, who is in the habit of setting at nought one of the most important precepts of the moral law? But we can venture to predict that if a higher tone of feeling in regard to sacred things, and especially a scriptural mode of observing this Divine Institution were more prevalent among them, their reputation and with it their success would be greatly increased. "Godliness has the promise of the life that now is, as well as of that which is to come." We never yet heard of a man eventually suffering even in his worldly interest from a conscientious regard to his Sabbath-duties. On the contrary we have heard of multitudes of instances, and have known of some, in which Sabbath-profanation has been the forerunner of worldly ruin and crime. If we can conceive it possible that all mankind should agree to discontinue the observance of the Sabbath as a day of rest from worldly employments and worldly cares, as a day of commemoration of the finished work of Creation and the more stupendous work of Redemption, as a day of calm and devout meditation on the attributes of God as manifested in these two great works, and on the duties of men as creatures and redeemed creatures, the amount of happiness enjoyed in this world would be reduced a thousand-fold. As says one, "Wherever the Sabbath is not, there is no worship, no religion. Man forgets God, and God forsakes man. The moral world becomes a desert, where life never springs and beauty never smiles. Putrid with sin and shrunk with ignorance, the soul of man loses its rational character, and prostrates itself before devils, men, beasts, and reptiles, stocks and stones. To these man offers his prayers, his praises and his victims—to these he sacrifices his children, and immolates the

purity and honour of his wife. A brutal worshipper of a brutal God, he hopes for protection and blessing from the assumption of every folly and the perpetration of every crime." But if on the other hand Sabbath observance should become more general, every other blessing would follow in its train. The influence of the pulpit for good would be indefinitely multiplied. There would be no empty pews in our churches, to tell of those who are spending God's holy day in business or correspondence, in pleasure or in idleness—no drowsy hearers giving evidence of the divided state of their thoughts, and shewing that though bodily present in the courts of God's house, their hearts are left behind them in their offices or counting-houses, on the hunting field or the parade. The Holy Spirit would love to descend among a congregation of such worshippers; and the good seed sown in such honest hearts would spring up and bear much fruit. The holy rest and sweet soothing exercises of meditation and devotion would give elasticity to the mind, and increase the health and vigour of the body\*. That part of the animal creation which ministers so largely to the comforts of man would come in for a share of the advantage, and the groans of the creation subject to bondage would become less loud and less frequent, and the labour and travail of the whole creation would be gradually diminished till their final termination at the period of the manifestation of the sons of God and the commencement of the eternal Sabbath, the perpetual rest that remaineth for the people of God.

In one effect that would flow from the better observance of the Sabbath on the part of professed Christians in this country, we are especially interested. By the blessing of God it might be expected to exercise a most favourable influence on the heathen population. What is the objection that is more frequently than all others thrown in the teeth of the Missionary? Is it not the irreligion of multitudes who are accounted Christians? This to be sure is not a legitimate objection against Christianity itself, and those who urge it act just as foolishly as if a man should condemn some noble picture of which he had only seen some daubed and disfigured copy. But still it is an objection that we have no doubt operates very powerfully on the minds of heathens, and it were far better that the Missionary should be able to deny their premises than that he should require to correct their logic. If the Sabbath were observed as it ought, and if those heathens who are in the employment of those who profess to be Christians, were distinctly made to understand that none of the work of their employers may be done on the Lord's-day, we are persuaded that by the grace of God it would produce a most salutary influence on their minds. In Ezekiel xx. 12, God thus speaks: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them;"

\* We consider it as a strong argument in favour of Sabbath observance, that the bodily frame of man and the animals who assist him in the performance of his labour actually require for their physical well-being a periodically returning day of rest. We have before us the evidence given before the Committee of the House of Commons by Dr. J. R. Farre, a medical practitioner of about 40 years' standing in London, from which it clearly appears that a periodical day of rest is absolutely necessary for the health of man. Thus does physiology, like every other branch of science, bear witness to the truth of the Bible—thus it is shewn with the force of demonstration that He who made man, made also the Sabbath for man.



and again in verse 20: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." And in like manner if Christians would faithfully observe the day of the Lord, it would be to them also a perpetual sign of the Covenant into which they have entered with the Lord; nor to them alone, but to all those also who have opportunities of observing the mode in which they observe the day set apart for the commemoration of their Lord's resurrection from the dead. Thus to their heathen servants and dependants Christians would act as witnesses for Christ, and their testimony would be given in the way most acceptable to them. The *permission* to cease from labour on one day in every seven, would be just such an evidence, as would best come home to the mind of a heathen servant, of the value set by his master upon the blessings procured by the death and the resurrection of our blessed Lord; the *command* to do no work on that day would form to him the most powerful exposition of the sacredness of that day which God claims as peculiarly his own. "By keeping a Sabbath we acknowledge a God, and declare that we are not Atheists; by keeping one day in seven, we protest against idolatry, and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first day of the week, we protest against Judaism, and acknowledge that God, who, having made the world, sent His only begotten Son to redeem mankind. This observance therefore of the Sunday in the Christian Church, is a public weekly assertion of the first two articles in our creed—the belief in God, the Father Almighty, the Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord."

Let us at length go on to specify some of the forms assumed by this sin of Sabbath-breaking in this country, and state the means proposed in the Conference for lessening its prevalence, entreating those Christians into whose hands this report may fall to exert themselves to the utmost of their power in their several stations to forward the great object.

I. At the head of the dark catalogue stand those profanations of God's holy day perpetrated under the sanction of Government.

We are not aware that any of the servants of Government, with the exception of those in the Post-office, are *required* to give their attendance in their offices on the Lord's-day, but many of the public offices are kept open so that all who will may go to them and perform their ordinary duties. Many native sirkars, and, we have heard, some Europeans do so attend, and set at nought the appointment of God. Thus according to the principles formerly laid down, principles which cannot be controverted, the Government, the Christian Government of British India, is accessory to the sins of these men. Surely God who has done so much for the extension and support of the British power in India does not deserve such ingratitude at the hands of the British authorities.

The servants of Government employed in the Post office are deprived of the rights which belong to them as creatures of God, and are required to sacrifice the rest which is their natural birth-right. There has of late been much discussion on this subject in England. We trust that something good will be done there, and that it will extend to this distant portion of the empire. Letters are not delivered in London on the Sabbath;

and no impediment is found to be thrown in the way of the transaction of business ; neither would it be so here.

In the Conservancy department it is possible that there may be some works of necessity or mercy which may require the employment of a small section of the men during a small portion of the sacred day. But it is understood that, supposing this necessity to exist, much more work is done than can by any means be brought within the class of works of necessity or mercy.

The Botanic Gardens are kept open on the Lord's-day, and are frequented by multitudes who are thus exposed to the temptation of committing sin, and of dissipating that strength by overmuch mental excitement which it is one of the ends of the Sabbath to promote.

Houses licensed by Government for the sale of intoxicating liquors are kept open on the Lord's-day, and thus Sabbath breakers are tempted to add drunkenness to their other sins.

These desecrations committed in the service and under the sanction of Government can only be prevented by the withdrawal of that sanction. We can scarcely doubt that a memorial signed by all the Christian inhabitants of Calcutta would influence the Government to wash their hands of so flagrant a sin. Such a memorial has been agreed upon by the Conference, and will soon be ready for receiving the signatures of the Christian public.

II. Several merchants and dealers are understood to keep their places of business open on the Sabbath. Now this is partly their sin, and partly that of those who frequent their shops on the Lord's-day. In so far as it is their fault, it is believed that it may be thus in great measure prevented. Let all Christians resolve that henceforth they will not encourage by their custom those who pay so little respect to the ordinance of God. This will at once shew these dealers the estimation in which their conduct is held, and will hold out to them a strong inducement to discontinue the sinful practice. Let Christians who have been in the habit of employing those who keep their places of business open on the Lord's-day, state to them fully and fairly that they shall withdraw their support till such time as this practice is wholly abandoned. If into the hands of any person in business who is guilty of this sin this report may come, we would earnestly entreat him to consider well the greatness of his sin against God, his fellow-men and himself. And if there be any Christian who has thoughtlessly given his countenance to such a practice by actually sending for goods on the Lord's-day, we would faithfully counsel him to think for a moment what he is doing. Why should he be laying up so much matter for bitter repenting ?

Builders and others are in the habit of letting out their work to natives who employ men to perform that work on the Sabbath day. It is the duty of every such man to introduce a special clause into every contract, that the work shall be totally discontinued on the day of sacred rest. This has been done by more than one builder in Calcutta, and in a worldly point of view, they have not suffered\*.

\* Since this was written we have had occasion to visit a large factory in the neighbourhood of Calcutta, in which 1500 natives are employed. The present

These abuses are to be corrected by the diffusion of sounder views respecting the nature and obligation of Sabbath observance. Ministers in their pulpits are the prime guardians of the rest and devotion of the day of the Lord. Let them set themselves to this as to a most important part of their work. All Christians who are alive to their duty in this matter ought to make conscience of setting forth and enforcing the duty to all those over whom they can exercise influence. The Missionary Conference, in order to call universal attention to the subject, will shortly issue and circulate a series of Tracts to be prepared by several of the members.

III. In very many private families there is a miserably low standard of Sabbath observance.—Bazar-making—neglect of the public worship of God—reading of Newspapers and books unfit for the day—idleness and unprofitable conversation—riding and driving—paying and receiving of visits—all these seem to be sins fearfully prevalent in this country. As to the employment of servants in any work that may be done on the preceding day, or may be left over to the next, or in any work which is not absolutely necessary to be done, we have already spoken at sufficient length. All the ways usually adopted for killing time, as it is called, bespeak a fearfully low tone of Christian feeling. If a man cannot spend the waking hours of a single day in exercises fitted to the day of the Lord, how is he to consider himself as possessed of the feelings and tastes and sentiments which will fit him for the enjoyment of the heavenly state? In heaven there is a perpetual Sabbath.

We fear that even amongst Christians there is a sad deficiency in some of these particulars. If they would only make an experiment of observing the Sabbath according to the way laid down in Scripture—if they would direct and require their servants to have all arrangements made so that nothing may interfere with the rest and the duties of the Lord's-day—if on the Sabbath they would make conscience of instructing their children and to the best of ability their servants—if they would "spend the day in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity or mercy," they would soon find how pleasant a day it would become, and they would derive from it all the spiritual, mental and physical good which it was designed by its Divine Institutor to impart.

In advocating the cause of Sabbath-observance we feel that we occupy an honourable position. We are pleading for God, for the cause of the Sabbath is the cause of God. We are pleading the cause of man—of all men, for "the Sabbath was made for man," but especially of the poor, for the Sabbath is emphatically the poor man's day—of the heathen, who have few indeed to care for their interests—of the rising generation, whom we would deliver from the baneful influence of evil

superintendent has not been long in the works, but he has already stopped one half of the work on Sabbath, and hopes soon to put a complete stop to all work throughout the whole of the Lord's-day. One reason he mentioned for being anxious to do so, apart from the sacredness of the duty, was this: "Neither I, nor any of my European assistants ever enter the works on Sunday, and I cannot have confidence that the work is well performed when the natives know that we will not go in upon them."



example, and put under the influence of domestic Sabbath Instruction :— we had almost said fire-side instruction—but that is a dream of the past—a vision of the far-off land of our childhood. Scotland—all our thoughts of Sabbath observance are mixed up with thoughts of thee—thy village churches with their humble spires—thy simple service meet for the taste of thy honest-hearted and unostentatious peasantry, and meet also for the worship of that God who seeks the adoration that cometh fresh from the breast—thy modest manses—

“Lent to mortals just to shew  
A specimen of heaven below.”

Scotland, “whose is the Sabbath and the Sabbath-bard”—thy sons in multitudes have left thy shores to seek riches in this Eastern world; thy manses have sent forth their nurslings to this clime of the sun—for a Scottish manse is not a place of remaining—and canst thou not with them send out the Spirit of thy Sabbath-observance? Why do thy sons, when they come to sojourn in the land of the stranger, so oft forget the lessons which they learned in their father’s house? Thou canst not send us out thy Spirit, but thy God, who has given thee the blessing, can also give it to us. Oh Lord God, who didst appoint the day of rest for man and beast! Jesus, thou Lord of the Sabbath! Holy Spirit, by whose influence alone the Sabbath can be called and felt to be a delight, do thine own work in the midst of us, and avert from us the condemnation of those who disregard thy day and thine ordinances.—ED.

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are confident it will afford every friend to the cause of education and religion in India the highest satisfaction to learn, that letters from Alexandria have been received from the Rev. Dr. Duff. It is probable he may be detained there about one month, owing to the want of accommodation on the steamers, or other means of conveyance by the overland route. He may (D. V.) be expected in Calcutta in about a month.—Mrs. Charles, the esteemed lady of Dr. Charles, senior minister of the Scotch Church, together with her family, have embarked and sailed for Europe. We regret to find that Mrs. C.’s health should have required this movement, but we trust under God she may soon be restored in perfect health to her circle in India.

### 2.—SCHOOL AT FORT GLO’STER.

It has been our duty this month to chronicle the examinations and anniversaries of several of our city schools and public institutions. This to us has been a most pleasing labor; but we have not less pleasure in recording the account of the Annual Examination of the school at Fort Glo’ster, under the superintendence of the General Assembly’s Mission. If it be true

“That many a flower is born to blush unseen,  
And waste its fragrance on the desert air,”

it is no less so of some of the most valuable though unostentatious efforts of man to better the condition of his neighbour. We think this rule fairly applicable to the school at Glo’ster. It is entirely under the management of a respectable and intelligent young native, formerly a pupil of the General Assembly’s Institution in Calcutta. The school is partly supported by the Sirkars (heathen) connected with the works at Glo’ster,

partly by the proprietors, and also in part by the Assembly's Mission, under whose control it is placed by the other contributing parties. The school was first patronized by W. Patrick, Esq. merchant of this city, and is now fully encouraged by C. J. Orr, Esq. the resident at Glo'ster. The examination was held at the residence of the latter gentleman on Monday the 27th of January. The examination was conducted by the Rev. Messrs. D. Ewart and T. Smith, of the Scottish Mission, and the Rev. T. Boaz of the London Society ; also by C. J. Orr, Esq. and Bábu Hara Shankar Dás, the zealous and persevering teacher of the school. The pupils underwent a very minute examination in English Grammar, Geography, Arithmetic, Astronomy, the use of the Globes, History of India, Scripture History, and other useful branches of learning. The acquaintance manifested by them with the various topics was highly creditable to their industry, and not less to the talent and attention of the master. After the examination, prizes were distributed to the more deserving by C. J. Orr, Esq. and the pupils addressed by the gentlemen present on the importance of a diligent and persevering improvement of the means placed at their disposal. Here we have a little oasis in the midst of an almost (as far as education is concerned) desert country ; or here we have one of the flower-beds of learning, opening its buds, displaying its beauties and shedding its odours on every hand, in the midst of a people who have been accustomed only to have presented to them in the form of education that which was calculated to repel and debase. May this infant institution long continue to flourish and increase under the fostering care of the Assembly's Mission, to which this, as well as the school at Táki, is under the highest obligation for the efficient superintendence afforded by the teachers of that valuable seminary.

### 3.—EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The ninth annual examination of this important Institution was held on Friday, 3rd January. We were delighted to see it so well attended by both European and Native gentlemen. The large and respectable attendance was a sure indication of the high esteem in which the Institution is held ; and the presence of so many respectable natives proves that superstition and prejudice are on the wane, and that the natives of Calcutta can appreciate the advantages of a good education even when coupled with the inculcation of a faith differing from their own. Many of the young men are evidently well acquainted with the doctrines of Christianity, as well as conversant with our science and literature ; their minds are enlightened, their prejudices removed—some have boldly come out and openly professed themselves the disciples of Jesus, anxious to walk in his ordinances and commandments. These are results which might have been anticipated by all parties ; for the whole course of instruction pursued in the Institution is calculated to produce them. The natives are aware of these facts, yet their children flock to the Institution, and there are at present in daily attendance about 660 boys. The large number of natives present at the last examination also shows that the Institution is still rising in public estimation.

The increasing popularity of the Institution may be traced to the following causes. 1st. The natives are beginning to perceive that so far as Hinduism is concerned, they have as much to fear from an infidel education as from a Christian one ; and that while the former gives nothing in lieu of what it takes away, the latter, they are convinced, inculcates the principles of virtue, and fosters a spirit of benevolence. 2ndly. The Institution, while it aims at the improvement of the moral feelings, and the conversion of the soul to God, is second to none in India, in the efficiency of its mode, and extent of its system of literary and scientific education.

The deservedly high character of the Institution, and the advantages it is capable of affording, might be easily inferred from the known abilities of its conductors; but the proficiency of the scholars at the last examination, in the higher branches of science, proved beyond dispute that few if any Institution in the country could compete with it. A mere enumeration of some of the subjects in which the pupils were examined will show to those who were not present, the extent of the course of education pursued in the Institution. The higher classes were examined in the Scriptures, Christian Theology, the Evidences of Christianity, Euclid's Geometry, Conic Sections, Trigonometry, Algebra, the Differential Calculus, Astronomy, Logic and Political Economy, &c. &c. With all these subjects the lads appeared to be quite familiar. The readiness and accuracy with which they answered the searching questions put to them evidently showed that they were well instructed, particularly in scientific subjects. They appeared to be familiar not only with the results of philosophical investigation, but with the principles of science, and the calculations upon which its truths may be demonstrated.

We were much pleased with the Essays which were read, particularly one by Mahendra Lál Basák, a young convert who was lately baptized. This is the first instance which we have witnessed of a Native Christian reading his own productions in the English language before a large assembly of his countrymen. May we not hope that this is the first fruits of a large and abundant harvest!

We witnessed a new and interesting feature at this examination. We were gratified by listening to the reading of two essays in the Bengálí language. This is a decided improvement, and although the compositions were occasionally deficient in point of idiom, yet, if the Institution perseveres in paying that attention to the native languages, which it has for some time done, it will ere long produce as good Bengálí and Hindustání scholars as it has heretofore English ones. The increased attention which this department of education is exciting throughout the country augurs well for the general *enlightenment* of India. The vernaculars, after all, are the grand medium through which our religion, literature and science must be extensively diffused. It is with great satisfaction therefore we see the Assembly's Institution, adding to all the other blessings which it has conferred upon the natives, a correct knowledge of the structure and use of their own language. The Bengálí Essayists were rewarded with prizes, an example worthy of all imitation in kindred institutions. The business of the day was concluded by the distribution of prizes as rewards for proficiency and good conduct. The gold medal given by D. Macfarlan, Esq. to the best of the highest class, was gained by Banamáli De. The silver medal given by the Rev. Dr. Charles for the best Essay in English was gained by Mahendra Lál Basák. His Essay referred to above was one of the best compositions we have ever heard coming from a native. Mahendra also gained the silver medal given by the Rev. Mr. Ewart for the best English Essay on another subject. These and the other prizes were distributed by the Rev. Mr. Meiklejohn, who presided as Moderator of the Presbyterial Body of Calcutta.

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#### 4.—CHRISTIAN INSTITUTION, BHOWANIPORE.

The examination of the Christian Institution under the superintendence of the Rev. J. Campbell of the London Missionary Society, took place at Bhowanipore on the 24th of December. We attended this examination and derived from it great pleasure, and we trust not a little profit. Who that has a just estimate of the value of Christian instruction can fail to derive pleasure from the mere sight of four hundred boys brought into daily intercourse of the closest kind with a Christian Missionary?



Who that knows any thing of the painful and insinuating nature of idolatry can contemplate without a glow of gratitude the spectacle of so many sons of idolators imbibing the antidote to that soul-destroying poison? Who that has himself experienced the power and sharpness of the word of God can fail to be delighted when he hears this word intelligently read and explained by hundreds of heathens? Who that looks forward with earnest longing to the day when this mighty land shall be added to the kingdom of the exalted Messiah, can hesitate to hail this spectacle as he who watches for the morning welcomes the first streak of scarcely perceptible light which, though little and dim, he knows will brighten and expand, till the heavens shall be all illuminated and the earth shall rejoice in the effulgence of the orb of day? Who that knows the value of the gospel, and its adequacy to supply all the wants and to relieve all the distresses of men, does not feel his heart burn within him even when he hears that this gospel is in the hands and in the heads, if we may so speak, of hundreds whose fathers scarcely know the name of Jesus, but who bow down to stocks and stones, and give that worship to the works of their own hands which is due only to the one living and true God? How much more then does the Christian experience a transport of holy joy when with four hundred youths actually before his eye, each with the Bible or some Christian book in his hand, he looks back to the time, not so long a retrospect, when from the one end of the land to the other the Bible was not to be found, and forward to the time, God grant the prospect may not be distant, when scriptural knowledge shall be multiplied, and the gospel shall take its residence not in the heads alone but in the hearts also of the millions of India. There are of those whom we respect and love who think that the Missionary treasury is robbed when any portion of its resources are expended on such institutions as this: but we freely say that for ourselves we cannot conceive a more legitimate application of Missionary labour and Missionary funds, and let us add of Christian prayer; and we look upon it as a token of great good for this land, that Bible schools are now rising up over the length and breadth of the land, and the Missionaries of the cross are suffering the little ones to come to Jesus.

The examination was well attended by ladies and gentlemen, although Bhowanipore is at a rather inconvenient distance from Calcutta, and the lateness of the hour at which the examination commenced must have rendered it impossible for many to be present, without risking exposure to the heat. The Rev. Mr. Boaz, secretary of the Bengal Auxiliary Missionary Society, presided, and amongst the visitors we observed the Rev. Dr. Charles and Mr. Meiklejohn, Ministers of St. Andrew's Church; Messrs. Ewart, Macdonald and Smith, Missionaries of the General Assembly, and we think all the Missionaries of the London Society resident in Calcutta, besides Dr. Somers from Banáras. Besides these there was present a goodly number of ladies and laymen. The examination was chiefly conducted by Dr. Charles, Messrs. Morton, Piffard and Smith, who as well as all the visitors were in the highest degree satisfied with the attainments of the pupils, both in religious and in what has been called sub-religious knowledge. They manifested, according to their several standings in the school, at once a large and minute acquaintance with sacred history, the evidences and doctrines of the Bible, and the elements of those sciences which truths are peculiarly opposed to those errors which are sanctioned by the books esteemed sacred by the Hindus, as Geography, Astronomy, &c. These branches of knowledge had of course been communicated through the medium of the English language; but the cultivation of their mother-tongue had evidently not been neglected, as was evident from their readings in Bengali and their translations from English into that language. We look upon this as a matter of the last moment, since

under God their future usefulness among their countrymen must in a great degree depend upon their correct knowledge of their vernacular tongue. Short English essays were read on Female Education and on the History of Joseph. The former was a very creditable performance, shewing at once power of thought and freedom of expression. At the conclusion of the examination prizes were distributed by Mr. Boaz, consisting of valuable books and medals. In classes consisting of so large numbers, and where all were so well acquainted with the subjects of study, the prizes must have been hardly earned, and are therefore the more honourable to the successful competitors; while from what we saw of the talents and acquirements displayed by some of the prize-holders we should say of those who were foiled, that it was no dishonour to them to be overcome by such antagonists. We subjoin the programme of the examination:—

1.—12th Class, Instructor, No. I. 2.—11th Class, Instructor, No. II. 3.—10th Class, Introduction, No. II. 4.—5th Class, History of Bengal. 5.—2nd Class, History of Rome, Mechanics, Geography. 6.—7th Class, Introduction, No. III. Grammar. 7.—1st Class, Astronomy, Evidences of Christianity, Natural Philosophy, Geometry and Algebra, Simple Equations. 8.—3rd Class, History of Greece, Geography, Grammar. 9.—Essay on Advantages of Female Education. 10.—1st and 2nd Classes, Scriptures, the Gospels and Acts. 11.—4th Class, History of Bengal, Grammar, Geography. 12.—Essay on the Character of Joseph. 13.—6th Class, History of Bengal, Geography, Grammar. 14.—3rd Class, Bengálí Scriptures, Genesis. 15.—9th Class, Introduction, No. III. 16.—8th Class, Introduction, No. III. Grammar.

#### 5.—LADIES' SOCIETY'S SCHOOLS.

The Annual Examination of the Ladies' Society's Schools for Native Female Education took place yesterday at the Central School, Cornwallis Square. Besides the girls attached to the Central School, now placed under the superintendence of Miss Missing, the children attending the Mirzapore School under Mrs. Sandys, the Howrah School under Mrs. Hampton, and the Circular Road School under a native named Pitamber, were also assembled. The number in all would be about five hundred. Amongst the visitors present, we noticed the Rev. Messrs Sandys, Jones, Ewart, Macdonald, Smith, Wenger, K. M. Banerjee, and Mesdames Ellerton, Wybrow, Jones, Vos, Pearce, &c. &c. The Rev. Mr. Sandys examined the classes in the Gospels and Acts. The manner in which they acquitted themselves was highly satisfactory, and reflected much credit on those who have the charge of their education. Considering the many difficulties which Institutions of this nature have to contend with, the result of the examination was, on the whole, encouraging to those who seek to emancipate the native females from their present abject state. In the utter prostration of the mind now visible throughout Hindustán, the improvement of the females should be as strenuously sought after and promoted as that of the male population. We hope the benign influence which education sheds on men, will induce the reformed Hindus to make their daughters and wives the recipients of, and the participators in, their enlightened views and sentiments. This is a *sine qua non*, without which the civilization of the whole body of native population cannot be complete.

—*Calcutta Courier.*

#### 6.—COLLEGES AND SCHOOLS.

During the past month not only have the more direct Missionary schools held their anniversary examinations, but also the other Christian and Hindu establishments, the Parental Academy, High school, St. Xavier's (Jesuits) college, and Armenian Philanthropic Institution have all had their annual examinations, and have passed through the ordeal with

the usual honors. The prominence given to the vernaculars and religion in some of the examinations was highly encouraging. The general state of education in nearly all is much the same as in previous years. The annual examination of the pupils of the Hindu college has also been conducted throughout the month, both in the European languages and sciences as well as in Oriental lore; the Sanskrit classes have been put through a searching examination. The new *Patshala*, connected with the college, in which the junior classes are to be taught the vernacular in its purest form, has been publicly opened. Many of the friends of education attended on the occasion, and addressed the people both in Bengali and English. We understand that it was opened not in the name of Káli or Rám or any of the Hindu deities, but in the name of the *one God*. We are happy to hear, that Jehovah was recognised at the opening of the school, though He was not at the laying of the foundation stone. We have been given to understand, that more than one morning school has been opened for the children of indigent natives; these schools are conducted by educated native youth, who attend them early in the morning previously to office-hours and at their own expense. This is a good omen, one of the best that has occurred for some time. When the natives so begin to feel the force of education themselves as to teach others, a better day is evidently rising on them. Several individuals in the Mofussil have also established schools in their villages for supplying a liberal education; in some instances, these schools have been taken up by the Government Board. The Board, we hear, intend to establish central schools or colleges in every district under which the superintendence and visitation of all local schools shall be placed. Oh that the Lord the Spirit may descend into the midst of all these efforts and movements, and seal the instruction home to the heart, so that it may end in true conversion to Christ. The examination of the Hughly college has also been held during the month: the institution continues much as in former years.

#### 7.—CHINESE CONVERTS, BANKOK.

To the Editors of the Calcutta Christian Observer.

SIRS,

It may be interesting to some of your readers to learn, that the gospel is beginning to produce its appropriate effects, though to a very limited extent, upon the heathen in this place. Last Sabbath we enjoyed the privilege of administering the rite of baptism to one Chinese convert, and of extending the hand of Christian fellowship to two others who had received the ordinance two weeks before. Then Mr. Jones welcomed Mr. and Mrs. Slafter, recently from America, to a participation in the duties and privileges of the Church, when we all, in company with the native brethren, surrounded the table of our Lord to commemorate his dying love. The services at the water were witnessed by an assembly of Chinese and Siamese in connexion with our English and American friends, while the communion season is to be numbered with those which constitute an antepast of heavenly joy. This little Chinese Church is now composed of nine members, eight of whom were with us on the occasion alluded to, and one has recently returned to his native town in China with the prospect of being useful to his countrymen. Three of these were baptised in 1835, three in 1838, and three in 1839. Our assemblies for religious worship, amidst a numerous population, are small, but such as to afford us some encouragement. The Roman Catholics are making some converts to their faith from the Chinese here, and have just erected a new temple.

Yours, &c.

Bankok, Siam, October 7th, 1839.

WM. DEAN.



## THE MEETINGS.

The season for holding the anniversaries of the different religious and benevolent Societies, and the examinations of the colleges and schools in Calcutta has now come to a close; and in accordance with our promise last month, we shall proceed to lay before our readers as perfect an outline of the whole as our space and means will permit. We have availed ourselves of the reports of the meetings and examinations as they have appeared in the pages of our contemporaries, especially the *Christian Advocate* and *Courier*; by carefully picking out the most accurate report of speeches, as given in both, we trust we have presented a tolerably faithful account of the whole.

## 1.—SEAMEN'S FRIEND SOCIETY.

The 13th Anniversary of the Seamen's Friend Society was held on board the Bethel on the evening of Dec. 17. We were agreeably surprised to find, on entering the little ark, that it was almost full, and still more pleased to find the bulk of the congregation composed of seamen. It was indeed a gratifying sight to see men noted for their disregard of every thing serious assembled to witness the Anniversary of a Society which has for its object the promotion of their spiritual interests.

The meeting was opened by the Rev. Mr. Boaz, who selected an appropriate hymn and offered a prayer suited to the occasion. A. Grant, Esq., on being called to the chair, informed the meeting that the Reverend Secretary would read the report. Before doing this, the Secretary informed the men that they might rest assured the reading would not occupy much time. The report, he said, was only about the size of a letter which they were accustomed to send home.

The report contained no instance of conversion which had come under the observation of the Committee;—it stated that the funds were low, that the past year was literally a year of faith with the Committee, as they very often did not know how they were to defray the current expenses of the month. The report gave a brief outline of the labors of the Society. A number of Bibles and Testaments, and no less than 6000 tracts had been distributed; and though, as before stated, no immediate results had followed, their efforts were, the Committee trusted, as "bread cast upon the waters to be found after many days." The Society was stated to be 400 or 500 rupees in debt.

The Rev. G. Gogerly moved the first Resolution:—

1. That the report now read be printed and circulated by the Committee.

The Rev. Gentleman delivered a very appropriate address to the seamen. He noticed a peculiar trait in the character of seamen, well expressed in the homely adage that "a sailor works like a horse, but spends his money like an ass." He mentioned a circumstance which had lately occurred in England in illustration of this. A seaman was brought before the Lord Mayor for creating a disturbance, he had been throwing handfuls of his hard-earned money amongst the mob. On the Lord Mayor's reproving him, he declared he was very unfortunate, for he had more money than he could spend, and begged to be sent to sea as soon as possible. The speaker simply but forcibly endeavoured to prove to the seamen that it was nothing but love to the common Saviour of all men, and to them in particular, which induced the Committee to interest themselves in behalf of seamen. He touched on the injury which British seamen, the professed followers of Christ, have inflicted on religion and morals in foreign countries, particularly in the South Sea Islands, by their lax and unprincipled behaviour, and urged on them the necessity of making themselves dreaded by none but those who were the enemies of their country. The Rev. Gentleman concluding by exhorting the sailors

to behave well in this heathen land. He pointed out to them how interesting it was to see a Bethel floating on that river which was the object of adoration with the natives, and recommended them to be as punctual in their attendance at the Bethel as they must have seen the natives were in resorting to the river side for devotional purposes.

The Resolution having been seconded by J. W. Alexander, Esq., was carried unanimously.

The Rev. Mr. Wenger rose to propose the 2nd Resolution :—

II. That this meeting desires to offer thanks to the Lord Jesus Christ for his continued goodness in carrying on and extending the work of grace amongst seamen in this and every land; and would also unite in supplication to the Father of Mercies, that he would pour out the blessing of the Holy Spirit upon all the efforts of his people that they may not be in vain in the Lord.

The Rev. Gentleman spoke of the peculiar opportunities which sailors possessed of doing good to mankind, and of observing the works of Providence. He called their attention to what is majestic in the vast deep, and to all that is beautiful in the starry firmament. He exhorted them to be mindful of God in storms and in calms, and not to forget to glorify Him when looking upon the worlds that twinkled above them. He said he had never visited the South Sea Islands, but he had visited Greece and Turkey; and felt sorry to say that the impressions produced by the conduct of Seamen visiting those countries was very unfavorable. He was often told to go to England, and make better men of British Sailors, before preaching to other people the excellency of the Christian religion. The Rev. Gentleman was happy to observe that efforts were being made for the reformation of British Seamen, and he prayed that under God's blessing they may prove successful. He adverted to a prophecy of scripture which declares; they shall be as doves flying to their windows. The Rev. Gentleman hoped the day was at hand, when Sailors who are scattered over the face of the whole earth shall carry with them the message of salvation, and be living epistles of the religion which they profess, known and read of all men.

The Resolution was seconded by J. M. Vos, Esq. and adopted unanimously.

The Rev. Mr. Lacroix rose to propose the 3rd Resolution :—

III. That this meeting appoint in the name of the Lord the following individuals to be the Officers and Committee of the Society for the ensuing year,—with power to add to their number :

*Treasurer*, A. Grant, Esq.—*Secretaries*—*Corresponding*,—Rev. T. Boaz, *Minute*,—Mr. Henry Andrews. *Seamen's Ministers*,—The Missionaries of different denominations. *Visiting Agent*,—Mr. Chill. *Committee*,—J. F. Hawkins, Esq., J. W. Alexander, Esq., H. Woollaston, Esq., J. Muller, Esq., D. Clark, Esq., J. M. Vos, Esq., G. C. Owen, Esq.

The Rev. Gentleman began by making what to us appeared a very proper remark, that unless the members were regular in their attendance on all the meetings of the Committee, the Society would in all probability languish. Laxity on the part of the Members he compared to indolent sailors rowing against the tide; if any or all ceased to pull, the boat would naturally take a backward course. He said he made this remark from long experience in the affairs of other Societies. The Rev. Gentleman observed, that religion when possessed by Sailors or Soldiers made them braver, and therefore the more useful men;—he said he knew little about sailors, but he had opportunities of learning the truth of his remark amongst soldiers. He instanced the men of two particular regiments that had fought, one in the siege of Bhurtpore and the other in the Burmese war. on the testimony of Sir Archibald Campbell, who said of the pious soldiers, "Give me men all like these, and I care for no one;" men

without religion he said may be brave, but their bravery is induced by either temporary excitement or the wish to gain the approbation of their fellow-men. Religion on the other hand nerves man to do his duty from a regard to duty, and the conscious observation of Him who has enjoined upon his followers the faithful discharge of their duties. A soldier or sailor possessed of religion is happy in the consciousness that he is in the keeping of God ; and death to him is bereft of its terrors, because come when death may, it will bring him to the possession of immortal glory. The Rev. Speaker said, that seamen have a particular claim to our sympathy, being removed from their homes in childhood, and exposed not only to the dangers of the sea, but what is infinitely more dangerous—bad company. He congratulated British seamen on the renown of their prowess, and he hoped the day was not far distant when they would be as illustrious for piety as they are for valor, and then we need care for no enemy, no not even for Russians.

The Resolution was seconded by the Rev. W. Morton. He said that during the evening he had been pursuing nearly the same train of reflections as the last speaker. He was reminded of the text, "A righteous man is merciful to his beast ;" and he said, if Providence has enjoined our kind treatment of the beasts that perish, with how much louder voice does it call on us to pity immortal men. During the course of his past life the Rev. Gentleman had made 24 voyages, (he had been shipwrecked too,) and had therefore had ample opportunities of becoming acquainted with the character of the seamen. They were wild and thoughtless in the extreme, he had seen men washed off the deck into the wide waste of waters with horrid oaths on their lips ; frequently in a state of brutal intoxication. The Rev. Gentleman exhorted the sailors present to dread an oath, and to avoid drunkenness and immorality. He pictured to them the bar of a holy and just God, before which they must answer for their deeds like all other men. The speaker adverted to what had fallen from the other Gentleman in regard to British valor ; but he said, Great Britain, and especially British people here, were no less indebted to sailors for the comforts and luxuries of life, and for all that is cheering in intelligence and epistolary communications. He said that both from gratitude and duty we should use every exertion for the welfare of sailors.

The Resolution being put was carried *nem. con.*

The Rev. Mr. Boaz now rose and stated, that it had often been said that no meeting could be called a sailor's meeting unless there was something disorderly in it ; he had no wish to be disorderly, but he would move a little out of the usual course in making a few remarks without any thing like a Resolution, which the other Gentleman had shown them. Having had many opportunities of being acquainted with the carelessness and thoughtlessness of seamen, he would mention a circumstance which he had heard in illustration of the adage referred to by another speaker, that "a sailor works like a horse, and spends his money like an ass." A sailor, after making a cruise of 7 years, returned home with a good sum of money. He determined to have "a spree." Having obtained liberty to go ashore, it fell to his lot to remain in charge of the boat whilst the other hands went away. Seated in the stern sheets of the boat and vexed at not being able to join his shipmates, he began, having nothing better to do, to throw away his guineas one by one at the women and boys on the shore. This very man after some time, by the blessing of God, became a converted person, and he determined to devote the remainder of his life to the direct service of God as a minister : and he often regretted that he should have been so profligate in the expenditure of his cash ; for



he used to observe, I could have supported myself as a minister, or have supported another, had I but known the value of these things before. Mr. B. exhorted the men to lay up a shot in the locker for a rainy day. He related a story of a Scotchman who had been many a year in this country, but who, on meeting with a missionary, became a true disciple, and returned to England with a view to the ministry. He went incog to see his mother, whom he found almost bent down with age, but engaged as a poor washerwoman. He sat down by her side, and thus addressed her, "Old woman, had you not a son?" "Yes," said she, wiping off a tear with her aged hand; "yes, I had, but he is dead long ago." "But what if he were alive?" said he. "That cannot be, for the minister said he was dead." "But what would you say if he were not dead?" "It can't be," said the mother with some hesitation. The man on this shewed her a particular mark on his breast; seeing which the poor old woman fell on his neck and wept. "And are you my own son?" she said; "and what are you now, man, a sailor still?" "No," he answered, "I am a minister." "A minister!" said she with surprise: "you a minister!! Will you go up the pulpit-stairs like another minister? Will you hang your hat on the pulpit peg like another minister? Will you read out the text like another minister?" Yes, was the reply to these general queries. She was overwhelmed with delight; nor was she the only rejoicing one for this conversion,—the angels of God rejoiced over him, and will rejoice over every returning penitent.

The Rev. Gentleman related the anecdote in a style so peculiar to himself, and in a manner which to judge from the approbation with which it was received by the sailors present was so well adapted to commend itself to the class he was addressing, that it would be useless for us to attempt to copy his expressions. He did not however content himself with amusing; he stated that he knew they were peculiarly susceptible of any thing told them in reference to their families and friends. Often, he said, he had stopped a sailor "half-seas-over" in the streets of this city, and asked him how he would like to be seen in that state by a father, a mother, a relative or a minister? This question had almost always elicited a serious reply.

Most of you, said the Rev. Gentleman, (addressing himself to the sailors present,) have known some good old man of a minister who has prayed for you. Most of you have Bibles too, how often have you read them? Let me entreat you often to read and pray over them. I heard, said the Rev. Gentleman, of a boy, a sailor boy, who had received a Bible from his mother, which in order to forget he stowed away at the very bottom of his chest. He fell ill. During his illness, having none near to console or nurse him, he thought of his mother's Bible; the moment he could crawl he went to his chest, brought out his long-neglected Bible, and read it so long and attentively that, as he often said, he knew much of it by heart. You may be sure he never lamented this. Imitate his example, and you will undoubtedly experience a like benefit. The Rev. Gentleman next said that, as was remarked by the previous speakers, sailors were very wild and thoughtless, and particularly so with reference to religion. In a storm, one of the bravest sailors on board was ordered to go on the lee-yard arm to take in a sail: while doing this, the gale wrapped him up in the sail as in a winding sheet; he was then rolled out by the loosing of the sheet, but fortunately, his foot caught the foot ropes, and there he hung until through mercy he recovered himself. In a little time, he was safe on deck. "Well, my man," said Mr. Boaz to him, "you had a narrow escape?" "Good enough," answered the man. "You should go down on your knees and thank

God." "I can do that another time." Another time never came: he was drowned in a calm a few days after. The speaker after making sundry appropriate comments on this event said, that the gentlemen who had addressed the meeting that evening chanced to be natives of different countries—Switzerland, Scotland, Ireland and England. The one was a judge, the other a lawyer, another a minister; this union of nations and professions was indicative of the general state of feeling in reference to sailors. Every person loved sailors. It must be plain to the sailors, he remarked, that all the pieces of paper which were handed about called resolutions, and all the speeches which had been made, were all done with the single object of doing them good. But, he added, *they* had something to do. When they got aboard their several ships, they should think over these things, they should pray over them—they should speak of them to their messmates. Mr. Boaz did not doubt but that many of their messmates had also attended meetings, for there were many other kinds of meetings held on that evening, some at Bow Bazar and others elsewhere. The Rev. Speaker advised them, when they would hear their friends speak about what they had seen and heard, to let them know what had been said and done on board the Bethel. The Rev. Gentleman concluded with saying, that as all seemed to be in such a state of harmony and good feeling, the meeting would close, as it had begun, with a hymn.

A collection was then made. Many a tar expressed his sorrow at not having been apprised before, that there would be a collection; some promised to bring their mite next Sabbath, while others cheerfully gave their offering at the time.

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#### 2.—NEW YEAR'S DAY—UNION CHAPEL.

A very solemn service of united Christians of different denominations was held at the Union Chapel on the morning of New Year's day. The attendance was full, and nearly the whole body of missionaries was present. The services commenced by reading the 92nd Psalm and prayer by the Rev. T. Boaz, after which the Rev. Mr. Morton delivered an address. This address, like all the discourses of the Rev. gentleman, was distinguished for soundness, comprehensiveness and completeness. He took for his text the following passage: "The end of all things is at hand, be ye therefore sober and watch unto prayer." The preacher drew attention to the solemnity of the season, and pathetically dwelt on the expression, "the end of all things is at hand." He then entered upon the exhortation, and impressively inculcated on his hearers the duties of sobriety, watchfulness and prayer. The Rev. Mr. Ellis next read a portion of scripture, and offered a simple and earnest prayer.

The Rev. Mr. Macdonald then preached from the words, "Cut it down, why cumbereth it the ground." In explaining to whom the sentence was applicable, Mr. M. gave certain tests by which our state before God might be ascertained. The tests proposed were, 1. A lively and influential sense of our accountability to God in all the transactions and intercourse of life. 2. A complete surrender in all matters of our own will to that of God. 3. A preference of God as our Father to all his gifts however dear or valuable in themselves. 4. A desire to observe and realize in our attendance on the means of grace the end designed by them of God the Giver of all grace. 5. An entire and heartfelt reference to the love and glory of Christ in all our concerns whether secular or religious. The discourse was marked by acute thought and stern fidelity, and replete with sound instruction.

The concluding sermon was delivered by Mr. Sutton, of the Orissa Mission. He selected, as best adapted to the occasion, the text, "God

be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations." Mr. Sutton showed the intimate connexion which subsists between eminent personal piety and the success of the Gospel, resulting in the present and eternal welfare of men. He exhorted his hearers not to be satisfied with present attainments, and pointed out that the only way to attain eminence was by deep humiliation and constancy in prayer. The previous speakers had by laying down searching tests and exhorting to duty, prepared their audience for the remarks which fell from Mr. Sutton. These remarks were seasonable and appropriate to the object of the meeting, which was humiliation for past remissness and renewed consecration to God.

The services were interspersed with hymns, and lasted for three hours and a half. The concluding benediction was pronounced by Mr. Sutton from Numbers vi. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up the light of his countenance upon thee, and give thee peace."

In the evening, a service in the Bengali language was held in the Circular Road Chapel. Prayers were offered by two native converts, and the address was delivered by the Rev. Mr. Piffard. There were present about fifty natives, with many missionaries and others. The comparative thinness of the attendance was owing to notice of the Meeting having been but partially made public, and to the inconvenient hour fixed, the native Christians residing in the villages and the more distant parts of the city being thereby prevented from uniting in the service.

On the whole it was a day long to be remembered. It was interesting for the season, solemn for the services, and hallowed by the associations connected with both. Many who met last year met again; several who were once unknown by sight were now convened in one place; and some who were present on the last occasion now either sleep in the dust or are removed to distant lands.

### 3.—CALCUTTA BIBLE ASSOCIATION.

The 18th Anniversary of this Association was held in the Town Hall on Tuesday evening the 7th of January. The Venerable the Archdeacon being called upon to preside, opened the proceedings by observing that he felt a peculiar pleasure in occupying the chair on such an occasion. In his opinion an Association having for its object the distribution of the Bible was deserving of more support than any other institution: he did not intend by this to draw disparaging comparisons between this and the other numerous benevolent institutions in the city; he knew that all those who love God out of a pure heart must love their neighbours as themselves; but, inasmuch as this Society had the good of man's immortal part in view, it should rank high in our estimation. The Association claimed our regard, both for the simplicity of the means employed, and the sublimity of the object at which it aimed. He remarked that no Society could prosper without God's blessing, and he hoped that his auditors had come to the meeting in the spirit of prayer, and that they would make the prosperity of this Association a matter of closet prayer.

The Rev. Mr. Sandys being called upon, read the most interesting portions of the Report: it gave an account of the number of Bibles which had been distributed during the year, and entered at length into the details of the Society's operations. As we hope to notice this Report ere long, we shall not dwell upon its contents at present.

The first resolution,

"That the Report now read be published and circulated for general information," was proposed by the Rev. T. Boaz, who remarked, that from the Report just read it was evident the Society had not only carried on its usual



operations during the past year, but that it had materially increased its exertions: this was cause for thankfulness; the fact that many of the thousands of dying idolaters had been furnished with the word of life should encourage us to thank God and take a fresh stand at the commencement of this year, with a determination to spread further and wider the Gospel of God. He compared the moral and religious state of this country to the entangled thick jungle which we see on every hand; we can never expect to see this jungle removed, if we do not unite vigorous effort with earnest prayer. The speaker adverted to the Catholic nature of the grants of Scriptures indicative, as they were, of the Catholicity of the principle of the Society. We are debtors to all, to Greek and Jew, to bond and free, and to all had this obligation been discharged during the past year. Thus should we combine prayer, praise, and a Catholic spirit, and go forth in this temper to the work of God.

C. W. Smith, Esq. rose to second the Resolution. He said he was sure all would be glad that the interesting Report just read should be printed and widely circulated. He said, it was a matter of great grief that the cause of God in this land should have so few advocates, while numbers crowded to scenes of gaiety and dissipation;—he contrasted the present company with the probably greater number who assembled for the purpose of amusement in that very hall the evening before (the reunion);—he feared that not one of those who were there on the previous evening were there then;—he said he loved to take an interest in matters of this kind, he therefore had much pleasure in seconding the Resolution.

The Rev. Mr. Wenger rose to propose the second Resolution,

“That this meeting feels particularly called upon by the increasing attention paid to the education of the rising generation, to endeavour to communicate to the various classes of their fellow-men, the volume of divine inspiration, in order that they may thereby be preserved from infidelity and error, and be led to an acquaintance with the Gospel of our Lord and Saviour Jesus Christ.”

He said that though he belonged to a denomination of Christians unconnected with this Association, he still had much pleasure in having an opportunity of pleading the Bible cause. He remarked, it was stated in the Resolution that unless education included a knowledge of the Bible it was an evil—it was a sure means of spreading infidelity. He said this was the case in France and Italy, countries in which unchristianized learning was much cultivated, Christianity only being known in a corrupted form amongst the Romish clergy. In France, through the dissemination of Bible truth, this thick darkness had gradually been breaking. He said it had been his privilege to be for many years stationed in a country which bore a strong moral resemblance to this—he alluded to Greece. He there became acquainted with young men who, possessing all the natural talent of their countrymen in early days, had obtained through British agency a great proficiency in literature and science; they felt desirous of being acquainted with our religious opinions. As Greek Bibles were not within their reach, they took up the works of Voltaire and Rousseau, whom they considered as the representatives of the religious opinion of Europe: thus were they for want of Bibles driven to the extreme of infidelity. By the diffusion of Gospel truth this had been in some measure removed. He remarked that the educated Hindus, seeing the gross nature of their religion, reject it, and naturally desire some other. If we pull down, said the Rev. gentleman, the house in which they have long found shelter, we should in justice give them another and a better: if not, we are guilty of the grossest cruelty. The Rev. gentleman made a number of interesting remarks which space prevents our noticing.

Rev. Mr. Morton in seconding the Resolution remarked—that it was asserted by some that it is superfluous to make any efforts for the conversion of souls, it being solely a work of the Holy Spirit; this he said was wrong. God no doubt could work without human agency, but he has directed us to exert ourselves, in all probability to keep alive our interest in the matter. He then adverted to an interesting native school he had lately visited, supported and conducted by three native youths, without any hope of remuneration, in which 170 lads are receiving a pretty good education. This school was opened from 6 till 9 in the evening.

He adverted to the error into which the managers of the Government schools had fallen, by excluding Religious studies; he said the natural obliquity of the human heart would render the most complete education a great evil, it would lead to infidelity. Religion alone could correct this. Religion, he said, might be called the safety valve to the mighty steam-power of intellect. He said that there was a great demand for Bibles among the Hindus. This is to us a voice from God, calling us to supply this demand. The Rev. Speaker, as well as Mr. Wenger, entered at length into the subject of education, and we regret we are unable to present their addresses more at length.

The Rev. Mr. Innes proposed the third Resolution,

“That this meeting, feeling that all its endeavours without the divine blessing are unavailing, earnestly prays that the enlightening influences of the Holy Spirit may be so vouchsafed, that those Scriptures which are distributed by it may prove instrumental in disseminating abroad a knowledge of the way of salvation, through faith in our Lord and Saviour Jesus Christ.”

He compared the society to a ship—the audience to its crew;—he said as a good ship is often becalmed at sea for want of the breath of heaven, so this Society would never progress without God's blessing; the comparison failed, he remarked, in one particular,—the crew of a ship had no influence over the wind, while Christians have a promise that the Holy Spirit will be given to those who ask his influences. He said that, if we only attended these Meetings and gave our subscriptions, we had done nothing. We know nothing can be done without God's blessing, and still we do not pray for it. He exhorted the audience to pray over the Bibles which were distributed; for, said he, “the letter killeth, but the Spirit giveth life.”

Rev. Mr. Ewart, in seconding the Resolution, said, that he felt himself under great obligations to the Society for the donations of Bibles he and his fellow-laborers had received. He remarked, that late experience has proved the fallacy of the saying, “Hinduism is unchangeable.” The Rev. gentleman made a number of very instructive and appropriate remarks on the present state of education. The Rev. chairman said he would not pass this Resolution in the usual way, but requested that all would offer up a secret prayer to God for his blessing: a pause ensued, during which all appeared to be engaged in devotion. It was a very solemn moment.

The Rev. Mr. Sutton then proposed the fourth Resolution,

“That the following Gentlemen be the Committee and Office-bearers of the ensuing year:

“*President.* The Ven'ble Archdeacon Dealtry.

“*Committee.* Rev. C. C. Aratoon, G. E. Henwood, Esq. A. D. Jones, Esq. Rev. T. Boaz, C. Kerr, Esq. W. Byrn, Esq. O. Lindenner, Esq. J. T. D. Cameron, Esq. J. Richardson, Esq. A. G. Coles, Esq. M. D'Rozario, Esq. C. N. Cook, Esq. W. Balston, Esq. *Treasurer*, J. N. Vant Hart, Esq. *Bible Secretary*, Rev. T. Sandys. *Cash Secretary*, J. M. Vos, Esq. *Minute Secretary*, Rev. K. M. Banerjeea.”

We were indeed highly interested in the number and variety of the remarks which the speaker made in proof of the benefits the Bible can bestow, but space prevents their insertion:—we may find room for them in another form. He closed by solemnly advising all to do what they had to do quickly, for the time was short.

The Rev. G. Pickance, seconded this Resolution.

W. Byrn, Esq. proposed the following Resolution, which was seconded by the Rev. K. M. Banerjea, and adopted by the meeting,

“That the thanks of the meeting be voted to the Chairman for kindly presiding on the present occasion.”

The Rev. Mr. Sandys in conclusion advised the people present to keep the things they had heard in remembrance, and earnestly entreated them to follow the advice given.

The meeting closed by singing the Doxology.

#### 4.—CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The 19th Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society—was held on Thursday evening the 9th instant, at the Circular Road Chapel: the chair was taken by the Rev. W. Morton. After a hymn had been sung, and the blessing of God implored by the Rev. F. Tucker, the chairman opened the business of the evening by observing, that the work in which the Society is engaged is the *work of God*, and this holds out the strongest reason as well as encouragement why it shall ultimately succeed. It is also the work of *faith*; it *tries* the sincerity of its labourers. It is the work of *love*; it tests their *benevolence*. It is the work of *hope* and *patience*, that they may *not despair* of success and *persevere* in their labour. God has given to his beloved Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. The work cannot therefore be unsuccessful. We must continue to labour—all our physical energy and mental strength should be employed in this work. But the number of labourers, in the field of Missionary enterprise, is small; we should pray for an increase of labourers, and God has pledged his word that he will hear our prayers and prosper his own cause; insignificant labour shall not be unsuccessful; slow work should not be despised. As the first streak of light in the heavens is the harbinger of the noon-day splendour, so the day of small things is an earnest of the fullness of the blessings of the Gospel of Christ. Already, observed the chairman, there is a moving of the waters;—the number of converts is increasing, and though the progress of the work is imperceptible to sense, yet we ought ever to bear in mind that the “kingdom of God cometh not with observation.” Along with the preaching of the gospel, education is conveying the light of knowledge into the minds of the heathen youth. A thirst after human knowledge will lead them to seek that which is divine; and we are confident that the East, where dawned the light of Christian truth, will ultimately be filled with its mid-day radiance.

The chairman then called upon the acting secretary, the Rev. J. D. Ellis, to read the report of the operations of the Society for the past year. After the reading of the report the following resolutions were proposed and seconded.

1st Resolution, proposed by the Rev. Mr. Sutton, and seconded by the Rev. Mr. Bayne,

“That the report, extracts from which have now been read, be adopted and circulated under the direction of the Committee; and that we desire to return to the Father of mercies our humble and fervent thanksgivings, for the success which he has granted to his servants both in this and in kindred Societies during the past year.”

In proposing the above resolution Mr. S. said, the operations of this Society have been happily extended far and wide among the heathen, and



as they have been so auspiciously commenced they should be carried forward among them. He was glad to find that there was a goodly number of preachers connected with the Society, and that native youths were training up for the ministry. God had greatly blessed the Society, observed Mr. S., in making it the honored instrument of translating the Holy Scriptures upon so extensive a scale, so that his *written* word is now circulated from Mount Himalaya to Cape Comorin. He (Mr. S.) had often distributed portions of the Bible and religious tracts, with feelings of despondency as to their results, but was glad to find that the perusal of them by the heathen was rendered effectual to their conversion. He mentioned two facts in confirmation of his assertion. The spiritual sleep to which the heathen were yielding their souls reminded him of the irresistible tendency to sleep which travellers feel who visit Mount St. Bernard, and which frequently terminates in the death of the sleepers. On this mount, continued the speaker, there is a monastery, and the monks, to lead travellers to it for assistance in case of danger, have planted large wooden crosses along the way. Some friends, while attempting to reach the summit of this mount, felt a great drowsiness coming over them. They endeavoured to shake it off, but in vain. But just as they had made up their minds to yield to the influence of this overwhelming torpor and lay themselves down to sleep, the monks rushed forward with the exclamation, *The cross! the cross!* and saved them from certain death. If the heathen around us then, Mr. S. remarked, are about falling into a spiritual sleep, the ministers of the Gospel ought to point them with all earnestness to the cross of Christ, and thus rescue them from inevitable ruin.

Mr. Bayne, in seconding this resolution, said, we ought to be grateful to God for what had been done for the advancement of his own cause by the means of this Society. Much, indeed, had been effected, considering the system of superstition and caste which the Society had to oppose. The condition of the heathen should produce emotions of compassion and pity in the hearts of Christians. How indignant would a parent feel if his child called *another man* his father! But the heathen were precisely guilty of this sin, inasmuch as they called idols their God. They were *caricaturing* the Supreme Being by making *idols* his representatives. When we behold the city in which we reside given to idolatry, our spirit, like that of Paul, should be stirred within us. The spiritual malady of the heathen is alarming; their physicians are their murderers, and the medicine they administer for their cure is rank poison! Mr. B. mentioned the case of two Hindus who had been brought to the saving knowledge of Christ through reading the word of God. One of these, he said, was struck with the fact of the Saviour's coming to the world to save his *enemies*. The other said, that by perusing the Gospel he was *convicted* of being a great sinner and believed in the Redeemer. Mr. B. concluded by stating that in the station of Narsingdarchok, the wives of some of the converts went about declaring the tidings of salvation among their own sex.

2nd Resolution, proposed by the Rev. Mr. Piffard, and seconded by the Rev. Mr. Wenger,

"That while the duty is imperative on *all* who have received the blessed Gospel to promulge the glad tidings among their fellow-men, we consider that the position and circumstances of Christians resident in India lay them under a *peculiar* obligation to communicate the religious privileges they enjoy."

In proposing this resolution Mr. Piffard observed, that it was the duty of Christians to publish the truths of the Gospel to all around them. If Europeans derived so much temporal benefit from the land, it was but just that they should make a return to the natives in spiritual blessings. If Christians are amassing the perishing wealth of the country, they should

gladly give the people the imperishable riches of Christ. It is the bounden duty of every believer to aid in this glorious cause. Christians should speak of Christ to their servants, invite them to attend their domestic altars, and carry them to the house of God erected for the heathen. The natives frequently observe that the two religions, viz. Christian and Hindu, are good for their own respective votaries. But we should undeceive them on this head. We should tell them that the religion of Christ is the religion of the world—of all nations, kindreds and tongues.

Mr. Wenger, in seconding the resolution, observed, that an allusion had been made by one of the preceding speakers (Mr. Bayne) to a passage of Scripture peculiarly calculated to illustrate the truth of what the resolution expressed. It was the one referring to St. Paul's feelings at Athens: "when he saw the city wholly given to idolatry, his spirit was stirred within him." What were the Apostle's circumstances at that time? He had just made his escape from Berea; he was unknown to all around him; he did not intend to stay long in that city, but simply to await the arrival of Silas and Timotheus. He might therefore have said: "It is not worth while to make any efforts here; I know no one here; I shall not even stay long enough to be allowed to see any fruit, which might possibly arise from preaching in this city." But *his spirit was stirred within him*: therefore he made daily endeavours, even during his short stay, to make known the Gospel of Christ in the very place where heathenism appeared more attractive both to the eyes and the mind of an attentive observer, than anywhere else, and where it had reached the highest degree of polish and imposing splendour, which it is capable of attaining. And when called upon publicly to explain and avow his sentiments on Mars' Hill, he shrunk not back from the arduous duty. On the summit of that interesting rock, under the frown of the colossal statue of Minerva which looked down upon him from the Acropolis—in full view of the temple of Victory, which adorned the entrance of the Acropolis, of the exquisitely elegant structure, called the Erechtheum, and of that unrivalled masterpiece of architecture, the Parthenon, he hesitated not to declare, that the *Godhead is not like unto gold or silver or stone, graven by art and man's device, and that God dwelleth not in temples made with hands.* On the very spot, where the most celebrated tribunal of all antiquity used to hold its sittings, he boldly spoke of a far more solemn tribunal, from which no appeal would be permitted,—and proclaimed to his hearers the message of Christ, who then would be their judge, but who now invited them to repent, and to accept the pardon he had wrought out for them on the cross and sealed by his resurrection. What made the apostle so bold? *His spirit was stirred within him.* Within the distance of a stone's throw the Acropolis with all those splendid temples arose before his eyes: on the left, at the foot of the hill stood the temple of Theseus, whilst he was looking down upon the city spread out in the plain below. In that city no less than 175 Christian churches and chapels, mostly erected on the site of former heathen sanctuaries, could be pointed out as late as 1822, and of many of them the ruins are visible to this day. Even now, whilst some temples have entirely disappeared, the grandeur of the remains of others would render it difficult to speak with the freedom of Paul before the nominally Christian descendants of the ancient Athenians on Mars' Hill; what courage, what stirring zeal must therefore have filled the man, who in those days could so boldly proclaim the Gospel of Christ!

From this bright example, Mr. W. said all Christians might learn, that it was their duty to make known the glad tidings of salvation to their fellow-men. But the resolution called upon him to show, that his hearers were under a peculiar obligation to do so. The darkness, which surrounded them on every side, had been described by previous speakers. As the friends of man, their spirits must be stirred within them, whilst beholding

the degradation, the misery, and the guilt invariably connected with idolatry, and necessarily leading to an eternity of wretchedness. As the friends of God their spirits must be stirred within them, when reflecting upon the melancholy truth, that millions of immortal beings not only were unacquainted with God and with the way of salvation, but daily treated their Creator and Benefactor with ingratitude, and were serving Satan, instead of Him. The past history of India might point out to them the place they were to occupy. The Portuguese, the Spaniards, the Dutch, the French were once much more likely to obtain possession of India; but Providence had put that vast country into the hands of Great Britain, not without some important design. Had that design hitherto been realized? No, the annals even of British dominion in India were frequently stained with the record of avarice and cruelty: and although for some time past better things had begun, yet it could not be said, that the plan of God had been executed. India was yet to be evangelized. Christianity yet remained to be firmly planted in it. The openings and facilities were neither few nor common: the liberal principles of government, the dense population, the fondness of the natives for religious discussions, their politeness of address, their unquenchable thirst after knowledge, were so many calls for personal exertion; whilst the number of tracts and books, and especially of copies of the sacred volume, afforded some of the means which might be employed.

The position of Christians in India was peculiar. Those who were now living in that country ought to reflect upon their privilege. The work of planting Christianity there was but just commenced, and they were evidently the persons, through whom it was to be carried on. If it were not so, God would have sent other people to India: he might have sent their forefathers: he might have reserved the honour to their children, or bestowed it upon persons entirely unconnected with them. But it was not so: he had placed *them* here, to lift up the standard of the cross, to be the patterns of the churches to be gathered from the heathen. We all knew how to appreciate this privilege when enjoyed by others. We all felt the force of the name "Father of modern Missions," aptly given to one, (Dr. Carey,) to whose memory a tablet was erected in this very chapel. In worldly affairs all knew how to value the honour of taking the lead in any great enterprise. One of the previous speakers (Mr. Sutton) had alluded to the scenery of his country. He hoped he might be allowed to mention a fact recorded in the pages of its history. In 1444 the French, with a view to disperse the council of Basle and thereby to secure the favour of Pope Eugenius IV., suddenly entered Switzerland with an immense army. To divert their attention, and arrest their further progress, a body of 1600 men were dispatched. They met the enemy sooner than they expected; but at once resolved upon an attack, and drove the numerous host back across a river, which they had just passed. But not content with this victory, or with the booty they had secured, they likewise pushed on, and began a desperate conflict with the numerous enemy. All the 1600 (with the exception of 10, who had not been able to cross the river) died on the field of battle in defence of their beloved native land, and at the price of their lives bought its security: for the French immediately withdrew. Those 1600 felt the privilege which they enjoyed, of being the first to devote themselves to so noble a cause: and whilst Switzerland remained, their valour would be held in glorious remembrance. We were called upon to devote ourselves to an object infinitely more exalted and sublime: we had the promise given us, that no real loss should attend our efforts; but that they were to be accompanied with unspeakable blessings to ourselves. Ours was the honour of being among the first in the lists; those who were to follow us, would occupy a less momentous posi-



tion; therefore it became us to show a sacred emulation, and zealously to follow Him, who endured the cross and despised the shame. The shortness of life gave additional weight to the exhortation of Scripture, "Whatsoever thine hand findeth to do, do it with all thy might."

3rd Resolution, proposed by the Rev. Mr. Tucker, and seconded by the Rev. Mr. Smith,

"That the present state and circumstances of this Society; the extent of its present operations, and the wider field opening all around and inviting its occupancy; the number of native preachers already employed in it, and the number more who are now under training for employment; the heavy debt at this moment pressing on it, and the amount of its current disbursements; call loudly for the prompt and liberal assistance of the Christian public."

Mr. Tucker in proposing this resolution said that, not having time, he would not make any lengthened observations. He hoped that the congregation, (among whom there was a stir,) would wait and enjoy the privilege of giving their contributions in support of the Society. Mr. T. very facetiously mentioned an anecdote about the "pegs and the hats," in allusion to the practice of road side beggars in England. Applying this anecdote to the subject of the resolution, he said that *an argument for a collection may be called figuratively a peg to hang his hat upon*, and that the resolution contained six arguments for a collection, and consequently *pegs enough to support six hats*. Mr. T. was sorry to find that the Society was much in debt, though he did not feel unhappy that the debt had been incurred in so good a cause. He hoped that it would be soon liquidated through the liberality of the Christian public. As the field of the operations of this Society too was extended, more aid was required. He was glad to find that there were 109 labourers in the vineyard, both European and native, and that several Hindu youths were under training for the work of the Christian ministry. Who knows, said the eloquent speaker, but some one among these (pointing to some of the native youths alluded to, present on the occasion) would in time be a Luther or a Wickliffe among their own countrymen, and overthrow the errors and superstitions which pollute these lands? It was very desirable, said he, that the native Christian churches should be under the care of *native* pastors. Mr. T. concluded by observing, that India owed all her spiritual privileges to Missionaries.

Mr. Smith, in seconding the resolution, said, that he was sorry to find that the Society was in debt, though happily it was incurred in the furtherance of the noblest of all causes. It was the duty as well as the privilege of Christians to forward the work of evangelizing the heathen by all the means in their power. Christians, Mr. S. observed, promise to aid the cause of God by their prayers; but if they fail to do it also by their property, the sincerity of their prayers may be questioned. Fervent prayers, on behalf of the success of God's cause, are more valuable than money, yet the latter is a means which must be availed of. The Society who sent Dr. Carey out to India began their operations with less than £7, which proves that money in such a cause was not of the *first* importance. Yet had not that mission received subsequently large contributions, their work would have been, in a great measure, impeded. All should give cheerfully, and all should give according to their ability. Those that have this world's goods should be sensible of the obligation they are laid under of enhancing the glory of God with their substance; and those who are poor may give what they can, recollecting that the widow's mite was not only not despised, but considered by the Saviour as the richest contribution into God's treasury, because it was given with a willing heart.

4th Resolution, proposed by Rev. Mr. Campbell, seconded by Rev. Mr. Boaz.

"That the following Ministers and Gentlemen be the officers and Committee of the Society for the ensuing year.

"*Treasurer*, Mr. I. B. Biss. *Secretaries*, Rev. F. Tucker, and Rev. J. Thomas. *Committee*. Rev. Messrs. C. C. Aratoon, R. Bayne, J. D. Ellis, T. Morgan, W. H. Pearce, J. Wenger, W. Yates, Messrs. J. S. Biss, W. N. Garrett, E. Grey, P. Holmes, C. Holmes, H. Kemp, J. Rowe, J. Sykes, M. Wittinbaker, and S. G. Wyatt."

Mr. Campbell, in proposing this resolution, spoke on the importance of a working Committee; on the very heavy responsibility which rested upon all persons appointed to carry on the work of God; and the high degree of criminality attached to the neglect of the duty. He also adverted to the folly and criminality which attached to those who appointed such Committee, without any desire and feeling to sustain them in their work. The Rev. speaker further adverted to the vast importance of the Entally Institution, as a means for educating pious youth for the Christian Ministry.

Mr. Boaz, in seconding the Resolution, remarked, that although late in the evening he could not refrain from offering one or two remarks, especially as he had been asked to take an earlier part in the proceedings, although circumstances had prevented him from complying with that request. He could most fully concur in the remarks of the last speaker, as it regarded the indisposition of a Committee to labor, if they did but obtain a working Treasurer or Secretary. He hoped it would not be the case with this Society. He could not say, however, that the laity were ever backward in coming forward with their aid, if the cause was good and needed support; on this account he trusted that the heavy debt under which the Society labored would soon be wiped off. He had just been on a vessel parting with a friend—it was a scene of grief: there were parent and children, husbands and wives in the deepest sorrow, and why? They were about to part, perhaps to meet no more on earth, and yet hope did faintly light up their future. One parent had given a vast sum, amounting to several hundreds of rupees, for a trust-worthy person to take care of the health and morals of his child, that he might meet it, if ever he should, with joy and not with grief:—was there not a lesson for us in this scene? We, as Christians, are daily surrounded by thousands of those who are of one common brotherhood with us,—hasting to an awful eternity;—many of these, it is to be feared, unfitted and unblessed: and shall we feel less, shall we do less than these parting friends? Every thing conspires to forbid it; let us do every thing for their happiness, and give amply of our substance for their protection in the highest sense of the term. He said, when he entered the sanctuary, he felt very chilly and cold; and when he endeavoured to ascertain the cause why he should be so in a place so apparently cheerful and warm, he found it was because he was sitting alone and in a cold place: when he came forward and sat in the midst of his brethren and the assembly, he felt immediately warmed and cheered. Might we not read a lesson in this also?—Christian effort is cheerless and cold when carried on alone; we should unite, and then shall we be warm; we should come together, and then shall we be cheered. He regretted to hear that the Society was so deeply involved—surely this ought not to remain long as an incubus on the Society. Many had left the place, and the collection had been made; but he nevertheless feared that the collection would not cover the insolvency: he would therefore suggest that all those who could should add to that which they had already given, and those who had given nothing, should give now, and those who had left should be denied the privilege. The reverend gentleman related one or two instances in point which had occurred in England, and proposed that the parties present should endeavour to aid the Society in wiping off the debt, that the Committee might pursue the even tenour of their way with alacrity and peace.

The Chairman offered a few appropriate observations in conclusion, and the meeting concluded with prayer. The collection, we understand, amounted to nearly four hundred rupees.

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CHRISTIAN OBSERVER.

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(New Series.)

No. 3.—MARCH, 1840.

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I.—*Hindu Female Education. By Priscilla Chapman. London, 1839.*

*First Report of the Scottish Ladies' Association for the advancement of Female Education in India under the Superintendence of Missionaries of the Church of Scotland. Edinburgh, 1839.*

Few objects, if any, are nearer our heart than the Christian education of the whole people of India—rich and poor—male and female. But if we were to examine narrowly, we might perhaps find that at present the subject of female education occupies the greater share of our attention :—and that for two special reasons ;—*first*, because of its own intrinsic importance, and *secondly*, because of the comparatively little attention that has been paid to it, and the small exertions that have been made to overcome the mighty obstacles that confessedly lie in the way of introducing a general system of Christian Education among the females of this vast country.

As to the importance of female education we might fill a volume, without saying a word that would give any new idea to a single Christian reader : for the subject is patent to ordinary observation, and cannot fail to stand out in its vast magnitude before the minds of all who shall but direct towards it the eye of an intelligent and Christian regard. As well as the education of the other sex, that of females has souls for its objects, and its results in reference to these souls stretch out into the duration of endless ages. As in every community the number of males and females is nearly equal, and as in the estimation of God and of every rational man, a woman's soul as well as a man's is unspeakably precious, the first blush of the subject presents it to us invested with an importance not



inferior to that which attaches to the education of the other sex. But when we consider certain other bearings of the case—as the miserable state of degradation in which the females of India are sunk—their seclusion from all other modes of mental enlightenment—and the vast influence which the female character must exercise over every community, the subject is invested with such an overwhelming interest that we cannot approach it without a feeling allied to fear—that kind of awe which we may suppose to occupy the soldier's mind on the eve of the battle which is to decide the question of his country's liberty—or that dread solemnity which may be supposed to be felt by the general who leads an army to the base of some ancient fortress, which he sees to be impregnable, yet knows that he must take, or else consign the expedition to irretrievable failure. With what feelings does he sit down to its investment, resolved to do by means of time and famine what cannot be effected by the power of active warfare ! And does not the stronghold of female ignorance seem at present impregnable ? Garrisoned by veteran hosts of prejudice and sin,—ruled over with strictest discipline and defended with craftiest policy by Satan himself, it raises its moss-clad battlements to the clouds, and scowls haughty defiance on the little band that threatens to beleaguer it. As yet the least important outposts are scarcely taken ; the fortress stands in appearance as gloomy and in fabric as strong as in other days. Time which changes all else, seems to make no impression on this hell-built pile ; and so it is even as it seems. If we trust that time will work any important improvement, we shall most certainly be disappointed. If we wait till the natural progress of events shall make female education an easy work, we shall wait for ever. And while we wait the souls of thousands are going yearly into the presence of their judge, unjustified, unsanctified, unsaved. Thousands of children are yearly born, and the earliest and most important part of their education is committed to ignorant mothers, who rear them as children of wrath. The end of the world would come if we still should wait, and the last trumpet would surprise millions of immortal souls who had not heard of the Saviour's name. But this may not be : we may not, we must not thus wait : the gospel must be preached to all, as a witness to all, before the end come.

We are at all times anxious that all exertions for making known the truth of God to perishing souls should be based upon the right foundation. The command of God ought always to form the grand motive of action, the indefeasible promises of God are the only sure basis on which to rest our hopes of success. But surely to creatures constituted as we

are, gifted by our Creator with innumerable sensibilities, feelings and desires, it is not forbidden to have regard in a subordinate degree to those inferior motives which are calculated to excite the various sensibilities of our souls, and which conspire with the command of God to propel us to action for the good of the souls of our brethren. Thus while Paul, in reference to the commandment of God which was laid upon him, declares regarding himself, "Woe is me if I preach not the gospel;" it is also related by the inspired historian regarding him, that his spirit was stirred within him when he saw the Athenian city wholly given to idolatry. And if we have any portion of that Spirit which actuated the Apostle, we shall not remain indifferent spectators of the spiritual and mental degradation of the females around us. What though, we may not see their degradation and misery so visibly spread out before us, as was the idolatry of the Athenians before the eyes of Paul? What though the greater part of Indian females and their sufferings are alike unseen? What though, shut out from the light of day and almost from the air of heaven, they drag out the lives of slaves, subject to the despotic rule of tyrants who usurp the name of husbands? What though they have no attentive ear or sympathizing heart into which they can pour the tale of their heavy woes?—is their suffering on that account the less real? Shall we on that account refuse to shed a tear over their misery? Shall we on that account refuse to offer up a prayer on their behalf in sincerity and faith? Shall we on that account be less zealous in making exertions to remedy their condition? If we cannot benefit them materially in this world, shall we not do what God enables us to do, and give them that which will make all their afflictions, though for the present grievous, work out for them an exceeding and eternal weight of glory? Shall the bolts and bars of the *zanána* shut out Christian sympathy? Shall we turn away because we cannot see that misery, of which we know that it is at once an element and an aggravation that it is not permitted to be seen? God forbid!

And here it will be well to state explicitly, what that is which in our estimation is the main constituent in the composition of female distress in India. They must have but little knowledge of the state of Hindu females, or little capability of estimating those distresses which lie deeper than the mere bodily sensations, who deem it needful, in order to create sympathy on behalf of the females of India, to rake up the embers of the extinguished *satí*, or dwell upon the horrors of the prohibited system of female infanticide. We have heard and read certain declamations, whose tone and spirit would

almost make one suppose that their authors regretted the abolition of these horrid practices, because by their abolition the said declaimers are deprived of a most exciting topic for harrowing the souls of their auditors, and producing a kind of interest which might haply issue in the gift of some paltry gold, and it may be the effusion of some sentimental tears. With what art do they strive to render it ambiguous whether those scenes, which with pencils dipped in blood they strive to paint, belong to the past or the present day! What poetic confusion of times and tenses do they employ, as if for the purpose of presenting to the eyes of their auditors as being now enacted, which, thanks be to God, are closed forever! While these abominations were actually being practised, no language too strong could be employed in their condemnation; but now they are abolished, the dwelling upon them can only excite those feelings which should be reserved for realities. The human mind is too delicate a piece of mechanism to be wound up when it has no work to do; every time it is so wound up and allowed to run idly down, the fine edges of its sympathies are abraded, and it becomes at last unfit for active duty altogether. In every way it is bad policy to go back upon other days, and represent their appalling practices as if they were the practices of the present day. By dwelling upon these fearful *effects* which no longer exist, we are apt to lose sight of the cause which does still exist in undiminished force. Those practices moreover, when they did exist, were proper subjects for legislative interference; the legislature did interfere, and did abolish the inhuman practices. But the root of female misery lies in a region into which legislative enactments cannot penetrate. Great as is the honour conferred by God upon Civil Governments, and upon the Government of this country in particular, as His own ministers for good, there is a higher department of His work which He reserves for His Church: and to this department clearly belongs the digging out of the root of female misery in India. When the practices in question existed, they were but a few twigs more on the baneful tree. Now that they are lopped off, the tree is shorn no doubt of some of its leaves, but scarcely curtailed in its dimensions, and retaining all its vigour of growth, it still spreads far and wide its upas shade.

The root of all the miseries of Hindu females is ignorance, sinful ignorance—ignorance of God and of the relation in which men stand to God. Now if we could paint the Egyptian darkness in which the females of this land are sunk, it would be admitted that we needed not add the lurid flames of the *satī* in order to give a horrifying effect to the picture.



Let any reader retrace step by step the journey of his life ; let him at every step endeavour in imagination to divest himself of those ideas and impressions that he has received from books, from intercourse with enlightened men, and from what is commonly styled education, until he realizes his state as an untutored babe, with his mind all blank, save in so far as filled with the seeds of that depravity which he has inherited from the founders of our race. Let him from this starting-point conceive himself to begin the race of life anew, and pursue it under the influence of all those circumstances which are best suited to give development to his innate corruption, and removed from all mental enlightenment and moral training and spiritual discipline. In what state would he find himself ? An idiot ? A madman ? Yes, an idiot in ignorance, a madman in outrage ; yet an idiot, a madman, responsible to God and man. Such are the native females of this country. Shut up from the period when reason dawns in a *zanána* whose air is often tainted, and whose moral atmosphere is always impregnated with the seeds of poison, they arrive at the years of womanhood fit for nothing else (but eminently fitted for this) than to be the irrational ministers of their masters' lusts. Their condition is described with awful vividness by a single master-stroke of the native pencil. A young man not long ago determined to embrace Christianity. His father reasoned with him, entreated him, threatened him ; but all in vain. The work was of God, and man could not prevail against it. When threats, promises and entreaties were alike unavailing, the father in the extreme bitterness of his soul at length exclaimed, " Well, if I cannot have a son I shall at least have a daughter." Our European readers may not understand this, but in this country it will be but too well understood, especially by our Missionary brethren. They will know that he was expressing his resolution to destroy the intellect of his son by means of those drugs, which have been more than once administered with fatal success to those who could not in any other way be prevented from renouncing the superstitious of their fathers. To destroy all the faculties of the human mind then, and to convert a son into a daughter, are one and the same thing. Oh God, is this the creature of whom thou saidst, " I will make a help-meet for man ?" Is this the creature that in the ascending scale of thy works came last from thy creating hand ? Is this the creature whom thou didst at first endow with thine own image, and make fit for holding communion with thyself ? Is this the creature whom poets have in all ages sung, and on whom they have impiously lavished the epithets which pertain only to Thee ? Behold, good God, how sin has marred thy best and fairest works !

If there were ten, or twenty, or a hundred of our fellow-creatures in this melancholy condition, our sympathy might well be awakened, and our most strenuous energies called forth for the alleviation of their misery. But those of whose state this is an imperfect description are the women of a vast nation; they are to be numbered by tens of millions. They are those who are to be chiefly employed in moulding the characters of future generations; they are the aggregate of the mothers, and of those who are to be the mothers, of one of the largest nations on the face of the earth. They are those upon whom depends in an incalculable degree, the well-being of millions unborn. In a word, and almost without a figure, they are those into whose hands God has committed the destinies of Hindustan. No one will think this language too strong, who knows aught of the abiding power of a mother's lessons and a Christian mother's prayers, who places due reliance on the promise that the child who is trained in the way that he should go, shall not depart from it when he is old. We have heard it said by a venerable minister, that when India shall have become a Christian land, it will be found that the greater proportion of the work of its evangelization has been accomplished by means of maternal instructions.

Such a view of the matter tends to alter the position which the subject of female education occupies in many minds. Many seem to look upon it as so far subordinate to the other departments of Missionary work, that it must be deferred till these other operations have so far wrought their way as to render the accomplishment of this part of the work a matter of ease; but if the view we have taken be correct, it ought clearly to be regarded as one of the first of Missionary works, both in the scale of importance and in order of time. No doubt if India were a Christian land, many of the grand obstacles that lie in the way of female education would be removed. But then how is India ever to *become* a Christian land apart from the influence of female education? It would often be a much easier matter to demonstrate some of the theorems of geometry, if we knew beforehand some of the succeeding propositions; but how are these succeeding propositions to be demonstrated without the aid of the preceding? If we would arrive at the end, we must begin at the beginning. If there be difficulties in the way, that is no reason for declining the work, but only for applying to it the greater energy. We confess, however, that *difficulty* is a word that we do not like to use in reference to Missionary operations. The work is God's; it is to be performed instrumentally by the Church of God. But God is omnipotent, and the Church can

do all things through Christ strengthening her. The work of female education is pre-eminentlly a work of faith. They who undertake it are constrained perpetually to feel and acknowledge that it is so. Now we hold every thing that produces such a consciousness of human imbecility and nothingness to be rather a *facility*: hence would we rather glory in our infirmities.

With our minds filled with these thoughts we are in the best manner prepared for proceeding to make a few remarks on the small works under review. Mrs. Chapman's book is very pleasantly written. Free from pretension, it performs all that it promises. It gives a very fair estimate of the state of the native women, and details the operations of Mrs. Wilson and the ladies connected with the Church Missionary Society for their relief. It catalogues the operations of others in the same good cause, and is altogether well fitted to give to European readers, for whose use we presume it was chiefly intended, a very fair idea of the state of things in and around Calcutta. It is written in an unassuming style, breathes much of the Spirit of Christian love, and pleases us by its simple Wordsworth-like descriptions of manners and scenery. Altogether it is a pleasant, and we hope will prove a useful book.

The Report of the Scottish Ladies' Society contains not a little interesting matter in regard to proceedings in Western India, where, as we doubt not our readers are all aware, another Mrs. Wilson was honoured of God to begin the work, and where by the blessing of God it is prospering, now that she has ceased from her labours and entered into rest.

From the former work we learn that of all the females of Bengal probably not more than five hundred (say 600) are under the influence of Christian Instruction; while we learn from the latter, that the Scottish Society have not yet made a beginning of the work in this part of India. We learn moreover that at the date of the report the Society had in its treasury several hundred pounds (£646 19 9½). So far as we have learned from Scotland, the Society has had no considerable outlay since that time, and must have had a large income; hence we may presume that by this time it has a large sum of money, given by God to be expended in this service, hid in a napkin and buried in the earth. We question the propriety of this.

It is well known that the grand obstacle to female education is the absence of all secular motives to prompt the natives to seek after it. The boys attend our schools at first, merely in the hope of being qualified for lucrative employments; while those girls who do attend school have generally been



bribed in the first instance to attend by the regular or occasional donation of a few pice, given either directly to themselves or to those who procure their attendance. The natives generally do not yet seek knowledge for its own sake. The appetite for it has yet to be excited. But how is it to be excited? Just by communicating knowledge itself. There is a natural instinct in the human breast, which prompts every individual to seek after knowledge when once he has tasted its sweetness. Up to a certain point the appetite is dormant; but that point once passed, and the appetite called into action, it can never be allayed. This then is just one of the *difficulties* which are to become *facilities* by sending us direct to God, who turns the hearts of men as the rivers of water. It is believed that there does already exist in the native mind so much of something like a due appreciation of education, as will give rise to a demand fully commensurate with our present means of supply. Next to the prevalent indifference as to female education, is the custom of the country, sanctioned by long usage, of secluding the females after they have passed the years of childhood. This custom, save in respect of the lowest classes, it seems impossible for a long time to get over. *The females must be educated before it can be got over.* Here then we come directly to this conclusion, if it be impossible to get the daughters of the higher classes of natives to attend schools till once they have been taught, then we must teach them without requiring their attendance in school. If the men of India will not permit their female relatives to come to *us* for instruction, we must become all things to all men, and must send our teachers to *them*. Again, in the absence of prospects of worldly advantage, we must endeavour to make female education a respectable thing; and this can only be done by vigorous efforts to introduce it among what are commonly styled the respectable classes. But this again can be effected only by sending European ladies to teach the females in their own apartments. Although there is not so much desire for female education that natives of any of the higher classes would set at defiance the custom of their country, and send their daughters to schools in order to procure it, nor so much that many of them would pay for it if offered them in their own houses, yet do we confidently believe that if a Society, such as that whose report we have now before us, would send out several well-qualified female teachers who should offer gratuitous instruction to the females in their own houses, they would very soon have their hands full of employment. And in a few years the cause would by that means so far gain respectability, that the middling and lower classes would with tenfold avidity seek after instruction.

in schools. We are aware that at first there would be much shuffling and evasion; many would eagerly seek after teachers, and, when they found that they were attainable, would decline their attendance. Some would begin with alacrity and would soon flag in their zeal; the first case of conversion, if God were pleased so far to bless the work, would produce a temporary re-action, and many doors would be barred against the ingress of Christianity, which had been thrown open for the admittance of European accomplishments. But perseverance and faith would surmount all these and every other obstacle. "Pains and prayer (said John Elliott) by faith in Christ Jesus can do any thing."

As a beginning, if three well qualified female teachers were sent out, they might undertake the instruction of 8 or 10 families privately, and at the same time conduct with native assistance a public school, one being always employed in the school and two proceeding from house to house. In a matter of this kind, we do not like to go into very nice calculations of expenditure and return; nor in this case is it possible. But surely it is no visionary expectation that three ladies at an expense to the Society of £600 to £800 a year might teach publicly and privately 150 native females. And those who would grudge this outlay for the purpose of opening the fountain of knowledge to so many human beings, have yet to learn the meaning of the Divine declaration, "That the soul be without knowledge, it is not good."

We have submitted this proposal to several Christian friends of experience in this matter, and shall append the answers of two of them to several questions proposed to them—those of Mrs. Wilson and those of the Rev. Krishná Mohan Bânarjî. It were vain to multiply favorable opinions, as these are in themselves a host, coming as they do from one of the most intelligent natives in Calcutta, well acquainted with all the customs and modes of thinking and acting of his country-men, and burning with desire to rescue them from their present state of bondage, and bring them to the enjoyment of that Christian liberty with which he has been himself made free; and from the lady of whom the least that we can say is, that she has done by far the most of any person in India for the promotion of this great work. May God in mercy grant, that it may be long before we or our successors in the Editorial chair shall be called upon to say of her all that we think.

*Questions proposed to Mrs. Wilson, with her answers.*

1.—*What do you suppose may be the whole number of Bengâli females now alive that have received what may be called a tolerable education?*

I cannot venture an opinion.

2.—*What may be the number of females in Bengal actually at present under instruction?*

I know only of about 500 girls.

3.—*Have any of those females whom you have educated, afterwards sent their children to your schools, or to any other schools, that you have known?*

Frequently mothers have come with their little girls, reminding us that they were taught in our schools themselves, and appearing delighted thus to renew the acquaintance.

4.—*If this has been the case, have you observed that these children of educated mothers have, from the encouragement given them at home, appreciated instruction more than others?*

The children come to school so very young that their teaching begins with us, and, it may be, the parents are never known to us, or not till months after the daughter has been at school. The little girls are always brought to school and taken home by a person in whom the parents confide.

5.—*Have you ever known any instances of mothers and daughters being taught in the same school at the same time?*

In the small detached schools this has occurred, when the men had all gone out to their daily occupations; but the women soon lose their patience, and declare themselves too old to learn, though perhaps not 20 years of age.

6.—*If you have known such cases, state whether any jealousy seemed to exist on the part of the mothers of the attainments of their daughters; or if any system were introduced by which mothers and daughters should be taught at once, do you suppose from your knowledge of the native female character that such jealousy would result?*

Just the reverse, the parents appearing to consider it pretty much the same thing whether they or the children possess the learning, so that it be in the family; a poor mother will answer, "No, I cannot read, but my girl can." Or, "I cannot learn, it is too late for me, I have too much to do, but teach my daughter."

7.—*Have the goodness to state in general what have been the feelings of uneducated natives in regard to the education of their female relatives, and whether their opposition has been generally removed by witnessing its results, specifying at the same time any marked instances that may have come to your knowledge of the effect of Christian education commending itself to the approbation of the prejudiced by improving the characters and dispositions of its subjects.*

I conclude native gentlemen have a jealous fear of their females ever occupying that rank or standing in society which Christian women do: they also dread their imbibing Christian principles; and they are necessarily too far removed from native Christian females to form any correct judgment of them.

8.—*Supposing that at present, there is little or no desire on the part of the natives generally to procure good education for their wives, sisters and daughters, does it not seem to you that if such a desire were produced, the great obstacle in the way of its gratification would be the unwillingness of the higher class of natives to allow their females to leave their own apartments?*

Yes, the females must be taught in their own apartments; this is sure; and perhaps in their present state it is absolutely necessary.

9.—*How many females do you suppose may be on an average in one dwelling?*

Probably from 10 to 20 females could be collected in large houses for instruction.

10.—*Would a European lady be secure against annoyance in going regularly at a stated hour into the house of a native?*



Any little annoyance would be the result of ignorance, not design ; and a foreign lady would take an elderly one of this country with her for some time, at least till matters were on a good footing.

11.—*Have the kindness to detail all that you know of what has been done in regard to private female education, stating whether the experiments have been made under favourable circumstances, and what have been the results ?*

Coming out as I did to the lowest of the low, my ardent desire was, and still is, to teach the Bible to the *many* who had none to care for their souls, leaving the *few* in higher life to others. Still, whenever I have met respectable natives I have always urged their duty, and my readiness to assist them, in this important work, and many a fair promise of *calling Committees* and consulting together, &c. &c. have been made, but which at the moment they had not the slightest intention of keeping.

Seventeen years ago a native gentleman asked for a “lady teacher” for his females ; one went regularly for a few months ; after which he called again on the gentleman to say he must give it up, as he could not bear the continual taunts he had to endure from Brāhmans and other friends for allowing a Christian lady to enter his house.

Eleven years since another high family received instruction for above a year from a Christian female, when domestic affliction caused the family to withdraw from all Christian intercourse.

In both the above cases the females were most promising pupils and hearers.

12.—*In one word, knowing the obligation of Christian teachers to become all things to all men, and knowing the very peculiar position of women in India, do you or do you not think that a Christian Society, striving by the blessing of God to produce the greatest possible amount of ultimate good, would act wisely were they to expend a portion of their resources on a well-organized scheme for the domestic education of females ?*

13.—*Favour me with any remarks that it may occur to you to make bearing on this subject.*

Oh ! Dear Sir, the duty of Christians cannot for a moment be questioned ; every lawful means should be tried. Would that only half the zeal were displayed for native female education, and half the money spent on it, by Christians that has been spent on that of boys. Still it is and will long continue to be eminently a work of faith. The female may be taught, may believe and be saved ; and the Christian teacher is satisfied, but not so the world ; it has given money for the cause, and must see what is done. Pardared females must not only be taught privately, but nothing on the subject should appear in print.

*Questions proposed to the Rev. Krishna Mohan Banerjee with his answers.*

1.—*Do you not think that it is impossible to bring the greater proportion, including all the higher classes of Hindu females, to attend public Christian schools ?*

I do not think the respectable classes of the Hindus will at present suffer their females to attend any public school where pupils may be indiscriminately received without consideration to caste and creed. Even if any solitary individual may feel a desire of doing so, still the tone of society which would pronounce his conduct as *ungenteel*, if not impious, is likely to deter him from such a step.

2.—*While this is to be partly attributed to the fact that the same worldly advantages do not attend the instruction of females that are seen to follow the education of males, is it not also, in a great degree, attributable to the dislike of suffering the females to leave their own apartments ?*

The fact of a liberal education being as it were lost upon their women in the estimation of the Hindus, owing to the absence of any pecuniary

advantages to be looked for therefrom, will of course continue long to indispose the natives to female instruction. The alacrity with which they allow and the importunity with which they seek the education of their boys are evidently based upon mercenary motives. Their desire to teach male children is the consequence of the prospect which knowledge opens of wealth and honor; and since their girls cannot enter into any sphere of active labor in the world, they do not feel any incentive towards their education. Besides this absence from their minds of a sufficient motive to this important work, there is also the presence of positive aversion to it, caused by the customs and notions which prevail among them. Although they do not forbid their girls of a tender age to appear in company, yet their marriage, which usually takes place between the years of eight and ten of their ages, generally puts an interdict upon this freedom, and it is considered disreputable for a married woman to make her appearance in public. This sentiment will for a long time baffle every effort that may be made to educate them in public.

3.—*Supposing the present indifference as to female education got over, would not this custom of secluding the females present an almost insurmountable barrier to their instruction in public?*

The custom of secluding the females must undoubtedly prove an obstacle to public female education, inasmuch as no Hindu can suffer his wife or his grown-up daughter to be seen indiscriminately by any person without incurring the displeasure of his fraternity, and entailing much odium upon himself.

4.—*Do you suppose that at present, but for this custom, any considerable number of the respectable natives would permit their female relatives to be educated?*

Many Hindus of respectability are, I know, from personal observation, very desirous in the abstract of instructing their females. They see the palpable benefits which education has conferred upon their Western sisters, and often wish they could boast of such accomplished wives and daughters as those of their European neighbours. So that I think many would instruct the female sex, if their reputation and perhaps caste were not at stake. But as female improvement would materially increase their expense, (because they would lose to a certain extent many servants and hand-maids, if their wives and daughters were capable of higher employment, and disrelished the drudgery of the house,) I cannot say to what length their insufficient salaries may not teach them the policy of keeping their women down for fear of swelling their expense. In proportion, however, as the Government and the Europeans may breathe greater liberality of feeling towards the Hindus, and discontinue the unchristian and inhuman practice of putting lower value upon native, than upon European labour, even when both are equally useful and efficient, the cause of female emancipation must be on the advance, and keep pace with the general progress of knowledge and civilization.

5.—*For this purpose would they be willing to admit English ladies into their houses, their services being tendered gratuitously?*

I conceive there will be no difficulty in persuading many natives to accept the blessings of education for their women, when these shall be offered within their own doors. Few are so grossly insensible to the benefits of knowledge as not to confer them upon their daughters, if they can do so at home without any expense to themselves;—though I am not sure whether they will allow their wives to reap those advantages. In addition to the indifference which will be caused in their minds from the little hope that they will have of educating persons that have grown wild for 15 or 16 years, the great disadvantages under which a wife labours under her husband's roof while the elderly branches of the family are alive, must prove obstacles to the cultivation of her mind.

6.—*Same as No. 10 of questions proposed to Mrs. Wilson.*

If the lady referred to in this question did not go indiscriminately to any family without knowing something in the first instance concerning the character of the people into whose house she went, she could certainly be secure against annoyance. Besides, the natives have a degree of respect for European ladies which would always deter them from any impudent or inhospitable act; and it is only in very rare and exceptionable cases that any annoyance may be experienced.

7.—*If a number of influential natives would give their countenance to a scheme for private education, do you think their example would materially influence the lower classes to send their daughters to schools?*

Such appears to be the growing feeling in favor of female education, that I think a few examples of the kind alluded to in the question will be very extensively followed among the Hindus;—and the middling classes will then gradually wax bold and venture to send their girls to school. The lower classes (that is, those who are not much under the bonds which society imposes, and whose poverty and degradation render them invulnerable so far as infamy is concerned), are in the habit even now of sending girls to school upon the presentation of sufficient motives, such as a few pice or other *bakshis* being occasionally given to the children.

8.—*State whether you know of any instances in which domestic education has been tried, whether the experiments have been made under favourable circumstances, and what have been the results?*

I remember one or two of my own acquaintances, who had successfully conducted the education of their wives in the Bengálí language by teaching them privately in the night. I know also the case of one nearly related to me, who failed in a similar endeavour. The circumstances under which such attempts were made were by no means favourable or auspicious. While the other women in the family railed at every idea of education, the wife of an enlightened husband could scarcely venture to act according to his better advice; and therefore the success in the two cases abovementioned was extraordinary, but the failure in the other instance was natural. I know that many are deterred from attempting to teach their wives privately from the little prospect of success that is before them. The case of a lady visiting and instructing in the day with permission from the master of the house would be different from those that I have just adverted to, since the respect which such a lady will command must protect the learner from the scoffs of her friends at least for several hours in the day.

9.—*Same as corresponding No. of Mrs. Wilson's questions?*

The number of females in each family is on the average about six or eight, including grown up and elderiy women.

10.—*State in general what would be your views regarding a plan for sending a number of well-qualified female teachers from Europe for the purpose of teaching native females in their own houses.*

I should think if a number of well-qualified European females could be procured for the purpose of instructing the Hindu women in their own houses, they would succeed under God in doing a very great work. The tutoresses, however, would have to undergo a deal of fatigue and put up with many inconveniences, owing to the diversity of habits and manners between the Europeans and the natives.

11.—*Favour me with any other remarks that may occur to you on the subject in general.*

No experiment of the kind having ever been tried in this country, it is undoubtedly the duty of European Christians not to leave it untried, and to offer knowledge and instruction in the very houses of their heathen sisters, since they will not be persuaded to come out of doors. The only



difficulty appears to be on the score of expense; but considering how much the European community is indebted to this country whence they are drawing so much of gold and silver, and where they exercise as it were a lordly supremacy, I have no hesitation in saying that they owe it to the natives, even upon moral considerations, to instruct and enlighten their sons and daughters; and, as in other efforts, so in this, of educating Hindu females, every civil and military officer, every merchant and tradesman; in short, every individual that has found his residence in India a source of temporal profit and earthly aggrandizement, ought to give from a sense of duty whatever aid and encouragement he can.

12. — *If convenient, talk over the subject with some of your Hindu friends, and detail to me their sentiments on the subject, particularizing how far you suppose from your knowledge of the native character that they will be prepared to act up to the sentiments which they may express to a Christian minister.*

I have often had occasion to talk on the subject with several Hindu friends, and they seemed mostly anxious to improve the minds of their females. But not being in possession of any feasible plan whereby to attain their object, and being restricted by prevalent custom from sending women out of doors, they generally give up the idea of their education as chimerical and fanciful. But I am decidedly of opinion, that a goodly number would gladly accept the services of a lady, if they could get them free of charge within their doors.

13.—*Have the goodness to favour me with translations of any passages that may occur to you in approved native books, bearing upon the subject of female education, either for or against.*

In answer to this question we have been furnished with a long passage in Sanskrit verse with an English translation, which we hope to be able to turn to good account in another quarter, but which it were needless to insert here.

Upon these answers we need not make a single remark. They agree in the general with one another, and with the opinions we had previously formed, and which we have stated in this paper. We reckon them all the more valuable on account of the unimportant diversities that occur in them, because these shew that the general agreement is not caused by the questions being leading ones.—ED.

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## II.—*Remarks on the Nature of Muhammadanism.*

### 3.—*On the Nature of Sin.*

A religion which knows nothing of a holy God, or where the glorious attribute of his holiness is only slightly mentioned, where it is merely a matter of dead knowledge or metaphysical speculation, and not the vital point of all importance, not the foundation and center of all, as in Christianity; in such a religion we can never expect to meet with a correct view of the hateful nature of sin, or of its internal and spiritual character. And this is just the case with Muhammadanism. The Muhammadans, as mentioned already, know in fact nothing of the living and holy God; of the God whose nature

is infinite holiness, as revealed in scripture. It is true they have heard from the Jews and Christians the name of this glorious attribute of God, and borrowed it from them; but neither Muhammad nor any one of his followers have ever understood its meaning or its practical bearing. They are quite unacquainted with the import of the divine command, "Be ye holy, for I am holy;" and as a natural consequence, they are also unacquainted with the actual nature of sin. Sin is understood by them only as an external act; with the sins of the heart, with this world of unseen actions and countless transgressions they are quite unacquainted, or when observed, take no further notice of them. They acknowledge indeed that evil thoughts and desires are sin, but this confession is more formal than real, and these are therefore by them never regarded as bad and as hateful in the sight of God as evil acts are, nor believed to be of the same consequence; and, as it is clearly mentioned in several traditions that evil thoughts are no sin, this acknowledgment loses all practical power and influence. A man may therefore be quite a good believer, and is regarded as such, if he only confesses to believe in God and Muhammad, repeats the form of their creed, and performs the prescribed prayers and ceremonies, whatever the state of his heart may be. With them faith can exist without love and holiness, and has in fact nothing to do with it. Sins, therefore, being regarded only as external acts, are counted and divided into small and great sins, and lying and false swearing for certain ends or for good purposes is allowed, as will be seen from the following extracts. It is said in the *Mishcát ul Masábih*, "God passeth over the forgetfulness and mistakes of my sects, and forgives them what they do by compulsion." *Mishcát*, vol. ii. p. 817. At another place is said: "It is not right to lie, except in three cases: one, a man's telling lies to his wife to please her: the second, in war; the third, in order to make peace between men." *Ibid.* p. 464.

In *Ain ul Hayát*, leaf 242, is thus written: "It is unlawful to say a truth, which might be injurious to a believer or endanger his life; and it is lawful and obligatory to tell a lie, when a believer can be saved by it from death, imprisonment or from any loss. And in the case of a believer having intrusted us with some of his property, and an oppressor requiring it of us, we are obliged to deny having it, yea, we are even allowed to swear on oath, that none of the property of that man is with us. And it is likewise lawful to tell a lie before an officer of customs, an oppressor, or a judge, if by telling the truth the property would be taken away from him." In the next page of the same book is mentioned, "It is said in a tradition from his

majesty, that there are three cases in which it is right and good to tell a lie ; in the treachery which they make use of in war, in the promises made to a wife, and in making peace among men." In *Haq ul Yaqin*, leaf 240, is said, "Takia in the land of Takia\* is obligatory. An oath, sworn for Takia and to escape oppression, is no sin, nor is any atonement required for it." And at another place of the same book (leaf 261) it is mentioned, "False witness on account of Takia is allowed in case it should not occasion the death of a person ; and a false oath to remove oppression from one's self or from any other of the believers is lawful. In both these cases it is necessary to use as much dissimulation as possible. And Takia is allowed even in speaking blasphemous words, as Aaman did, and the Almighty made known his excuse in the *Qurán*†."

That evil thoughts are not counted sin is mentioned at large in the following tradition ; where is said : "It is related that his majesty Muhammad said : when a believer, a Banda, forms the intention of doing a good work, although he may not do it, God still writes down for it one good work in the book of his good works. And if he forms the intention of doing a sin, but does not actually do it, he does not write down any thing against him. And when he executes his evil intention, they give him time seven hours : and the angel of his right side, who is the recorder of his good works, says to the angel of the left side‡, who is the recorder of his evil deeds, do not be hasty in writing it down, peradventure he may do a good work which will blot out this sin." (*Ain ul Hayát*, leaf 80.) And at another place, where the circumstance of Muhammad's begging God to reduce the number of prayers is related, it is thus written : (God speaking to Muhammad) "For as thou hast assented to perform as many as five prayers, I shall therefore for this five bestow upon thee and thy people the merit of 50 prayers, accepting every one prayer for ten. And whosoever of thy people shall perform one good work, I shall write down for him ten ; and if he forms the intention of

\* Takia means religious dissimulation, with the view to escape persecution or oppression on account of one's religion. The land of Takia they call the country where a Muhammadan is exposed to religious persecution. But this doctrine is not approved of by the Sunnis, only the Shiás hold it.

† The passage of the *Qurán* referred to in this tradition is found in Sale's *Qurán*, vol. ii. p. 88. It is on this and some other passages of the *Qurán* that the Shiás have grounded the lawfulness of their Takia.

‡ The Muhammadans believe that every man is accompanied by two angels, carrying large books with them in which they record all his doings. The good intentions produce an agreeable and the evil a bad smell, and by this means the good as well as the bad intentions of a man are known by these recorders, and they are enabled to record the former.



doing a good work, but does not carry it out, I shall write for him one good work. And whosoever of thy people forms the intention of doing a sin, but does not actually do it, I shall not write it down against him, and if he does it I shall write down one sin." (Hayát ul Kúlúb, vol. ii. leaf 177.)

That the belief in Muhammad or Muhammadanism has nothing to do with the state of the heart and does not require internal purity, is clearly implied in the traditions just now mentioned; but it is still more distinctly expressed as well in many of those Hadiths which speak of the means of forgiveness of sin, as in the following tradition: where it is said: "It is related by Kuleíni, according to a tradition to be relied upon, that there was an oilman, who loved Muhammad very much, and who never went to his daily work except he had seen first the beauty of his majesty. When he therefore for several days had not appeared, Muhammad, with some of his followers, went to inquire about him, but was told that he had died some days ago. His neighbours said then, O prophet, he was a good man among us, but he had one bad habit. He said, what was it? they said, he was addicted to fornication. The prophet of God replied: I swear by God, he loved me so much, that if he should have been even a dealer in free men, God would have forgiven him\*." (Ibid. 370.)

It will have been observed that the Sunnî traditions do not go quite so far as those of the Shíás in justifying and recommending lying or false swearing, but, as they also approve of a lie under certain circumstances, they likewise justify the principle.

These extracts will sufficiently prove that Muhammadanism is unacquainted with the actual nature of sin; that by it sin is taken only as an external act, and its internal character lost sight of altogether; and this will be still more established by what shall be mentioned under the next head.

#### 4.—*On the Means of Forgiveness of Sin.*

As their notions of the nature of sin, so are also the means which the Muhammadans make mention of to attain forgiveness of sin by them. These are as superficial and external as the other, and altogether irreconcilable with divine holiness and justice, and incapable of exercising a purifying and sanctifying influence on man's heart. They shew clearly that Muhammadanism knows nothing of a holy God, and nothing of holiness of heart.

One kind of means upon which they rely for forgiveness is

\* To kidnap free men, especially Musalmáns, and sell them as slaves, is regarded by them as one of the greatest sins.

God's mercy, faith in God and Muhammad, and repentance\*. But feeling that this was not enough to satisfy the conscience, and that they must have some thing else to ground their hope of forgiveness upon, they introduced Muhammad's intercession and good works, of which the repetition of certain short formulas of prayer, and the reading of parts of the Qurán form the most prominent part.

It is to be remarked that nothing is mentioned in the Qurán of Muhammad's intercession; only his prayer for the believers and the efficacy of it are mentioned. He, having rejected the Christian doctrine of mediation, as unnecessary and even as unworthy of an all-merciful and all-powerful God, never thought of giving himself the honour of being a mediator between man and God. But his followers soon felt this want, and trying to make up for it, bestowed on him this honour very liberally in their traditions; and the Shíás have added the Imáms too, at least the three first, that is Ali and his two sons, together with Fátimá. They even view the sufferings which Hassan and Hussain, the two sons of Ali, had to endure from the other party, the Sunnis, as highly meritorious for them. There are many traditions which speak of the great efficacy of Muhammad's intercession, and some even go so far as to make it the principal ground of forgiveness for sin and salvation. It is thus related in a tradition from Anas: "Musalmáns will be prevented from moving, on the day of resurrection, so that they will be sad and say, would to God we had asked grace from our cherisher, and produced one to intercede for us. Then these men will come to Adam and say: you are Adam the father of all men, ask grace for us from your cherisher. And Adam will say, I am not in that degree of eminence, which you suppose me." They then make the same application to Noah, Abraham and Moses, and also to Jesus; but all decline it, saying, that they do not possess that high degree as to be able to intercede for them. Jesus will then direct them to Muhammad: "then the

\* The word *faith* is with the Muhammadans only a dead letter, and not that living principle, conveyed through the word of faith, which separates from sin and unites to God, as the Christian faith may be termed. Under faith they understand nothing more than the dead assent to their creed, and the external profession and repetition of it. Such a faith can therefore never satisfy the guilty conscience, for this wants a faith in an all-sufficient atonement and in a divine mediation to find rest and peace. And *repentance* in like manner is but a dead word, and consists, as they define it, in the acknowledgment of one's sin, connected with the desire not to do it again, and in restitution where it is practicable. Of the contrition of heart which flows from faith and leads to faith, and in which the soul perceives the hateful nature of sin and learns to hate it, of this the only true repentance the Muhammadans know nothing. And how could they? as they do not believe in a sanctifying Holy Ghost, and in a divine Mediator, who is the life and the truth.

Musalmáns will come to me, said Muhammad, and I will ask permission to go into God's court, which will be given, and I will see Almighty God, I will prostrate myself before him, and he will keep me, so long as he will, and then he will say: Raise up your head, O Muhammad! and say what you wish to say, it will be heard, and approved; and ask grace for whoever you like, it will be approved. Then I will raise up my head, and praise and glorify my cherisher. After that I will intercede for them; and God will say, Intercede for a particular class. Then I will come out from the presence, and bring that particular class out of hell-fire, and will bring them into paradise. After that I will go to God's court, to ask grace for another particular class; and will bring them out of hell, and introduce them into paradise. After that I will go again into paradise, and in this way will I do for all Musalmáns, so that none but the infidels will remain in hell." *Mishcát*, vol. ii. p. 604 and 99. It is related according to an authentic tradition that Muhammad said: "The Almighty wrote above his throne my greatness and glory in ten names, and through every prophet he made known the good tidings of my coming to that people to whom the prophet was sent; and in the Old and New Testament my name is mentioned many times. In the Qurán he called me Muhammad (the illustrious, the glorious), for at the day of judgment every people and sect shall pay homage to me, because no one except myself or by my permission shall make intercession at the last day." (*Hayát ul Kúlúb*, vol. ii. leaf 60.) In another tradition it is mentioned that Muhammad said to Ali, "I can give you the glad tidings of which Gabriel informed me, that whosoever of my people sends his good wishes and prayers to me, and after me to my family (that is, to the Imáms) the door of heaven will be opened for him, and the angels will send him 70 good wishes (congratulations), and if he has committed any sins, his sins will fall off as the leaves fall from a tree." (*Ain ul Hayát*, leaf 184.) In another place it is mentioned, that Muhammad said, "There are four classes of people for whom I shall make intercession at the day of judgment, although their sins should be as many as the sins of all the people in the world, and they are those who assist the people of my house, viz. the Imáms, who afford them relief when needed, who love them with heart and mouth, and who remove danger and damage from them. (*Ibid.* leaf 45.) And at the same place it is, according to another tradition, thus said: "Whoever loves us the people of the house, his sins shall fall off, like as when a strong wind shakes the leaves from the trees." The excellency and mediatorial merits of Fátimá, or of her great veil, are described in the



following tradition : His Majesty said : “ Fátimá is the best of all women, and when the Almighty shall awake all the creatures, the first and the last, then the outcrier of heaven shall call out from the Arsh : O all ye creatures, shut your eyes till Fátimá, the daughter of Muhammad and the lady of the women of the worlds, has passed the Serat or the bridge\*. Then all creatures will shut their eyes, except Muhammad and Ali and her children the Imáms ; she passes then the bridge, having spread the skirts of her veil over it in such a way that one end of it is in paradise in the hand of Fátimá and the other end on the plain of resurrection, (that is, on the plain where all people shall be collected after having been raised from the dead, awaiting their judgment.) Then our God’s outcrier calls out : O friends of Fátimá, adhere to the threads of Fátimá’s veil, who is the best of all women ! Who-soever then is a friend of this glorious lady takes hold of one of the threads ; and there shall adhere to it more than ten Faams, every Faam amounting to one million ; and all these shall be saved from the fire of hell by the blessing of the veil of this glorious lady.” (Hayát ul Kúlúb, leaf 105.)— This is clearly an imitation of what the Muhammadans have heard from the oriental Christians of the intercession of Mary the mother of Christ. The idea of the intercession of the Imáms seems also to have been borrowed from the same source.

The great efficacy of prayers and reading of the Qurán to take off and blot out all sins is described in the following manner. It is said in one tradition : “ Whoever reads often the Sura Sála sáil the Almighty will take no account of any of his sins, and will let him dwell in the paradise with God’s prophet.” In another tradition is said : “ One who reads the Sura Sejda every Friday night, the Almighty will give him at the day of the resurrection his book in his right hand, and shall not call him to account though he be a sinner.” (Ain ul Hayát, leaves 208 and 211.) Again it is thus written : “ It is related from Imám Baker, that whosoever performs two Rukat† of prayer and understands what he is saying, when he has finished his prayer not a sin remains more upon him.” (Ibid. leaf

\* The Serat is the bridge, which according to Muhammadan doctrine is suspended above hell. It is as thin as a hair, and as sharp as a razor. Over this bridge every one has to pass : the unbeliever, not being able to pass, it will tumble down into hell beneath ; but the believer will cross it like lightning, and then enter paradise.

† A Rukat, they call all the different positions and motions of the body, as lifting up the hands to the head, kneeling down, touching the ground with their forehead, rising up again, &c. which they have to go through each time they repeat certain prayers or words ; four of these Rukats they have to perform at every namáz, or daily prayer.

14.) Again it is said : “ Any one who is a whole night engaged in prayer, so that he sometimes is occupied in reading the Qurán, another time in prayer, and another time in adoration and praise of God, so much merit will be bestowed upon him that the smallest of it will be, that he will be as free from all sin, as at the day when he was born ; and in the record of his works there will be written as many good works as all the people of God have ever performed, and the Almighty shall say to the angels : O my angels, look at this my servant, who has, to obtain my favour, been through a whole night engaged in worship. He shall dwell in the Firdaus of paradise (this is in the highest paradise), and give you unto him 100,000 towns in that paradise, and in every town all that his senses may require.” (Ibid. leaf 189.) Again in another tradition it is thus related : “ That whosoever reads the Sura, Kul huallah ahad one time, the Almighty will send him a blessing ; and if he reads it twice, he will send a blessing on him and his family ; but if he reads it a hundred times, the Lord of the universe will forgive him the sins of 25 years. And he who reads it 400 times, the Lord will bestow upon him the merits of 400 martyrs ; and he who reads it 1000 times in one day and night, he shall not die till he has seen his place in paradise.” (Ibid. leaf 215.) Again it is said : “ It is, according to a tradition to be relied upon, related by Imám Jáfer, that every believer who commits 40 great sins during one day and night, and says with penitent feelings *Istaghfir alla alazi la illaha illa hu-alhai-ulkayúm*, &c. that is, May that God forgive me besides whom is no other, and who is the living and the eternal, &c. in truth the Almighty will forgive him his sins.” (Ibid. leaf 261.) And again, at another place, is said, “ It is according to an authentic tradition related by Imám Jáfer, that whosoever after the Namázi asser (that is, after the afternoon prayer) says 100 times *Istighfár*, the Almighty will forgive 700 sins ; and if he should not have 700 sins, the quantity needed to make up the number will be taken from the sins of his father ; and if his father also should not have so many, then they will be taken from the sins of his mother ; and in case she should not have so many, then the sins will be taken from his son, and then from the nearest relatives till the sum be made up.” (Ibid. leaf 165.)

The same efficacy to procure forgiveness of sin is also in the *Mishcát* given to the reading of parts of the Qurán and the repetition of certain forms of prayer. It is said, “ That the person who does *Wadu*\* properly, then comes to the Friday

\* *Wadu* is called the washing of face, hands and feet, which is to be performed before every prayer, and without which the prayer is inefficient.

prayers, hears the *Khutbah*\* and sits silent ; his faults will be pardoned between that Friday and the next, and three days in addition." (Misheát, vol. i. p. 301.) At another place is said, "Verily there are 99 names for God, and whoever counts them shall enter paradise†." (Ibid. p. 542.) Again is related : "Who-soever says Subhán Alláh (praise to God) and Bahamdihi (glory to him) a hundred times in a day, his faults shall be silenced, though they be as great as the waves of the sea." And at the same place it is mentioned in another tradition : "His Highness said : repeat Subhán Alláh a hundred times, and then a thousand virtues shall be written for you, ten virtuous deeds for each repetition, or a thousand faults shall be put away from you." (Ibid. pp. 547 and 548.) Again at another place it is thus written, "Whoever shall say when wishing to go to sleep, I ask forgiveness of that God except whom there is no other, thrice, God pardons his faults, although they may be numerous as the waves of the sea, or equal to the sands of the desert, or in number equal to the leaves of the trees, or as many as the days of the world." (Ibid. p. 574.) And again in another tradition it is mentioned : "When a servant says, Lá iláho ill'állahi, lá haula wa lá quwato illa-billahi ; that is, There is no God but me, and there is no power and strength except in me ; the person who repeats these words in sickness, and dies in it, the fire of hell will not eat him." (Ibid. p. 550.)

Besides these means, mention is made in the Qurán and tradition of alms, fasting, and pilgrimage as highly meritorious, and as effective to procure forgiveness of sin as the means spoken of in the traditions mentioned above. But as they are of the same nature as those we have given here, and as it would lead us too far, we shall not give any extracts from them.

It must at the first sight, be to every one a matter of no small surprise how the Muhammadans, after having received or borrowed from the scriptures some knowledge of the only true God, could treat thus lightly and frivolously the nature of sin and the means of forgiveness. But here is the fact, and it is clear that by doing so they disavow in reality the holiness as well as the justice of God, and deny practically the only true, holy and living God, however much they may make mention of His own name and glorious attributes. But as they have rejected Christ, the centre of scripture and the life of the world, their borrowed knowledge could not otherwise but remain a dead letter, not being

\* *Khutbah* is the repeating of the praise of God and Muhammad after the prayer.

† For the purpose of repeating and counting these names of God, the more wealthy of the Muhammadans carry commonly a rosary with them.



able to give them any spiritual light or life, and could therefore not preserve them from believing in a lie and trusting in vanity.

5.—*On the Nature of the Punishment of Hell.*

The punishment of the ungodly or unbelievers begins in the grave immediately after their bodies are buried. The Muhammadans call this the *Sawál i qabr*, or the examination of the grave, which is thus described in the traditions: "The prophet of God said, when a dead body is placed in its grave, verily he heareth the noise the people make in walking away; then two black angels come to him with blue eyes, the one is Munkir and the other Nákir, and make him sit up in the grave and ask him about the prophet of God. If the dead person be a Musalmán, he will bear witness to the unity of God and the mission of Muhammad, when the angels will say: We knew thou wouldest say so; after which the grave will be expanded 7000 yards in length and 7000 in breadth. After that a light will be given for the grave, and it will be said, Sleep like the bridegroom, till God shall raise thee up from this grave on the day of the resurrection. But if the corpse be that of a hypocrite or unbeliever, it will be asked, what sayest thou about Muhammad? It will answer, I know him not. And the angels will reply, we knew thou wouldest say so. Then the ground will be ordered to close upon it, and the grave will be so contracted as to break the bones of each side, after which an angel will come to it, deaf and dumb, with a mace of iron, with which if a mountain were struck it would turn it to dust. Then the angel will strike the body with the mace, the noise of which (that is, of the striking of the body and the cry of the dead man) will be heard by every thing between the east and the west excepting the genii and man; and it will turn to dust: after which the soul will be returned to it again, and it will be tormented till the day of resurrection." (*Mishcát*, vol. i. pp. 38—40.) The same description is given by the Persian writers of the punishment of the grave.

Another punishment besides that of hell, will be the dreadful heat and profuse perspiration of the people, being all collected on one vast plain waiting for their judgments. This has been hinted at already in one of the former traditions, and mention is made of it as well by the Shíás as by the Sunnís. It is described thus in the *Mishcát ul Musábih*, vol. ii. p. 592. "Makdad said: I heard his Highness say: the sun will be brought near man, at the day of resurrection, the distance of two miles; and men will perspire agreeably to their actions: some of them to their very heels, and those are such of few good actions;

and some of them will perspire to their knees, and some to their waists, and some to their mouths, like a bridle." And in another tradition, at the same page, it is said: "Men will perspire at the day of resurrection to such a degree, that it will go 70 cubits into the earth; and it will be to their mouths like a bridle, and will prevent them from speaking."

The description of the various punishments of hell is thus given in their traditions. It is related, that Muhammad asked the angel Gabriel about the fire of hell, who replied: "O Muhammad, the Almighty commanded that they should blow up with the bellows the fire of hell; and they blew up the fire of hell for a thousand years till it became white. Then they blew it up another thousand years, and it became red; and again they blew it up for a thousand years till it became black; and now it is black and dark. And if one drop of the matter, collected from the sweat and the dirt of the people of hell, which, being boiled in the caldrons of hell, is given instead of water to the people in hell, should be poured in the water drunk by the inhabitants of this world, all the world would die of its bad taste. And if one link of the chain, which is 70 cubits long, and laid upon the neck of the people in hell, were to be put upon the earth, the whole world would melt from its heat. And if one of the shirts of the people in hell, were to be hung up between heaven and earth, all the people of the world would die away from its bad smell. The people of hell after having been cast into it, will use all their endeavours for 70 years to reach the top of it. But when they have at last arrived at the boundary of hell, the angels give them such a blow on their skulls, with their iron maces, that they tumble down again to the bottom of hell. Then they receive a new skin over their body, that the pains of hell may be felt the more by them." (*Ain ul Hayât*, leaf 164.) In another tradition at the same place is said: "The people of hell cry like dogs and wolves on account of the great pain they are suffering. In the midst of the fire they are hungry and thirsty, and deaf and dumb and blind, and their faces are black: they give them to drink the hot water of hell instead of cooling water; and instead of food they give them to eat the fruit of the Sakkum tree\*. With hooks they tear their bodies, and with iron maces they are beaten; angels stout and fierce torture them, showing no mercy. They drag them into the fire of hell, and chain them together with the devils, and fasten their necks in fetters. They wish to die, but cannot; and after every punishment another punishment, still more severe,

\* This is a tree in hell the fruits of which, they say, are the devils' heads.

awaits them. When the watery matter of hell is brought near them, the skin and flesh of their faces gets boiled, and falling off mixes up with their drink; and when they drink it, it burns and destroys all their entrails." In another tradition it is mentioned: "There are such in hell of whose sides the angels cut off the flesh with scissors, and throw it into their mouths." (*Hayât ul Kúlûb*, vol. ii. leaf 174.) And of others it is said: that "they have shoes of fire on their feet, and the straps to fasten them are likewise of fire, the heat of which is so severe, that the brain is boiling by it in their skulls." (*Ain ul Hayât*, leaf 166.) Again in another tradition it is thus related: "There is a valley in hell, in which are 330 castles, and in every castle 300 houses, and in every house 40 cells, and in every cell a black serpent, and in the belly of every serpent, 330 scorpions, and in the sting of every scorpion 330 buckets of poison. And if only one of these scorpions should pour out his poison on the people of hell, it would be enough to destroy them all." (*Ibid.* leaf 165.) About the figures of the people in hell it is said, "Their lower lip hangs down, so that it reaches the navel, and the upper lip reaches up to the forehead." (*Ibid.* leaf 166.) It is further said by Abu Hurairah, according to a tradition to be relied upon, "that the distance between an infidel's ears, in hell fire, is a three days' journey for a man on horseback galloping all the way." And in another tradition it is said, "Verily the thickness of an infidel's skin is 42 cubits; and verily his teeth are like the mountain of Ohud; and his sitting place in hell is the same distance as between Mecca and Medinah." *Mishcât*, vol. ii. pp. 635 and 636. To give an idea of the depth of hell they have the following story: "According to a true tradition it is related, that his majesty the prophet said, In the night, as I made the journey to heaven, I heard, when on the road, such a fearful sound that I got quite frightened. Gabriel then said, Have you heard it, O Muhammad! I said, Yes; he said, This was the stone which has 70 years' ago been thrown down from the top of hell, and now only it has reached the bottom." (*Ain ul Hayât*, leaf 166.) Quite the same description of hell is given in the *Súnní* traditions, as contained in the *Mishcât*, vol. ii. pp. 634 sqq.

We might have added many more traditions of this description, but these are enough to show, what gross materialism the Muhammadans have sunk into as it respects their view of the punishments of sin, and how much they have corrupted and how grossly misrepresented the ideas and figures of the scriptures about the punishments of the ungodly, of which they no doubt have heard from Christians and Jews. But as the Christians as well as the Jews, at the time of Muham-



mad and subsequently, were sunk in great ignorance and materialism, we are not to be surprised at seeing the Muhammadans treading in their footsteps. These went, however, much further than the former, and therefore their description of hell, as well as of paradise, has become such a gross material and sensual one as is represented in their traditions.

#### 6.—*On Paradise.*

As we have found prevailing the grossest materialism in all that has hitherto been extracted from the traditions, so we meet with still more of it in the traditions describing the Behesht or paradise of the Muhammadans. All is but sensual enjoyment there. This is already in the Qurán described luxuriously enough, but the authors of the traditions have done all in their power to make it still more agreeable to the senses, and have gone in the description of its pleasures beyond all bounds, as will be seen by the extracts we shall here give from those traditions.

The author of *Haq ul Yakin*, begins in the 15th chapter of his book, the description of the Muhammadan paradise with these words: "Paradise is the mansion of perpetuity and rest; there is no death, there they do not get old, there are no blind, no deaf, there is neither pain nor sickness, nor any other kind of distress, neither envy nor strife; there are no poor or needy; whatever a man's soul may desire and whatever may delight the eye, this is prepared there for him, and he never shall go out of it." And at another place it is thus mentioned by the same author: "It is related, according to a true tradition, that Abu Bazir said to his highness the Imám Jáfer: O son of the prophet of God, relate to me some of the things and enjoyments of paradise, to make me long for it. He said, O Abu Muhammad, verily the scents of paradise are smelled at a distance of a thousand years' journey, and to the lowest of the people of paradise, they give so much, that if all men and gins should come to his dwelling, and eat of his food, and drink of his wine, there would be enough for all of them, and still his stock would remain undiminished. And when the meanest of the inhabitants of paradise enters it, he sees three gardens before him; and entering the lowest, he finds there wives, and servants, and rivers, and fruits as many as God will. Then after having offered up his praise and thanksgiving to God, they tell him to look upward, when he beholds many more of the gifts of God than in the former garden, and in the third garden still more than in the second; and abounding in joy he says: Thou, O Lord, art worthy of praise, for thou hast saved me from the fire, and placed me in these paradises. I

said, Tell me more, that my desire may increase. He said, O Abu Muhammad ; there is a river on both banks of which grow maidens out of the earth. When one of the believers passes by one of these maidens, and she pleases him, then he plucks her up, and the Almighty causes another to grow in its place. Abu Bazir said, Pray tell me more. He said, God will in paradise bestow on every believer 800 girls and 4000 wives and 2 Húris\*. These girls remain always virgins, and the Húris, the girls with the black eyes, have been created from the luminous earth of paradise. Their body is shining through their 70 dresses, and their heart is a looking-glass for the believer, in which, on account of its exceeding purity and clearness, he can see his face." (Ain ul Hayát, leaf 167.) In another tradition it is said, that Muhammad informing Ali of the things in paradise said, " There are halls, and upon these halls are rooms and other still larger halls, and under them flow the rivers of paradise. He said. For whom have these halls been built, O prophet of God ? His majesty said : O Ali, these halls has God built for his friends of pearls and precious stones. Their ceilings are of gold, and adorned with silver. Every hall has a thousand doors of gold, and every door has an angel as door-keeper. And in these halls are spread the finest carpets of silk and brocade of different colours ; and between the carpeting they have put of the musk and amber and camphor of paradise. When the believer enters these dwellings they put a kingly crown on his head, and round the crown they place a wreath of pearls and rubies, and clothe him with 70 fine cloths of different colours, bordered with borders of gold and silver, and decorated with pearls and rubies. When the believer sits down on his throne, it shakes and jumps up for joy ; and when the believer has seated himself, then the angel, who is the superintendant over his gardens, begs leave to enter to present his congratulations for the mercies of God bestowed upon him. Then the maid and men-servants of the believer tell him, Stop here awhile, for the friend of God has been pleased to recline on his throne, and one of his Húris is going to wait on him ; wait here till the friend of God has seen her. Then the Húri comes forth from her tent, and walks towards the throne of the believer, accompanied by her maid-servants, and wearing 70 dresses adorned with rubies and pearls and emeralds. Her dresses are coloured with musk and amber, on her head she wears a precious crown, and her shoes are of gold, inlaid with rubies and pearls. When she comes near the friend of God he intends to get up out of affection to her, but she says : O friend of God, this is not a day of trouble for you,

\* In other places it is said that they receive 70 Húris.

do not get up, I am for thee and thou for me; then they embrace one another for 500 years without getting tired of one another. The Almighty sends then a thousand angels to congratulate him on his arrival in paradise, and to marry the Húri to him; and when they arrive at the first door of the paradise of the believer, they say to the angel who is the keeper of this door, Go and inform the friend of God, that the Lord of the universe has sent us to congratulate him on his arrival in paradise. He then tells it to the next door keeper, and he again to the next till it reaches the last, who says to him, The messengers of God the Almighty are standing at thy door; they are 1000 angels, sent by God, to congratulate you; then he gives orders to let them come in. Then they come in every one at one of the doors of the hall, and deliver the mission of their Lord. And to this refer the words of the Qurán where it is said: The angels come in to them at every one of the doors of their houses, and say, The peace of God be with you." (Ibid. leaf 169.) At another place it is mentioned that Muhammad said: "The castles and enclosures of paradise are built of bricks, of which one is of gold, another of silver and again another of ruby; and instead of mortar musk is used, and the turrets of the castles are of red, green and yellow rubies." (Ibid. 171.) Again Ali asked Muhammad, "When they have entered paradise, what is their employment there? He answered, They sit in the boats, and take pleasure-trips on the two large rivers. The boats are of rubies, and the oars of pearls; and in those boats are angels of light, and their clothes are green." (Ibid. 171.) Again at another place it is said: "The fruits are so near unto them, that any one of the fruits for which the believer feels a desire, he can take with his mouth, without being obliged to move, though he may be reclining on his couch. Verily the different kind of fruits shall begin to speak and call out to the friend of God: Take and eat me first. And he, Muhammad, said, There is not one of the believers who has not many gardens, some with high trees, and others with trees bending down to the earth. He is blessed with rivers of wine, and with rivers of water, and of milk, and of honey. And if the friend of God wishes to take any food, without ordering they bring him immediately what he wished\*. Sometimes he is engaged in private conversation with his brother believers; sometimes they go and call upon one another, and walk in their garden to enjoy the air

\* According to other traditions, the Muhammadans say, that their meals in paradise consist of a hundred dishes, and that wine is handed round by fair youths of which they may drink without bounds, as it neither inebriates nor produces a head-ache.



of paradise, which is like the air between the dawn of the morning and the rising of the sun, only much more agreeable ; and sometimes he is in the company of his wives, a while with the Húrí, and a while with the wife of this world. And sometimes when reclining on his couch, he gets struck by a sudden beam of light. He asks then his servants where this beam of light had come from ? They say, This is the light of one of thy Húrís, which thou hast not yet seen ; she has put out her head out of her tent, and looked towards thee with great love and desire for thee ; and when she saw thee reclined on the couch, she smiled out of great love and joy, and the beam which thou hast seen, and the light which did surround thee, was from the whiteness, and pureness, and beauty of her teeth. Then the friend of God says : Allow her to go out of her dwelling and to come to me. Then thousands of men and maid-servants run and bring the tidings to the Húrí, and she comes out of her tent dressed with 70 of the finest dresses, through which her legs can be seen, and adorned with pearls and rubies. Her height is 70 cubits, and the breadth of her back 10 cubits. She presents him, in approaching him, with plates full of precious stones ; and then they remain together for a long time, without getting tired of one another." (Ibid. leaf 170.) As according to the tradition, just now mentioned, the fruits of paradise reach down to the believer's mouth, so the fowls flying about in paradise come down roasted and boiled upon the believer's plate the moment he wishes for them, as mentioned in the following tale. It is related that Muhammad said, " Verily there are birds of different kinds in paradise, every one as large as a camel, flying about in the fields of paradise ; as soon as one of the friends of Muhammad desires to eat one, they come immediately down before him, the feathers plucked off and ready dressed without the need of fire, one side roasted and the other side boiled ; and when he has eaten as much as he wanted, and said, *Alhamdu lillah rab ul álamín*, that is, Praised be God the Lord of the universe, then the bird gets quickened again, and flying up in the air, he glories himself above the other birds of paradise, and says, Who is like me, for of me has the friend of God eaten by his permission." (*Hayat ul Kúlúb*, vol. ii. leaf 107.) After all the believer offers up also his thanks and prayers to God for all these unbounded enjoyments. It is mentioned " that his majesty said : when they have received all they wanted, and enjoyed the delights of eating and drinking and of the company of their Húrís and wives, after having done with this, they offer up the praise of God by saying, *Alhamdu lillah rab ul álamín*." (*Ain ul Hayát*, leaf 170.) As the Muham-

madans eat so much in their paradise, they tell us in the following tradition, how the inconvenience of the natural evacuations of the body is removed. They relate "that his majesty said: the people of paradise are not subject to any of the natural evacuations of the body, but all is removed by perspiration, which smells better than musk." (Ibid. leaf 170.) Another pleasure of paradise consists in the wonderful tree, called Tuba, which is described in the following manner: "Tuba is a tree in paradise, the trunk of which is in the house of his majesty the prophet, and there is no believer in whose house is not one of its branches, and there is nothing he may wish for, which he cannot get from this branch. If a swift horse gallops for a hundred years it will not get out of its shade, and if a crow flies up from its bottom, it will grow white with age before it reaches the top of it. From the top of the tree grow forth fine dresses, and from the bottom proceed horses with saddle and bridle and endowed with wings, and free from the inconvenience of evacuations. The friends of God mount them, and fly about on them in paradise to whatever place they wish." (Haq ul Yakin, leaf 204.)

These are specimens of the Shíá traditions about the nature of their paradise, respecting which they have a great number of traditions of this kind, of which are however several of such a nature that even common propriety would not allow the mention of them, and even in these mentioned we have been obliged to leave out several improper expressions, and change others for more proper ones. We shall now give also a few extracts from the Súní traditions, to show that they are the same and of no better nature than those of the Shíás. It is said, "If a woman of the women of paradise was to come down upon earth, verily she would give splendor to every thing between heaven and earth, and would fill every thing between them with a sweet smell." Again, "Verily there is a tent for a Musalmán in paradise of one pearl, its interior empty, its breadth 60 cos, and in every corner of it will be his wives; and they will not see one another; and he will go round to each of them to enjoy their company: and there are two paradises with silver vessels, and every other thing of silver; and there are two paradises with every thing of gold in them; and there is no curtain between men and their beholding their cherisher, except the mantle of glory and greatness." Again is mentioned: "Asmaa said: I heard his majesty say, a man on horseback might ride under the branches of Sidrat ul muntaba\* for a hundred years: in it are moths† of gold, and its fruit is

\* This is another tree besides the Tuba already mentioned.

† These moths, as some say, are a kind of angels, with wings like gold.

like water-pots. And there is a river in paradise, the water of which is whiter than milk, and sweeter than honey, and on it are birds whose necks are like the necks of camels; they are fat and plump, and the eaters of those birds are plumper and fatter than they. A man said, Are there horses in paradise? His majesty said, Verily, if God brings you into paradise, you will not wish to ride upon a ruby horse, which will fly away with you to any part of paradise you may wish to go, but he will be given to you. A man said: O messenger of God! are there camels in paradise? His majesty said: if God takes you into paradise, there will be every thing for you which your senses can desire, and which can delight your eye." In another tradition it is said: "Verily there is a bazar in paradise, in which there is no buying or selling, except good figures of men and women: then when men or women wish for good figures, they enter it, and become handsomer than before:" and again it is related, that Sayad ibn Musaib said to Muhammad, "O messenger of God! shall we see our Cherisher? He said, Yes, do you doubt about seeing the sun? We said, no. His majesty said, in like manner you will not doubt of seeing your Cherisher, and not one will be there but will speak to God without an instructor. Then God will remind him of his sins; and the man will say, O my Cherisher! did you not pardon my sins? and he will say: Yes, I forgave you, and it is by my boundless kindness that you have arrived at this eminence. Then whilst the people of paradise are in this situation, a cloud will come above them, and rain down perfumes upon them, such as they had never met with before: and our Cherisher will say: Stand up and go towards the thing which I have prepared for you, from my value for you. Then we shall come to a bazar where angels are assembled, and shall see such things as eyes never beheld, nor ears heard, or the like of which ever passed into the heart and mind\*; and we shall be given every thing we wished. After that we shall return to our habitations, and our wives will come before us, and say; you are welcome. And every women will say to her man: Verily you are become handsomer than before: and we shall say to them, Verily we sat with our Cherisher to-day, who is the maker of all things beautiful, and this beauty which we have obtained, is fitting for us." (*Mishcát ul Masabih*, vol. ii. pp. 620—627.

This is the paradise or heaven of the Musalmáns, but such a heaven cannot be the heaven of a holy God, nor the place of

\* What an application and misconception of the beautiful and spiritual passage of scripture; 1 Cor. ii. 9. But this affords another specimen of the gross corruption of scriptural expressions and ideas by Muhammadans.



eternal bliss for a holy soul. It would be blasphemy to attribute it to God, and it would be hell for a sanctified spirit. The Muhammadans, though they have not, like the heathens, made for themselves a god, after their own lusts—from this they were prevented by the light they borrowed from scripture—they have at least made a heaven for themselves after their own inclinations, and according to the lust of their corrupted hearts. But by doing so they have given another proof that they know nothing of the holy God, nor of holiness and purity of heart. It is true God is mentioned in several of the traditions treating on paradise, and his praise and adoration is spoken of as a part, and according to some traditions, even as the highest happiness of heaven: but nowhere is this brought forward as the principal and the only source of eternal felicity; on the contrary, it is only slightly mentioned and immediately passed over, so that all those gross sensual enjoyments form everywhere the prominent part, and appear as the principal subject of their paradise's bliss. Some of the Muhammadans feel indeed, that such a paradise is in the highest degree unworthy of God, and altogether incompatible with the spiritual happiness and enjoyment wanted by man's eternal spirit; and say therefore, that, what is said in the Qurán and their traditions about paradise must be taken spiritually: but it is clear that neither the passages of the Qurán nor these traditions allow of such a rendering. The orthodox belief therefore is, as well among the Shíás, as among the Sunnís, that what is said in the Qurán and in the traditions of their paradise is to be taken literally. The author of the *Haq ul Yaqin* says, leaf 157, that resurrection, paradise and hell must be understood literally and materially; and then goes on to say, that though in the present state man would not be able, on account of the weakness of his spirit, to unite these sensual enjoyments with the spiritual ones, yet in the next world God will bestow this power on the believers, and that in this union of both consists the perfection of bliss and happiness.

These extracts will, to every enlightened mind, have fully justified the assertions we made at the beginning. They show clearly how foolish the Muhammadans have become, when, thinking themselves wise, they rejected the wisdom and the power of God revealed in the cross of Christ, and how little their own system could save them from sinking into the most appalling errors and the grossest superstition. It is true that in the Qurán, as well as in their traditions, many a truth and many a good moral precept is contained; but it will not be necessary to mention it again, that all, that is good and true in their religion, has been either literally, or according to

the sense borrowed from the Jews and Christians, that is, from the holy scriptures. But as they did not receive the whole of divine truth and rejected Christ, this part, thus separated from the stock, from the tree of life, could neither actually enlighten nor save them. We further allow that the extract we have made from their traditions, is a partial one; that we have presented only one side, and even the worst. But this was just our object, for the fair side of Muhammadanism has been presented often enough, and sometimes even with the intention to darken the midday sun of the Christian revelation; this, where it did not spring from wicked hatred to the truth, may in some cases have risen from the imperfect knowledge of Muhammadanism, from being acquainted only with one, namely, with its fair side;—for whoever is acquainted also with the dark side now presented, though he may even reject Christianity, will still never attempt to compare or to equal Muhammadanism with the pure and divinely sublime doctrines of our holy faith. If the Qúran had not already refuted itself and the religion founded upon it, these traditions would certainly do it fully. They must force upon every thinking mind a conviction, as clear as midday, that a religion containing such stories, tales and doctrines cannot possibly be a divine one, however many good things it may otherwise contain. These traditions afford, therefore, only an additional proof of the truth, that error as well as truth requires only to be known and brought to light, to be recognised as such. There are indeed many powerful arguments by which truth may be established and error disproved; but yet the strongest argument for the one and against the other is found within man's own heart. As the eye is created for the light, so man's spirit for truth; and as soon as the soul is alive to its spiritual wants, as soon as the eye within is opened and the light of divine truth brought near, man will recognize it as such and believe in it, if love of sin does not lead him to wilful opposition and rejection. These wants the Muhammadans too have within their spirits, but the light of divine truth did not in former ages shine upon them in its original and heavenly splendor; it was badly reflected and greatly darkened by the ignorance and ungodly conduct of the Jews and Christians around them. What is now required is, that the light of the Gospel, reflected in the holy walk and conversation of true believers, may be made to shine upon them in its unadulterated heavenly splendor. This alone can break their bonds, convince them of their errors, lead them to truth, and induce them to accept the salvation offered in the Gospel.—P.

## III.—Native Press.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

While on my way down the river, I take my pen to address you a few lines, in order to notice one or two remarks that have been made in the Calcutta Journals upon my article on the Native Press in your last number. Situated as I am, amid much noise and bustle, it would be utterly impossible to enter at any length into the detail of matter involved in this question. I must content myself with a simple expression of the high satisfaction I have derived from the very candid and liberal manner in which my article has been noticed generally. I am particularly gratified with the testimony borne to the accuracy and usefulness of my *statistics* of the Native Press, and not less rejoiced to perceive the interest taken in so very important an element in the improvement of Native Society by the European population. Already have the humble efforts, it was my privilege to make towards drawing attention to the Native Press, been imitated by others: I trust the European Editors will, one and all, take prompt and effectual measures for procuring good translations, not merely of a few cases of accident or robbery, of the reports of ordinary trials at law and police investigations, but of the more important, often highly interesting editorials and other original matter appearing from time to time in the pages of the Native Newspapers. By this means, while Europeans, generally, are made acquainted with much of what is passing in the Native community, of which otherwise they would, for the most part, be wholly in ignorance; the progress of liberal notions and just opinions among our native fellow-subjects will, at the same time, inevitably be accelerated. Already, it may safely be asserted, have even the limited and imperfect attempts in this way which an individual has been enabled to make, proved in no trivial measure beneficial; as appears in the improved and improving character of the most important of the Native Newspapers.

To one of the most intelligent of the Editors, (the conductor of the *Purnachandroday*,) I am particularly indebted for a very handsome notice of my Review; the more so as I felt compelled, by the impartiality to which I was pledged, to say some things respecting his paper which were not likely to be acceptable. Of none of these productions has the improvement been more marked or more rapid than of the one he so ably edits. I feel truly obliged also by his assurances of personal esteem and good-will; and am not unwilling to avow the satisfaction which I derive from his candid estimate of the



utility of my humble endeavours : or from the handsome things he has been pleased to say of myself personally. I highly value the favourable opinion and good esteem of my native friends, especially of such as I may hope to influence advantageously for objects of public benefit.

Among the English papers of the presidency the *Hurkaru* alone has taxed me with inconsistency, for uniting an honest reproof of native superstition and growing *infidelity* with an expression of sentiments, admitted to be just and liberal, in regard to general education and national improvement. But I fear not to assert the only inconsistency to be in the author of the charge, not in me : and am confident that all right thinkers among those who take a real and earnest interest in native improvement, will view matters in a very different light from the writer of the notice in the *Hurkaru* : so that I am not by any means over-anxious to support myself against his insinuations : they sufficiently rebut themselves when viewed in the triple light of historical experience, just reason and Divine Revelation.

To the Editor of the *Friend of India*, I owe no measured thanks for his very candid reply to certain remarks occurring in my Review upon the conduct of the *Samáchár Darpan*. Substantially, indeed, he admits the correctness of my critique, when he proceeds so satisfactorily to account for a deficiency of native idiom and propriety in the editorials, &c. in that useful and liberal paper ; from the necessity, namely, which exists for keeping the English and Bengali columns always of equal length ; by which the freedom of a translation is unavoidably often sacrificed and the style cramped. The other merits of the *Samáchár Darpan* abundantly relieve its deficiency as a composition. As to the alleged purity of style which the *Friend* conceives to be the redeeming feature of the *Chandriká*, I can only reply, I differ widely from his estimate of that organ of native bigotry and ignorance.

The *Friend* professes to supply the omission which he discovers in my remarks of any specific statements regarding the *political* bias of the Native Editors. I thank him for his observations on that head ; yet beg to remark that my article itself gives *substantially* the same information, implicitly in some places, inferentially in others.

Some of the European Editors have expressed surprise at finding no notice in the remarks of the *Persian* newspapers and others not Bengali. I have only to observe that it was no part of my object to go beyond Bengal, nor even within it to venture out of the line of the *strictly* Native Press, that, namely, which is conducted in the *vernacular* of the province.

My hope, however, always was, that some individual competent to the task, (which, from ignorance of the Persian and Urdu, I assuredly am not.) would take up this branch of the periodical literature of the country likewise. Of the importance of noticing it, I am fully sensible; and trust no long period will elapse ere it be fully brought before the public; although it is properly speaking more a *foreign* than a *Native* Press, whether we consider that it is the organ of an exotic, though long naturalized, Mahomedan population, or that it is conducted in a mixed indigenous and imported dialect of Hindustáni, a *wholly* foreign one, of Persian.

Anxious not to seem indifferent to the very general notice which my review of the Native Press has obtained, I have in the crowded and uncongenial locality of a ship's cuddy hastily put together these few loose thoughts, for which I have to solicit the indulgent consideration of your readers, and of all those who have favoured my more elaborate article with so gratifying an attention: and am, dear Friends,

Yours faithfully,

CINSURENSIS.

#### IV.—The Opium Trade.

Some of the most popular authors and authoresses of the day have written a series of volumes for the purpose of teaching man and womankind *how to observe*. We confess to have been guilty of a certain proneness to this said observing propensity, ere the works in question made their appearance. We had been taught to observe, not only according to the general acceptance of the term, but as *Christian Observers*, nor are we willing that this propensity should fall into desuetude. Many things floating on the surface of the stream of events demand our observation and remark, as they indicate the very spirit and manners of the age we live in, and may serve, if noted now and here, to aid those who shall occupy our post when we shall be as the fallen seared leaves of autumn, or it may be, when we are

“alike unknowing and unknown”

in the cold grave, to form a just estimate of the times we live in. Without the slightest pretensions to infallibility, we apply ourselves to the task. Some time back we announced the extinction of *the Opium trade*—in this we have erred; the trade though legally suppressed still *illegally* flourishes. Nor in a moral point of view can any thing be more lamentable than the present state of this question. WAR *must and will inevi-*

*tably be the offspring of the Opium trade.* As men and Christians we must ever deplore war with its attendant miseries, be the cause, according to the laws of man, ever so just ; but when an evil so dire as war, finds its origin in a struggle between two great nations respecting the use of a deadly poisonous drug, forced upon a people half destroyed by its influence, by a professedly more enlightened and humane people, under the express sanction of their own Government, and against the repeatedly expressed determination of the Government of the injured nation to prevent its introduction—when war finds its origin in such a cause, not only can we not justify it, but it is a duty which we owe to the benevolent and humane people of Britain, to enter our protest against it, however feeble that protest may be, and however impotent to restrain the pugnacious measures about to be adopted. In every war there must be a guilty party, a party who must and will be amenable to the law of God, if not of man, for all the misery and suffering and death which must necessarily attend its progress ; for if not, we shall give to nations an irresponsibility we cannot concede to individuals. Assuming the truth of this position, the question in this matter is, Who are the guilty parties ? Is the Chinese Government ? the Queen's or the Company's Government ? or are the Opium Merchants the guilty parties ? A brief statement of events as they have occurred will best serve to set this matter in a clear and distinct light.

For many a year the Government of India grew and sold for exportation purposes, the drug in question ; the chief, nay the only mart for it was China and the islands of the Archipelago ; vessels sailed from this and the other chief ports of British India, laden with this destructive commodity ; the Chinese Government ever and anon issued edicts against the traffic, which, through the corruption of its revenue officers both high and low, were always evaded, and the Opium growers, sellers and traders both in India and China looked upon the flowery edicts of the celestials as so many official pieces of waste paper. That this was the general impression on the minds of the Opium dealers up to the arrival of the Commissioner Lin, is clear from the expensive line of conduct they were pursuing at the very moment of his arrival. From what has since transpired it is evident that the Supreme Government of China have for many years felt determined if possible to suppress this trade, not from any distaste to the somnolent influence of the drug as individuals, but from a deep consciousness, as a wise Government, that it was wasting the physical, moral, and pecuniary resources of the country. Viewing the matter in this light, the forbearance of the Chinese Government is



without a parallel in the history of nations. The policy of China, by whatever name it may be designated, evidently increased the daring of the merchant smugglers; the whole trade, illicit as it was, was carried on under the very eye of the authorities appointed to suppress it, in a most open and almost official manner. Vessels arrived week after week laden with the drug, ships were ready to receive it in exchange for good pure silver, which was again borne away to a foreign land, while the drug was left to cast its sterilizing influence over the bodies and minds of one-third of the human race. All this the Chinese bore, with a patience unparalleled, for half a century. The conduct of the Chinese Government was still more to be commended, when we remember not only that this trade was opposed to the principles of wise and good legislation, but also to the fundamental laws of their religious system. Sobriety is one of its commendably distinguishing features. At length the Chinese authorities determine that this traffic shall not be, if they can prevent it; they despatch a Commissioner vested with extraordinary powers to the chief resort of the smugglers; he issues edicts, in which he with but too much reason indulges in remarks at the expense of our national morality and good faith, which no other nation than a guilty people could according to the law of nations tolerate. Now what is the substance, the finale of all these edicts?—we believe this: “We have long borne with the introduction of Opium into our country, we are determined it shall now cease. We are willing to trade with you for every other kind of produce but Opium; but we now warn you, that if any vessels containing this drug shall be found within our waters, they will be confiscated and exchequered.” The edicts containing these sentiments were addressed to Captain Elliott (never recognized as Her Majesty’s representative) as the most influential Briton at Canton, urging upon him the propriety of using his influence with his countrymen to abandon the trade, and still further threatening death to any subject of the celestial empire who should be found engaged in it. The trade was still pursued and the local authorities gave evidence of their decision by inflicting capital punishment on one unfortunate Chinese smuggler in the very face of the British factory, and by placing a cordon round the factory itself, making the Opium dealers prisoners until they should deliver up all the Opium in their possession. All the Opium was delivered up to Captain Elliott by the merchants, and by him given up to Lin, with an agreement on the part of Captain E. that Her Majesty’s Government should indemnify the Opium merchants for their 20,000 chests of the drug. The contents of every one of these

chests was destroyed by the command of Lin, every ball of which bore the impress of the British Indian Government. As the plot begins to thicken here and the morality of the question becomes involved, we shall pause a moment, and discuss briefly matters at this period in the history of this drama. At this critical juncture of affairs, Captain E. (the *unrecognized* representative of Britain's Queen) with a perfect knowledge of the fact that every Englishman was declared a prisoner who should set his foot within the factory bounds, no doubt with the best and most humane intentions, but still with such a fact staring him in the face, and without the most ordinary means of defence or resistance at his command, *lands and makes himself the prisoner of the Chinese, leaving again when he choses—for there is no evidence to prove that he was detained beyond what he might naturally have expected, nor was any violence offered to him in any way*; and yet *this* insult offered to our representative, never recognized by them—this is to be a peg on which to suspend all the horrors of a war with the Chinese, and by which the people of England, not the Company's Government, will be mulcted, first, in the loss of all the revenue derivable from the tea trade; secondly, with an enormous debt for carrying on the war; and, lastly, with a moral disgrace attached to the national character of having begun a war in defence of the Opium trade.

We say the morality of this question begins to be mysterious, but only as to the origin of the war; for certainly not the morality, but the immorality of the trade has progressed with a rapidity and to an extent unparalleled in the history of such things. Now what is the plain state of the case up to this point, what but that the suspension of all fair trade and the origin of war must be identified with Opium? But for this our subjects would never have been incarcerated or our representative insulted; nay, so far was this feeling carried that a distinction was drawn between the Opium merchants and others, and between those more distinguished for their activity in the trade and the mere sleeping partners in the firms. The former were banished from China, the latter allowed to remain for a while. In order to form a correct estimate as to the insult offered to Captain Elliott, we should remember that our Residence in China and *all* our trade was on sufferance; they did not acknowledge us as other nations have done, nor did they trade with us but on the merest sufferance; and had insult to our Sovereign's representative been a plea for war, it might have been found long ere the Opium question was discussed; for we suspect not one of all the Consuls of Britain ever experienced greater affronts than did Captain E., and yet they were borne with and tolerated in

a manner which we think reflected the highest credit on his feelings and conduct as a Christian and a Briton. Now if it be true, and it is, that the Chinese offered to trade with us for all other commodities but this Opium, but with the understanding that we must cut off the sinews of the trade, cease to grow it, cease to export it, cease to make it an item in our Government exchequer, and place our Opium dealers in the position they alone ought to hold in society; if this was the alone condition on which they would and are willing still to trade with us, and we will not accept it, but go to war with a people, *nolens volens*, after having broken its laws, political and religious, for many a year, because they have, in defence of the morals, health, and exchequer, manifested a courage and displayed a morality which should have commanded our admiration and put us to the blush—surely such a war, whatever may be its rise, cannot be deemed just, nor will it reflect any honor upon the escutcheon of Britain. Such, we are persuaded, was the impression of Captain E., he felt the *national* morality even of the case was defective; it would not bear to be weighed in the balance of national law, and he felt himself impotent to chastise those who he was convinced had not nationally and as a Government transgressed; if not, why did he, under the influence of a wise and humane policy, collect all the drug, hand it over to the Chinese, and in every way endeavour to curb and suppress the whole trade? why did he place his own character and that of his Government in jeopardy, by giving bonds which he must have doubted would ever be honored? Captain E. evidently is not the guilty party, but in this state of things what is the conduct of the Indian Government? Does it cease to grow the drug? No.—Does it cease to sell it? No.—Does it say to the Opium dealers, you must remove your offices to sequestered nooks of the coast, and your vessels must steal from our coasts as they do to that of China, under every flag but ours? No, while Captain E. is at the one end seizing the Opium, and the Chinese destroying it, we here are growing it, and selling it to the highest bidder; we are chartering ships which proceed to the coasts of China, armed to the teeth, which if report says true, rake the horizon with their grape-shot to prevent the approach of the Government preventive boats, and point their cannon into the boats of the Chinese Opium smugglers, while they make such a bargain as they (the British) deem best for themselves—and this under the British flag, and every ball of Opium stamped with the Company's mark!!! This might have happened for the first season, but that it should be repeated is beyond all incredible,



and yet we understand the order and the advance for a new crop have gone forth. Who are the morally guilty parties? We think it fairly rests but upon two parties; those who provide the Opium, and those who convey it: and we know but of two views which can at all extenuate the guilt of these parties. The one is, that the growers and sellers of the Opium are not bound to know whither it is taken; and the other, that it is too serious an item in the Government exchequer to give up at once. In reference to the first it may be said, if Government is to be responsible for the acts of the shippers in conveying it to China, then may we demand satisfaction from almost every Government under heaven for the delinquency of their subjects for introducing contraband goods into our ports. The difference is just this:—in the present case, the Government is the actual grower and seller, the chief merchant, the fountain from whence all the mischief flows; and we are ready to revenge any attempt on the part of the Chinese to take and imprison, or exchequer our ships, or our men. Nay more, we charter vessels, armed vessels, whose whole business it is to force the drug into the coasts and ports of China. To say that the Government do not know whither it is conveyed, is only the veriest quibbling; for for what ports are the ships cleared? why for China and the Straits: and if it is not conveyed to China, where is there a mart for it in the whole world? and if it be sold without a certainty of its going to China, then does the immorality deepen, for then must it be sent abroad in the earth to spread its withering influence on other lands—and this for gain!! In reference to the second observation. Surely the exchequer of the Government must not be replenished at the expence of every law both human and divine. Besides, the replenishing of the coffers of the Company from this source involves a question of morality towards the British people, for whilst the Opium revenue flows into this treasury, the immense revenue derivable at Home from the importation of tea is stopped, and the whole China trade turned to the American coasts. Previously to declaring war even now the authorities have had one course open to them as Christians, and that is, to wash their hands entirely of the whole traffic; for without this it is impossible they can go into the field with clean hands, if they can even then. There is yet another anomaly in this case, which may soon occur: supposing the British Government determine to chastise the Chinese for the insult offered to Captain E. and blockade the whole coast, it is clear that in maintaining that blockade they must and will cut off all the causes of irritation, and they must especially suppress all

Opium smuggling, in which case we shall have our naval heroes slaughtering their smuggling fellow-sailors, who will be employed in forcing a drug grown and sold to their owners by an integral part of their own Government.

The other party involved in the immoralities of this traffic are clearly the Opium purchasers and shippers. We cannot bring ourselves to call them merchants, for with that appellation we have been accustomed to associate only the most honorable trade. But when we see men, Britons and Christians, forcing this drug into China for the mere sake of gain, we can find but one idea which can at all save us from classing them with the Dirk Hattericks and other daring smugglers, to suppress whose trade the vigilant preventive service of Britain has been established,—and that is, that they are sanctioned in every way by the ruling power. Surely these traders cannot for a moment reflect on the fact, that however ample the fortune they may amass in this traffic, it is obtained at the expence of the religious and national character of their country, and at the expence equally of the morals, health and pecuniary interest of the Chinese. It is the enriching of a mere handful of people at the expence of every thing dear to two nations, and to the sacrifice of all honorable trade between the British and the Chinese. Badinage and sarcasm are quite out of place on such a subject ; therefore, we have not stopped to notice mere quibbling regarding it. Neither shall we be brought to see the justice either of the trade or the war from the considerations, that the Chinese may if obliged grow the drug themselves, or that it will be supplied by others if not by the Government ; nor shall we feel in the least more satisfied with the *origin* of the war, should it even issue in the opening of China to every good purpose. The sin of growing the drug must rest with those that grow it, and the sin of supplying with those who supply ; and all the bloodshed and misery must rest with those who originate the war. Our duty as a great, moral, humane and honorable people is to wash our hands of every doubtful traffic ; and not by any love of money, or for the interest of a wealthy or powerful few, sacrifice that which is to us above all price—that character for justice and uprightness which has generally distinguished our acts as a people towards others less fortunate than ourselves. One argument usually urged in defence of the trade is, that the drug can do but little harm when scattered amongst so many millions of people. It is true this is an argument, which as far as China is concerned must remain for the present in some degree of doubt ; but the following alarming extract will show what must be the state of China, where it is as much used, if not more than

in Assam. The extract is from Mr. Bruce's account of the tea tracts of Assam, published in the *Asiatic Journal* :—

“ I might here observe, that the British Government would confer a lasting blessing on the Assamese and the new settlers, if immediate and active measures were taken to put down the cultivation of Opium in Assam, and afterwards to stop its importation by levying high duties on Opium land. If something of this kind is not done, and done quickly too, the thousands that are about to emigrate from the plains into Assam, will soon be infected with the Opium mania,—that dreadful *plague*, which has depopulated this beautiful country, turned it into a land of wild beasts, with which it is overrun, and has degenerated the Assamese from a fine race of people to the most abject, servile, crafty, and demoralized race in India. This vile drug has kept, and does now keep, down the population; the women have fewer children compared with those of other countries, and the children seldom live to become old men, but in general die at manhood; very few old men being seen in this unfortunate country, in comparison with others. Few but those who have resided long in this unhappy land know the dreadful and immoral effects, which the use of Opium produces on the native. He will steal, sell his property, his children, the mother of his children, and finally even commit murder for it. Would it not be the highest of blessings, if our humane and enlightened Government would stop these evils by a single dash of the pen, and save Assam, and all those who are about to emigrate into it as Tea cultivators, from the dreadful results attendant on the habitual use of Opium? We should in the end be richly rewarded, by having a fine, healthy race of men growing up for our plantations, to fell our forests, to clear the land from jungle and wild beasts, and to plant and cultivate the luxury of the world. This can never be effected by the enfeebled Opium-eaters of Assam, who are more effeminate than women. I have dwelt thus long on the subject, thinking it one of great importance, as it will affect our future prospects in regard to Tea; also from a wish to benefit this people, and save those who are coming here, from catching the plague, by our using timely measures of prevention.”

Who, on reading this terrible account, but must pray that all the Opium lands might be devoted to the growth of tea, or some still more nutritive and yet remunerative plant; and that the energies of men, and especially Britons, were directed into such a channel, as might tend to elevate and bless the millions of China, without being preceded by all the horrors of war; for verily we may say,

“ Man's inhumanity to man  
Makes countless thousands mourn.”

φίλος.



## Poetry.

יְהוָה יִרְאֶה

JEHOVAH-JIREH.

Gen. xxii. 14.

WHEN with sore tribulation  
The saint is oppressed,  
When grief and vexation  
Are rending his breast,  
This promise supports him,  
In it he confides,  
Jehovah-Jireh,  
The Lord will provide.

When temptations assail him  
And trials abound,  
What plea can avail him ?  
What help can be found ?  
This plea ne'er shall fail him,  
This hope ne'er deceive ;  
Jehovah-Jireh,  
The Lord will relieve.

When the world is the strongest,  
When Satan's in arms ;  
When their trumps sound the longest  
And loudest alarms—  
His faith sees the angels  
Arrayed on his side.  
Jehovah-Jireh,  
The Lord will provide.

When death is approaching  
And judgment is near,  
When conscience reproaching  
Excites all his fears,  
Then heavenly raptures  
Break in like a tide ;  
Jehovah-Jireh,  
The Lord will provide.

And when in the judgment  
At last he is placed,  
No fear can find lodgement ;  
His heart is at rest.  
The Brethren's accuser  
Dares no longer chide,  
Jehovah-Jireh,  
His Saviour has died.

In tribulations darkest hour—  
When most exposed to Satan's power—  
When most bowed down by sorrows great—  
When most oppressed by sin's dire weight—  
When the earth reels beneath his feet—  
When placed before the judgment-seat—  
This is his joy, his boast, his pride,  
Jehovah-Jireh—Christ has died.

## REVIEW.

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*The Wujra Soochi\**, or *Refutation of the Arguments upon which the Brahmanical Institution of Caste is founded. By the learned Buddhist ASHWA GHOSHU, 1839. An 8vo. pamphlet. No press named.*

This admirable pamphlet includes an original treatise in Sanskrit by a Buddhist Pandit, directed against the notion of a primitive distinction of castes, and especially of the superiority of the Brahmin above the other sacro-civil divisions of Hindu Society, together with an English translation by the talented resident in Nepal, B. H. Hodgson, Esq. The latter was by him first transmitted to the Royal Asiatic Society of Great Britain and Ireland, and in concert with L. Wilkinson, Esq. Political Agent at Bhópál, well known as also a learned and valuable contributor to our stock of oriental knowledge, is now published (at what press is not said) for general information. In his preface, Mr. Wilkinson, to whom we are indebted for the suggestion of its publication, justly deems it “calculated to prove of great benefit to the enlightened friends of India, as well native as European; as it will afford them arguments and proofs, in great number, of the most convincing nature to a Brahman.”

To the work announced as above, is appended the original Sanskrit of a reply entitled “THE TUNKU†, by SOOBAJEE BAPPO,” the learned Brahmin Shástri, or Pandit, of Mr. Wilkinson, and described by that gentleman as “distinguished among his countrymen for talent and learning; and, all things considered, for liberality of sentiment and regard to truth.” We think the Editor has done well to publish the Tanka, as the very best comment on, and enforcement of, the Buddhist argument; exhibiting the whole strength of Brahminism, all that one of the

\* According to the *present* mode of romanized spelling, Vajra Súchí, (वज्रसूची, from वज्र a thunderbolt, and सूची a needle,) q. d. arguments sharp and penetrating as a needle, while powerful and destructive (to the contrary position) as the bolt of heaven.

† Or Tanka (टंक or लघुटंक), a scimitar or short-sword, q. d. the fine-edged weapon with which the Brahman combatant meets and destroys his infidel opponent. It is doubtless known to such of our readers as take an interest in subjects like the present, that Buddhist and infidel or atheist, (बौद्ध and पौरुष) are synonymous in the estimation of orthodox Brahmins.

most learned among orthodox Hindus was able to put forth in support of the equally impious and unnatural assumption of an almost divine superiority in one above the other tribes of their fellow-men. With the Tanka it is not *our* object at present to meddle—its style and course of argument may readily be imagined to be wholly adapted for Hindu intellect, prejudice and ignorance, however ably maintained on *Hindu data*. We may perhaps notice it hereafter—but pressed for time on the eve of embarkation for Europe, shall now proceed at once to furnish a few specimens of the far more elevated and conclusive reasoning of him of the thunder-tipped needle or sharp-pointed thunderbolt.

In a letter to the Secretary of the Royal Asiatic Society, Mr. Hodgson thus speaks of the work :—

“ It consists of a shrewd and argumentative attack, by a *Bauddha*, upon the Brahmanical doctrine of caste: and what adds to its pungency is, that the truth of the Brahmanical writings is assumed throughout, and that the author's proofs of the erroneousness of the doctrine of *caste* are all drawn from those writings. He possesses himself of the enemy's battery, and turns their own guns against them. To an English reader this circumstance gives a peurile character to a large portion of the Treatise, owing to the enormous absurdity of the data from which the author argues. His inferences, however, are almost always shrewdly drawn, and we must remember that not he but his antagonists must be answerable for the character of the data. To judge by the effect produced upon my Brahman *pandit*—a wise man in his generation, and accustomed for the last four years to the examination of *Bauddha* literature—by this little Treatise, it would seem that there is no method of assailing Brahmanism comparable to that of “judging it out of its own mouth:” and the resolution of the Committee of the Serampore college to make a thorough knowledge of Hindu learning the basis of the education of their destined young apostles of Christianity in India, would thence appear to be most wise and politic.”

Of the unknown writer of this concise but valuable polemic treatise, Mr. H. thus speaks :—

“ Who Ashu Ghosha, the author, was, *when* he flourished and *where*, I cannot ascertain. All that is known of him at Nepal is, that he was a *Maha pandit*, or great sage, and wrote, besides the little Treatise now translated, two larger *Bauddha* works of high repute.”

Much of the argument proceeds, as before observed, entirely upon Hindu notions, and however forcible and conclusive to an intelligent native, would make but little impression upon, if not often seem absurd and childish to, a European mind. In meeting an adversary, however, it is a just principle in all practical logic, to take him upon his own ground, and addressing him in the argumentum a concessio, or ad hominem, to effect a lodgment for our positions obtainable in no other way of proceeding. The entire treatise, therefore, deserves to be extensively circulated among the natives who are now awakening to much



mixed religious and metaphysical enquiry. We think the friends of Christianity, as well as of education simply considered, would do good service by procuring versions of it into the several vernaculars of the country, for dispersion among the pandits, as well as among the alumni of our numerous schools and colleges. As however, the pamphlet in its present form may not reach many, Missionaries and others particularly, who would be happy to be furnished with at least its general principles or line of argumentation, we proceed to make a few extracts from the most *applicable*, in ordinary cases, of its reasonings. In page 7—the ingenious author proceeds thus:—

“ If, again, you say that Brahmanhood depends on parentage or birth (*jāti*) ; that is, that to be a Brahman one must be born of Brahman parents—this notion is at variance with the known passage of the *Smritt*, that Achala Muni was born of an elephant, and Cesa Pingala of an owl, and Agastya Muni from the *Agasti* flower, and Cousika Muni from the *Cusa* grass, and Capila from a monkey, and Gautami Rishi from a creeper that entwined a Saul tree, and Drona Acharya from an earthen pot, and Taittiri Rishi from a partridge, and Parswa Rāma from dust, and Srīnga Rishi from a deer, and Vyasa Muni from a fisherwoman, and Koshika Muni from a female Sudra, and Viswa Mitra from a *Chandalni*, and Vasishtha Muni from a strumpet. Not one of them had a Brahman mother, and yet all were notoriously called Brahmins ; whence I infer that the title is a distinction of popular origin, and cannot be traced to parentage from written authorities.

“ Should you again say, that whoever is born of a Brahman father or mother is a Brahman, then the child of a slave even may become a Brahman ; a consequence to which I have no objection, but which will not consort with your notions, I fancy.

“ Do you say, that he who is sprung of Brahman parents is a Brahman ? Still I object that, since you must mean pure and true Brahmins, in such case the breed of Brahmins must be at an end ; since the fathers of the present race of Brahmins are not, any of them, free from the suspicion of having wives, who notoriously commit adultery with Sudras. Now, if the real father be a Sudra, the son cannot be Brahman, notwithstanding the Brahmanhood of his mother. From all which I infer, that Brahmanhood is not truly derivable from birth ; and I draw fresh proofs of this from the *Manava Dharma*, which affirms that the Brahman who eats flesh loses instantly his rank ; and also, that by selling wax, or salt, or milk, he becomes a Sudra in three days ; and further, that even such a Brahman as can fly like a bird, directly ceases to be a Brahman by meddling with the flesh pots.

“ From all this is it not clear that Brahmanhood is not the same with birth : since, if that were the case, it could not be lost by any acts however degrading. Knew you ever of a flying horse that by alighting on earth was turned into a pig ?—’Tis impossible.”

Again, in page 8, we have the following :—

“ Say you that wisdom\* constitutes the Brahman ? This too is incorrect. Why ? Because, if it were true, many Sudras must have become brahmins, from the great wisdom they acquired. I myself know many

\* ‘ Author’s note. Perhaps it should rather be translated *learning*. The word in the original, is *unyana*.’ Better written *jnyāna*.—*Reviewer*.

† Final beatitude or absorption into the Divine fulness.—*Reviewer*.

Sudras who are masters of the four *vedas*, and of philology, and of the *Mimansa*, and *Sanc'hya* and *Vaisheshika* and *Jyotishika* philosophies ; yet not one of them is or ever was called a Brahman. It is clearly proved then, that Brahmanhood consists not in wisdom or learning. Then do you affirm that the *Achár* (performance of pious acts) is Brahmanhood ? This too is false ; for if it were true, many Sudras would become Brahmans ; since many *Nats* and *Bháts* and *Kaivertas*, and *Bhands*, and others, are everywhere to be seen performing the severest and most laborious acts of piety. Yet not one of these, who are all so pre-eminent in their *Achár*, is ever called a Brahman : from which it is clear that *Achár* does not constitute the Brahman."

Having thus given the negative argument, he proceeds positively as follows :—

"What then is this creature called a Brahman ? If neither reading the *Vedas*, nor *Sanskár*, nor parentage, nor race (*Kula*), nor acts (*Karam*), confers Brahmanhood, what does or can ? To my mind Brahmanhood is merely an immaculate quality, like the snowy whiteness of the *Kundh* flower. That which removessin is Brahmanhood. It consists of *Vrata* and *Tapas*, and *Niyama*, and *Ripavas*, and *Dan*, and *Dâma*, and *Shâma*, and *Sanyama*. It is written in the *Vedas* that the gods hold that man to be a Brahman who is free from intemperance and egotism, and from *Sanga*, and *Parigraha*, and *Praga*, and *Dwesha*. Moreover, it is written in all the *Sastras* that the signs of a Brahman are these ; truth, penance, the command of the organs of sense, and mercy ; those of a *Chândala* are the vices opposed to those virtues. Another mark of the Brahman is a scrupulous abstinence from sexual commerce, whether he be born a god, or a man, or a beast. Yet further, Sukra Acharya has said, that the gods take no heed of caste, but deem him to be the Brahman who is a good man, although he belong to the vilest. From all which I infer, that birth, and life, and body, and wisdom, and observance of religious rites (*achár*), and acts (*karam*), are all of no avail towards becoming a Brahman."

Next, quoting some passages from the *Mànava Dharma* or Laws of MANU, usually interpreted in support of Brahmanical superiority and depreciation of the other *castes*, but which this writer very ingeniously, and we think justly, turns directly against such positions, he proceeds :—(We leave the author's Romanization untouched.)

"From all these assertions of the *Manáva Dharma*, it is clear that Brahmanhood is nothing indefeasibly attached to any race or breed, but is merely a quality of good men. Further, it is written in the *Sastra* of Manu, that many Sudras became Brahmans by force of their piety ; for example, Kathinu Muni, who was born of the sacrificial flame produced by the friction of wood, became a Brahman by dint of *Tapas* ; and Vasishtha Muni, born of the courtesan Urvashi ; and Vyasa Muni, born of a female of the fisherman's caste ; and Rishiya Sringa Muni, born of a doe ; and Vishva Mitra, born of a *Chandalni* ; and Nared Muni, born of a female spirit-seller ; all these became Brahmans by virtue of their *Tapas*. Is it not clear, then, that Brahmanhood depends not on birth ? It is also notorious that he who has conquered himself is a *Yati* ; that he who performs penance is a *Tapasya*, and that he who observes the *Brahma charya* is a Brahman. It is clear, then, that he whose life is pure, and his temper cheerful, is the true Brahman ; and that lineage

(*Kula*) has nothing to do with the matter. There are these *slokas* in the *Manava Dharma*. "Goodness of disposition and purity are the best of all things; lineage is not alone deserving of respect. If the race be royal and virtue be wanting to it, it is contemptible and useless." Kathina Muni and Vyasa Muni, and other sages, though born of Sudras, are famous among men as Brahmins; and many persons born in the lowest ranks have attained heaven by the practice of uniform good conduct (*sila*). "To say therefore that the Brahman is of one particular race is idle and false." Your doctrine that the Brahman was produced from the mouth, the Kshatriya from the arms, &c. cannot be supported. Brahmins are not of one particular race. Many persons have lived who belonged to the *Kaivarta kul*, and the *Rajaka kul*, and the *Chandal kul*, and yet, while they existed in this world, performed the *Chura karan*, and *Manj-bandan*, and *Dant-kashtha*, and other acts appropriated to Brahmins, and after their deaths became, and still are, famous under the Brahmins."

He then, passing from the specific argument against the exclusiveness of Brahmin privilege, to the case of *caste* in the abstract, thus continues:—

"All that I have said about Brahmins you must know is equally applicable to Kshatriyas; and that the doctrine of the four castes is altogether false. All men are of one caste.

"Wonderful! You affirm that all men proceeded from one, *i. e.* *Brahma*; how then can there be a fourfold insuperable diversity among them? If I have four sons by one wife, the four sons, having one father and mother, must be all essentially alike. Know, too, that distinctions of race among beings are broadly marked by differences of conformation and organization: thus the foot of the elephant is very different from that of the horse; that of the tiger unlike that of the deer; and so of the rest: and by that single diagnosis we learn that those animals belong to very different races. But I never heard that the foot of a Kshatriya was different from that of a Brahman, or from that of a Sudra. All men are formed alike, and are clearly of one race. Further, the generative organs, the colour, the figure, the ordure, the urine, the odour and utterance of the ox, the buffalo, the horse, the elephant, the ass, the monkey, the goat, the sheep, &c. furnish clear diagnostics whereby to separate these various races of animals: but in all those respects the Brahman resembles the Kshatriya, and is therefore of the same race or species with him. I have instanced among quadrupeds the diversities which separate diverse genera; I now proceed to give some more instances from among birds. Thus, the goose, the dove, the parrot, the peacock, &c. are known to be different by their diversities of figure, and colour, and plumage, and beak: but the Brahman, Kshatriya, Vaisya and Sudra are alike without and within. How then can we say they are essentially distinct? Again, among trees the *Bata*, and *Bukula*, and *Pulas*, and *Ashoka*, *Tamal*, and *Nagkeswar*, and *Shirik*, and *Champa*, and others, are clearly contradistinguished by their stems, and leaves, and flowers, and fruits, and barks, and timber, and seeds, and juices, and odours; but Brahmins, and the Kshatriyas, and the rest, are alike in flesh, and skin, and blood, and bones, and figure, and excrements, and mode of birth. It is surely then clear that they are of one species, or race.

"Again, tell me, is a Brahman's sense of pleasure and pain different from that of a Kshatriya? Does not the one sustain life in the same way, and find death from the same causes as the other? Do they differ in intellectual faculties, in their actions, or the objects of those actions; in the man-



ner of their birth, or in their subjection to fear and hope? Not a whit. It is therefore clear that they are essentially the same."

And, finally, he shews wherein real Brahmanhood, or moral superiority, consists:—

"The distinctions between Brahmans, Kshatriyas, Vaisyas and Sudras, are founded merely on the observance of divers rites, and the practice of different professions; as is clearly proved by the conversation of Baisham Payana Rishi with Yudhisthira Raja, which was as follows: One day the son of Pandu, named Yudhisthira, who was the wise man of his age, joining his hands reverentially, asked Baisham Payana, Whom do you call a Brahman; and what are the signs of Brahmanhood? Baisham answered—The first sign of a Brahman is, that he possesses long-suffering and the rest of the virtues, and never is guilty of violence and wrong-doing; that he never eats flesh; and never hurts a sentient thing. The second sign is, that he never takes that which belongs to another without the owner's consent, even though he find it in the road. The third sign, that he masters all worldly affections and desires, and is absolutely indifferent to earthly considerations. The fourth, that whether he is born a man, or a god, or a beast, he never yields to sexual desires. The fifth, that he possesses the following five pure qualities: truth, mercy, command of the senses, universal benevolence, and penance\*. Whoever possesses these five signs of Brahmanhood I acknowledge to be a Brahman; and, if he possess them not, he is a Sudra. Brahmanhood depends not on race (*Kula*) or birth (*Jati*), nor on the performance of certain ceremonies. If a *Bhandál* is virtuous, and possesses the signs above noted, he is a Brahman. Oh! Yudhisthira, formerly in this world of ours there was but one caste. The division into four castes originated with diversity of rites and of avocations. All men were born of woman in like manner. All are subject to the same physical necessities, and have the same organs and senses. But he whose conduct is uniformly good, is a Brahman; and if it be otherwise, he is a Sudra; aye, lower than a Sudra. The Sudra who, on the other hand, possesses these virtues is a Brahman.

"Oh, Yudhisthira! If a Sudra be superior to the allurements of the five senses, to give him charity is a virtue that will be rewarded in heaven. Heed not his caste; but only mark his qualities. Whoever in this life ever does well, and is ever ready to benefit others, spending his days and nights in good acts, such an one is a Brahman; and whoever, relinquishing worldly ways, employs himself solely in the acquisition of *Moksha*, such an one also is a Brahman; and whoever refrains from destruction of life, and from worldly affections and evil acts, and is free from passion and backbiting, such an one also is a Brahman; and whoso possesses *Kshema*, and *Daya*, and *Dama*, and *Dán* and *Satyá* and *Souchana*, and *Smriti*, and *Ghrina*, and *Vidya*, and *Vijnán*, &c. is a Brahman."

In the concluding sentence of this admirable little piece, the judicious author thus declares his object in its composition:—

"Oh, my friend, my design in the above discourse is, that all ignorant Brahmans and others should acquire wisdom by studying it, and take to the right way. Let them, if they approve it, heed it; and if they approve it not, let them neglect its admonitions."

\* "The word in the original is *Tapas*, which we are accustomed to translate 'penance,' and I have followed the usage, though 'asceticism' would be a better word. The proud *Tapasyi*, whom the very gods regard with dread, never dreams of contrition and repentance." Author's note.

The above will, we think, satisfy our readers that the *Vajra Sūchī* is a work of large merit though of small extent, and that it is well deserving of the estimation in which the joint editors hold it. Our Missionary friends, particularly, will be glad to be furnished with the *principle*, as well as with some of the most valuable portions of the *detail*, of its arguments. They are, we know, fully prepared to agree with Mr. Wilkinson in reference to the amazing obstacle which this most unnatural and perverse institution of *caste* opposes to the progress of our divine faith, and will therefore heartily rejoice in the appearance of a purely native work, of great clearness and vigour, directed against its supporters. It is of the highest moment unquestionably, to be able to shew, (even from those shasters affected at least to be so much, if not in all cases really revered,) the human and recent origin of an institution which, while it cramps the intellectual energies and rivets on the chains of an absurd and noxious superstition, at the same time so debases the human character, corrupts the moral sense, deadens the best affections of the heart, and is calculated only to hold the mass of men in a condition of abject mental and social servitude to a crafty and oppressive tribe of priestly dominators.

Mr. W.'s preface thus well depicts some of the more prominent mischiefs resulting from the rules of caste :—

“There is no evil in Indian Society, which has been so much deplored by those anxious to promote the enlightenment of the people, as the institution of caste. It opposes an almost insuperable barrier to the advancement of every class of the people. Whenever a youth, better educated than his neighbours or naturally gifted with keener powers of discernment, begins to shew his contempt for any debasing and superstitious observance, or a heartfelt desire to abandon any vicious custom by which he observes the morals of his countrymen to be corrupted, or to remove any restriction on the freedom of men's thoughts and actions, his caste forthwith taking alarm at these dangerous innovations, assembles, condemns his heterodoxy, and passes on him a sentence of excommunication more severe than the “*aquæ et ignis interdictio*” of the Romans, and only less so than the penalties of the Papal inquisition.

“If our young Philosopher possess strong nerves and an unusual degree of independence of mind and spirit, he may persist in maintaining the eternal truth and beauty of his new doctrine, and inveigh against the ignorance, prejudice and injustice of his fellows: by this means he only exasperates his adversaries, and thus forfeits altogether his respect (with) and influence over them, and with these his power of conferring any benefit upon them.

“If our young Philosopher be made of softer stuff, he yields, out of respect to the feelings of parents, brothers, and sisters, that submission to the requirements of custom which he might withhold from the dictation of his caste. His submission to practices which his heart condemns as foolish, is thus liable to be quoted by others as a proof of their reasonableness. Thus, in both cases, truth is sacrificed or despised, the spirit of improvement is overborne and repressed, and the majority of the ignorant, prejudiced and superstitious triumph in the sacrifice of those who would

be their saviours, enacting the Jews of old, who stoned them that were sent to them and slew their prophets."

We now conclude with an expression simply of our earnest hope that some among our many competently qualified Missionary friends, or others, zealous in the cause of truth and Christianity, will not be tardy to turn this valuable tract into the vernacular idioms of each province of this vast empire. The original Sanskrit is in a very easy and tolerably pure style—at all events the English Translation is so accurate to the sense, and even preserves so much of the *manner* and *spirit* of the original, that versions from it would answer every necessary purpose, and may at once therefore be undertaken even by such as are but slightly or not at all acquainted with "the language of the gods."

CINSURENSIS.

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY MOVEMENTS.

On Saturday the 15th Jan. the Rev. Mr. Morton and family proceeded on board the Somersetshire on their voyage to England. In noticing Mr. Morton's departure we must be allowed to acknowledge the services he has rendered to the *Observer* as an Editor and a large contributor. We had occasion in our Introductory Remarks at the commencement of this year to allude to his services in one department. Our readers are indebted to his pen for all the articles that have appeared in the *Observer* under the signatures of HAVARENSIS and of CINSURENSIS. His articles embrace many subjects. Besides those of an oriental cast, to which we previously adverted, his signature will be found affixed to reviews of works, western as well as eastern, and treatises theological, critical and literary. All his productions are distinguished by the same characteristics, liveliness of thought and expression. Altogether we have lost in Mr. Morton a most valuable coadjutor.—The Rev. A. Kreiss, formerly of the Basle Mission, has proceeded to Agra to labor in connection with the Church Mission at that station. The Rev. G. Pfander remains for the present in Calcutta.—The Rev. Messrs. Lacroix and Gogerly have returned to Calcutta, after an extensive and highly interesting ministration in the north-east of Bengal.—We understand that a Missionary belonging to the American Board of Foreign Missions may be expected in Calcutta early in the next year. A new mission is also about to be established at Moorshedabad in connexion with the London Society; the Missionary appointed to this station is now on his voyage.—We notice with pleasure the arrival in Calcutta of the Rev. Mr. Barker, Mrs. Barker, and Miss Bronson, from America, on their way to join the American Mission in Assam.

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### 2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held last month at the Lal Bazar chapel. The address, delivered by the Rev. J. Thomas, was a very excellent and spirit-stirring appeal to



the laity on behalf of Missions. The text was, "Brethren, pray for us." The attendance was good.

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### 3.—THE MISSIONARY CONFERENCE.

At the Missionary Conference, the subject of Popery was discussed, and a very able report read on the present state of popery and the efforts of its emissaries for its propagation.

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### 4.—LORD AUCKLAND AT BRINDABUN.

The Native papers state, that Lord Auckland, in his way down, visited the famous Idol-shrine at Brindabun, and gave 1000 Co.'s Rupees to the priests. We hope this is false, for the sake of our common Christianity.

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### 5.—CALCUTTA BIBLE ASSOCIATION.

The Eighteenth Annual Report of this deserving institution has just been sent us, and for which we tender our best thanks; but as we have already given a full account of the meeting of the Association and in that a syllabus of its labors and prospects, we need not do more than state that it contains some very interesting matter, and will, we hope, induce the Christian public to render its aid to promote the local circulation of the Divine volume in this city, almost wholly given up to idolatry.

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### 6.—THE REPORT OF THE CALCUTTA BAPTIST MISSIONARY SOCIETY.

We have been favored with the Nineteenth Report of the *Calcutta Baptist Missionary Society*—a most important and instructive document, and one which we are confident will amply repay a most attentive and diligent perusal. It is superior in the amount and kind of information, and the general views which it contains on Missionary operations, to the generality of such documents. We gather from it, that the Society in northern India has 42 stations, principal and subordinate; 27 Missionaries, 48 Assistant Missionaries and Native Preachers; 24 Churches; 757 Members; 23 Schools, 706 scholars; and in other parts of the world 80 stations; about 30 Missionaries; 77 Churches; 21,600 Members, 6000 day scholars, and upwards of 10,000 in Sunday schools. We regret to find that the Calcutta Society is in debt upwards of 1800 Co.'s Rs. We hope this will not be allowed to rest as an incubus on the labors of the Committee. We postpone to our next No. a fuller notice of this interesting Report.

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### 7.—CALCUTTA MISSIONARY HERALD. (*Baptist.*)

A new monthly Missionary periodical has just appeared under the above title. The projectors state, that a similar work existed previously to the appearance of the *Observer*, when it was discontinued. The cause of the present publication is the lack of interest in many minds on Missionary subjects, owing to the want of more widely diffused information on the progress of the work of God amongst the heathen; this certainly would imply that we of the *Observer* have not been ample in our information on these topics. All we can say in extenuation is, that if it has not been so, the fault has not been ours; we have published *all* that has been sent to us, and shall be happy to continue to do so when it is of a catholic character. We sincerely hope that this new vehicle for diffusing Missionary information may answer the largest desires of those who have it under their direction. We extract the following letter from it on the interesting subject of Missions to Afghanistan. In our last we inserted a call from an Episcopalian; in this from a Baptist. May the whole Church be thus awakened to action.

"Knowing that you have the best interests of the heathen at heart. I take the liberty of addressing you for the purpose of drawing your serious attention towards the perishing multitudes in Affghanistan.

"There are two large cities in this country. Candabar and Cabul, where there are some hundreds of thousands of inhabitants who are perishing for lack of knowledge. They have no Christian Minister to teach them the errors of the Musalmán, and the truths of the Christian religion. It is said there is a population of 300,000 in Cabul, which is a much larger place than Caudahar. No doubt great good would be done in this country if Missionaries, who were well skilled in the Persian and Pashtu languages, could be sent into it for the blessed purpose of teaching the people how they may be saved from the wrath to come.

"An accession of Missionaries soon entered Burmah after a British Force went to that country, and their labours have not been in vain in the Lord; and no doubt were you now to send Missionaries into Affghanistan, the fruit of their labours would soon be made manifest to themselves and others. 'Righteousness exalteth a nation, and sin is a reproach to any people.' The great duty then for Christians to perform, is to use every scriptural means for the gracious end of teaching the nations how they may become righteous. Preaching Christ and him crucified must be considered the first and most scriptural labour for the conversion of sinners to God. The command is 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' Further, the Scripture saith, 'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?'

"Though several Baptist Missionaries have lately come out to Calcutta, I am aware that many more are required for Bengal and Hindustan, and it is likely many more will be sent from England ere long; but it is to be hoped Affghanistan will be favoured with a few also, so that the people in this benighted land may be enabled to hear the joyful sound, and receive it to the saving of their souls. We pray that all people, from the least to the greatest, may know the Lord: then let us use our endeavours individually and collectively to send forth labourers into the whole world, that the knowledge of the Lord may spread from east to west, and from north to south, until the world shall be filled with the knowledge of God the Father, God the Son, and God the Holy Ghost, whom to know is life everlasting."

### 8.—THE VIOLATION OF THE SABBATH.

It has been our painful duty for some time past to revert to the several ways in which the Lord's day is violated in this country by professing Christians. One of the most painful instances of such violation is recorded in the *Calcutta Christian Advocate* of the 22nd of February in the following letter, which we have transferred to our pages, in the hope that should it have escaped the observation of those for whom it was designed in that journal, it may meet their eye in this.

"To the Editor of the *Christian Advocate*.

"SIR,—Not only the title of your paper, but the spirit and temper with which it is conducted, entitle you to the appellation of Guardian of Christian morals. As such, if you have not already learnt, allow me to inform you of the desecration of last Sabbath by a British judge and a member of the Law Commission, in occupying a great portion of the day examining the senior department of the Hindu College boys at the Supreme Court Chambers. I shall do little more than state the fact, and leave you as well as every right-minded Christian to comment on or draw your own conclusions from so gross an outrage on Christian morality. When a judge and a commissioner of the land thus openly set at defiance the commands of the Almighty to keep holy the Sabbath day, which they ought equally (if not indeed pre-eminently) with the clergy and more private Christians, in a heathen land especially, to enforce, by example, in a regular and consistent attendance at the house of God—when such among the magnates of the land, I say, thus demean themselves, it becomes all who love the cause of Christ sincerely, to redouble their vigilance, and prayerfulness that God in mercy would turn the hearts of our Rulers to the wisdom of the just, give them to see the error of their ways, and lead them to turn unto Him with a true heart, that they may henceforth, by a holy life and conver-

sation, recommend to others, and adorn themselves that cause and those commands they now so lamentably set at naught.

"I am, &c.

"A CHRISTIAN READER."

Who can wonder, when the magnates of the land thus violate one of the first of the commands of God, that the land should "mourn because of sin."

#### 9.—ITEMS CONNECTED WITH THE STATE OF FEELING ON RELIGIOUS AND MORAL SUBJECTS AMONGST THE INDIAN COMMUNITY.

Since our last a petition has been presented to the Bombay Government on the subject of Mission work by several of the Native community. The prayer is for Government interference with Mission labour. The reply of the Government is, that it is neutral and cannot interfere. The petition has been ably replied to by Dr. Wilson, and the whole referred to the Supreme Government.—A new Native Unitarian Society has been formed in Calcutta.—The natives of Madras have petitioned the Government for the establishment of a college at that Presidency. The reply is encouraging.—Rajnarain Roy the "titled ruffian" has been fully committed for trial for contempt of court—and the two sons of Budinath Roy have been committed for trial for the supposed murder of a poor man at Patturghatta. — Mutty Lal Seal has offered a lack of rupees for the establishment of a lying-in hospital for native females. It is to be attached to the Medical college. He has also offered 1000 rupees to any native widow who will marry again; the offer we hear has been accepted, at least an individual of the same caste with the Babu has offered to marry any widow on these terms.—It is proposed to establish a Missionary Society at Agra, for supplying the immediate wants of that neighbourhood. These matters, connected with the following observations from the *Calcutta Christian Advocate* on the state of feeling on Religious subjects in our community, shew that we are evidently living in an important crisis.

"The state of feeling on the subject of Religion in this country, both amongst Natives and Europeans, is at present most extraordinary; nor can it long remain as it is. The very conflict of opinion must soon terminate; that it will be brought to an issue for good, we doubt not. Amongst our native fellow-subjects there are three classes of opinions, as it regards their own and the Christian faith—that of the orthodox Hindus, who adhere pertinaciously to things as they have been; the more enlightened, but sceptical, who are disposed to reject all religion: and the enlightened but searching, who would find truth in every religious system, and construct a religion which should combine the excellencies contained in every existing creed;—all and every one of these parties, however, appear desirous of keeping out the Christian faith as a whole, and yet, we believe, the general impression amongst themselves is that, ultimately Christianity must triumph. The first class is fully represented by the Bombay petitioners and the disciples of the Dharma Shabha; the second, by large classes of young men educated in the different Anti-Christian seminaries; while the third finds representatives in those who would form the New Theophilanthropic School. Amongst the European or Christian community, we find those who would deem the introduction of Christianity a great bane, the sceptical party amongst professing Christians, the liberals; another party would introduce Christianity in a Unitarian dress; while a third would, by every legitimate effort, introduce it in its generally received or Evangelical form. All these parties appear united for the overthrow of the idolatries and follies of the East. The first certainly not avowedly, but yet assuredly through the alone medium of secular education: the latter, through the direct and purifying principles of our holy faith. The one would base education on purely Christian principles; the other would exclude it altogether: but both the one and the other. (both Native and European) are strenuous for the promotion of education. The Bombay and the Madras Petitioners equally demand education; and thousands, who are represented by neither, cry for education, and are willing to receive it even through a Christian medium. The general impression on the native mind is, that the Christian religion is making rapid advances. In the letter of the Theophilanthropic Society, it is said that Chris-



tianity is making *terrible progress*—the Bombay petitioners ask for the safety valve of Government influence, to check the progress of truth ; while the general impression in the mind of every true Christian is that his cause must triumph. Such we believe to be the state of feeling on the subject of religion, at present, in this country. The end and the fruit it does not require much foresight to predict. The conflict must terminate in a full and complete triumph for the faith of Christ. We shall return to this subject in an early number.”

#### 10.—EDUCATION.

We have this month devoted considerable space to the Reports of several of our excellent Missionary and Orphan Schools\*. We shall be happy in being made the medium of conveying aid of a pecuniary nature to the managers of any of these truly excellent institution. Nor would we forget to notice also the claims of Mrs. Wilson's Refuge, the London Society's Female School Society, and that of the Calcutta Baptist Mission.

#### *Benevolent Institution.*

“ In the last Report the friends of the Benevolent Institution had to lament the loss of the last of its venerable founders, the Rev. Dr. Marshman ; and in the present they have with unfeigned sorrow to record the death of one who for twenty-two years presided over it, and devoted all his energies to realize the object for which it was founded. The Rev. James Penney came to this country in the year 1817, on purpose to take charge of the Institution ; and from that time to the last day of his life, he devoted himself almost exclusively to the benefit of the children of indigent Christians, connected with it. By giving them a good education suitable to their condition and future prospects, and calculated to strengthen their mental faculties by instilling into their minds the principles of science and general useful information, and the knowledge of true religion, he endeavoured to prepare them for filling stations of respectability and usefulness in this world, and for enjoying pure and everlasting happiness in the next. He was admirably qualified for this work ; himself possessed of a lively imagination and of an extensive knowledge of men and things, he could illustrate any subject in hand with wonderful facility and clearness, and pour light into the dullest minds ; and being always lively and cheerful, he made all around him lively and happy too. Combining also ardent affection with manly dignity and unbending integrity, he secured for himself the respect and love of all his pupils. They felt, by his exposing and banishing their ignorance, that he was their instructor, and therefore they revered him : they knew, by his anxiety to promote the welfare of those who were in school, and of those who had left it, that he was their friend, and often their only friend, and therefore they loved him. How far he was successful in his endeavours it would be impossible to say, but that he was eminently so, at least in reference to secular education, an acquaintance with the East Indian Society in general, by whom he was universally known and respected, and an appeal to many of the public offices where this class of persons are employed, will abundantly testify.

“ As however, neither worth nor usefulness can ward off the shafts of death, this excellent teacher and devoted servant of God was attacked with cholera in February last, and thus suddenly torn away from his family and friends, and from this institution which has deeply felt his loss.

“ In consequence of this melancholy event the Managers did their utmost to provide a proper successor ; and the Rev. Mr. Boaz in particular, with his usual activity and zeal, made considerable exertion, with very great success, to pay off a large amount of arrears due to the teachers, as well as to extinguish the debt accumulating against the Institution, and per-

\* Press of matter has obliged us, however unwillingly, to omit some in type for insertion.—ED.

petuate and increase its efficiency. They have, however, now transferred the whole of the premises belonging to it, in trust, to the Rev. Messrs. Yates, Pearce, and Bayne, as Trustees to conduct it on the same comprehensive principles on which it has been always conducted. Thus, though there is now a change of the Managers, there is no change in the principles or the plan.

"In order to make the Institution as useful as possible, the Trustees have written to the British and Foreign School Society in London, to supply them with a teacher fully qualified and regularly trained for the work; and they doubt not but that their application will be readily complied with. In the mean time, the boys will be carried forward in their studies by Mr. Roberts and the girls by Mrs. Baldwin, who are both active, intelligent and pious teachers. They are also happy to state, that the Rev. Messrs. Boaz and Wenger, and J. W. Alexander, Esq. have kindly allowed themselves to be appointed Visitors of the schools. These gentlemen will carefully look into the mode of conducting them, and suggest improvements wherever they appear necessary. They will also narrowly watch the progress of the scholars, and by their frequent presence and advice endeavour to stir up all to attention and diligence. Thus the public will have the best guarantee that can be given, that the Institution will be conducted on the same principles as before: we trust it may be with equal success.

"Notwithstanding the great loss which it has sustained, the Trustees feel a pleasure in stating, that the decrease of the scholars has not been so great as might have been expected. As it regards the *Male Department*, the number of boys on the register is 161, and the daily attendance averages 140. These embrace the following classes, viz. Roman Catholics, Protestants, Hindus, Mahomedans, Jews, Chinese and Armenians, though by far the greater number belong to the first three.

"There has been latterly a considerable diminution of Roman Catholic children in attendance, in consequence of another school being opened in the neighbourhood by their own denomination, who are making vigorous efforts to draw away the children from this Institution to their own. It is rather surprising, however, considering all the changes that have taken place, that so many yet remain."

The school is divided into eleven classes. [Here follows a programme of the studies.] Religious instruction is also communicated. Both the schools are daily opened with singing, reading the scriptures, and prayer; and closed with prayer. The great principles of the oracles of God are unfolded to the rising race, and piety towards God and justice and benevolence to men constantly enjoined. Thus are they taught to connect a sanctified heart with an enlightened mind, to seek for moral excellence as well as mental greatness; and while the utmost attention is paid to their education with the view of elevating their character, and raising them in society, and enabling them properly to discharge the duties of friends and subjects, great care is taken to make them well acquainted with the way of salvation, and the necessity of true holiness, and thus to train them up, as far as possible, in preparation for a happy eternity. But it must be evident to every one, that such an Institution cannot be carried on without considerable expence. Although it is conducted with the utmost economy consistent with efficiency, yet the subscriptions and donations have not been equal to the current expenditure. In addition to this, the debt mentioned in last Report has been discharged, other arrears have been partly paid up, and the premises have undergone very extensive repairs. Another debt has consequently been incurred of nearly 2000 Rs.

In addition to discharging this, it will be necessary to defray the ex-

pence of the new teacher's outfit and passage from England, which will considerably embarrass the trustees, unless they receive even more than usual aid. But conscious that they themselves have no other object in view than the general good, they can appeal with confidence to the generosity of a liberal and enlightened public. They would take this opportunity also of expressing their regret that, in consequence of the unsettledness occasioned by various causes connected with the Institution, the regular subscriptions have not been called for during the past year, and they would earnestly request that they may now be paid.

If the friends of education will only bear in mind that this was the first Institution which was devoted to the improvement of the East India population,—a large, important yet neglected class; and that it has been the means of rescuing more than a thousand of young men and women from idleness, vice and misery, and making them happy and useful members of society, and many of them true Christians; and that thousands more may still realize the same blessing, the Trustees doubt not but that it will continue to receive that support which it has for thirty years so liberally enjoyed.

ROBERT BAYNE, *Secretary.*

#### *Berhampore Native Orphan Asylum.*

The Origin, Objects and Routine of the Berhampore Native Orphan Asylum, having been fully explained in the "Statement" published by the Rev. M. Hill at the close of last year, on these points we have nothing new to lay before the friends of the Institution.

The inmates of the Asylum, however, have received a considerable addition to their number, since the publication of Mr. Hill's statement. The Cawnpore Famine Relief Society, sent us last cold season 24 orphan children, of whom two died, and one ran off before reaching this station. The emaciated forms and haggard looks of these poor sufferers, showed how deeply they had drunk of the cup of misery, before the hand of Christian charity could avail to rescue them from the horrors of a famine which, like an overflowing scourge, had swept away parents, brothers, friends, and all who would "naturally care for their state." Though the regular supply of food and clothing which they enjoyed on their passage down the river, at the most bracing season of the year, had greatly contributed to their restoration to health; many of them on their arrival were still laboring under various diseases, which ultimately carried off four more of their number. The remaining 17, through the Divine blessing on the kind exertions of the surgeon and assistant surgeon of the station, have returned from the Native Hospital in good health, and are now perfectly naturalized, many of them already speaking the Bengalee language as fluently as if it were their mother-tongue.

But besides these orphans from the North Western Provinces, we have also received a few from our own district, from Patna, Hazaribagh and the zillah of Kishnagur. The number of our orphan children at this date (not including the girls referred to in Mr. Hill's statement as having been sent to the Bhowanipore Christian Institution, in Calcutta), is 35, of whom seven are girls.

As it was found inexpedient to educate the children of both sexes on the same premises, the girls, with those of the boys whose tender age required such an arrangement, were formed into a separate department. A Native Christian matron resides constantly with them, teaching the elder girls the various branches of Bengalee housewifery, and acting as a *mother* to the younger children, by which name indeed she is known among them all and loved. This department of the institution is at Babulbona, in the compound of Mr. Lessel.



The elder boys remain in the original Asylum on the Mission Premises as before, under the immediate management of Mr. L'Herondelle, who lives in the Asylum, directs their work, assists in their education, and exercises a general superintendence over all their conduct. Both departments of the Institution are under the daily control of the missionaries and their wives, who assist by their personal efforts wherever the teachers appear to require counsel, encouragement or aid.

We are happy in being able to add, that the orphans generally have given us satisfaction, by their good behaviour and attention to their lessons and their work : but we mourn that so few of them seem to regard what is our main object, our hearts' desire and prayer for them, the salvation of their souls. Over at least two of them, however, we are rejoicing yet with fear and trembling. They are amongst the senior boys, though not the oldest. For some months past they have of their own accord accompanied us and the catechists to the bazars, with the view of qualifying themselves for the work of preaching the gospel to their countrymen.

In addition to the *orphans* there are four boys and two girls, children of the farm laborers, being educated in the Asylum : so that the inmates of both departments united amount to 41, viz. 24 boys on the mission premises, and nine girls and eight young boys at Babulbona. Seven men of the agricultural class from the neighbouring district, professing to be in search of employment and at the same time desirous of embracing the Christian faith, last hot season were engaged as stated laborers on the farm, as they seemed to us to come under the description of persons for whose benefit the farm was originally designed, (*vide* Statement, p. 6.) In a short time they solicited and obtained permission to bring their families, amounting in all to 28 souls. They were so very poor, that we willingly, at their request, admitted such of their children as were of a suitable age, into the orphan school. The parents, with their infant children, are located on the farm, and with them we have placed a Christian sarkar, to conduct their morning and evening worship, and instruct them in the true faith. They also attend the regular Bengalee services at the mission house on the Sabbath day, along with the Native Christians and orphans ; and though deplorably ignorant, they appear willing—some of them anxious—to learn, and attentive to the means of grace. One of the old farm servants, also, has thrown off his caste, and attends worship, &c. with the others, with the avowed design of becoming a Christian. We should not, however, think ourselves justified in baptizing any of them yet.

Two of the orphan girls have just been married—one to a young man (one of the above laborers), and the other to the eldest of the orphan lads. We should have gladly kept them at school two years longer, as they had been only a few months in the Asylum ; but considering their mature age, we did not think it prudent to oppose their wishes. Both couples are now located on the farm.

In concluding this Report, we would desire to express our humble gratitude to God, for the measure of support which he has graciously vouchsafed to us, in our endeavours to benefit the temporal and spiritual condition of those destitute children, who by his all-wise providence have been placed under our care. We also return our sincere thanks to those very kind friends of the Institution, by whose liberality we have hitherto been enabled to carry on our efforts, without embarrassment. We shall doubtless be excused from naming individual benefactors, but we feel their favors not the less on this account. May He who is the Father of the fatherless bless them, and return their kindness into their own bosoms a thousand-fold !

We subjoin the balance sheet of accounts for the last year and a half.

JAS. PATERSON.

THOS. L. LESSEL.

*Berhampore, Dec. 31, 1839.*

P. S. The adults, who have renounced the errors of their fathers, and placed themselves with their families under our protection and religious training, and the children who are being initiated in the rudiments of learning and the first principles of the oracles of God, form an aggregate of upwards of eighty souls, known among the heathen by the name of Christians.

#### 11.—MURDER OF THE REV. J. WILLIAMS.

We regret having to record the loss of one of the most indefatigable and successful of modern Missionaries, the Rev. J. Williams of the South Sea Mission,—well known to the world as the author of a most interesting work on Missions in that region of the world. Mr. W. it is well known, went out in command of the *Camden*, a missionary ship, for the purpose of exploring the islands of the southern Pacific as yet unvisited by mission influence. In the course of the voyage the vessel touched at the island of Aramanga, when the inhabitants rushed upon the party and massacred Mr. W. and a young man named Harris, who was proceeding to England with a view to study for mission labor at the *Marquesas*. The companions of Mr. W. (two) escaped unhurt, but without even rescuing the bodies of the murdered saints from the grasp of these lawless islanders. The sensation which this tragical event will produce in Britain is beyond calculation, since our deceased brother was personally known as a useful and holy Missionary from the Sovereign down through all grades to the lowliest peasant. May that God whose servants we are, impress upon our hearts the utter impotence of all human effort, and that all success depends upon the strong and ever-living arm of Jehovah.

#### THE MEETINGS.

In our last issue we gave an account of the anniversaries of several of our public institutions; we now complete the series by the insertion of an account of the anniversaries of the Tract and Book Society, and the Calcutta Auxiliary Bible Society. We are indebted to the *Courier* for the substance of the reports.

##### TRACT AND BOOK SOCIETY.

A Meeting of the friends of the Christian Tract and Book Society was held on Tuesday evening, January 21, at the Town Hall, but rather thinly attended. The Chair was taken by J. A. Hawkins, Esq. A short prayer was offered up by the Rev. Mr. Ewart, and then after a few remarks from the Chairman the Secretary was called upon to read the Report.

The following is an abstract of the Report as read by the Secretary :

First, as to the funds of the Society during the past [twelve months; the report states that they have experienced a slight decrease in the receipts of subscriptions and donations compared to former years :

##### INCOME FOR 1839.

Balance of last year, ..	4,159	6	2
Subscriptions and Donations, .....	4,599	0	0
Sale of Books, ..	4,960	0	0
	<u>Rs. 13,738</u>	<u>6</u>	<u>2</u>

##### EXPENDITURE.

Tract Expenses, .....	4,476	11	4
Depository, .....	3,017	8	5
	<u>Rs. 7,494</u>	<u>3</u>	<u>9</u>
Balance, Rs.	6,244	2	5

The greater part of this balance is nominal—as there are bills on hand to discharge which will reduce the balance to less than Rs. 2000.

There has been a great increase in the circulation of books through the Depository during the past year, especially among the European portion of the residents, which is very encouraging:

RECEIPTS.—1, Bengali Tracts printed 146,000, of which 50,000 are a gift from Mr. Hawkins and 20,000 from the Baptist Mission Press, the whole being only a portion of 220,000 ordered by the Committee. 2, Hindostanee reprinted 4,000, being the commencement of an order to the amount of upwards of 200,000 now on hand. 3, Promiscuous grant in English and other European languages from the London Tract Society, 32,000. 4, from Messrs. J. W. Alexander, Hawkins, Sutton, &c. nearly 15,000 in English, Persian and Ooriya; making in all about 200,000 received into the Depository.

ISSUES.—The issues for the year have been 273,000. Thus the receipts have been about 18,000, and the issues 100,000 greater than during the former year.

In the work of book-translation little has been done. The first part of Barth's Church History has been translated into Bengali by the Rev. Mr. Piffard; also Doddridge's Rise and Progress, abridged and altered in some measure, translated into Bengali and printed; and the life of Daniel into Bengali by the Rev. Mr. Morton. Several little works have been prepared in Persian by the Rev. Mr. Pffander for the benefit of Mahomedans understanding or speaking that language. Mr. Pffander was for some time engaged in the Georgian Mission, but through the bigotted jealousy of the Government of that country was expelled from thence, but not until he had become well versed in the delusions and language of the people. After having acquired this important object his steps were directed to this city, where his acquisitions have been turned to a valuable result. During the past year the various works have made their appearance: they comprehend the chief points at issue in the controversy between Christians and Musulmans, and those who are able to judge their merits, speak very highly of their value.

The Report goes on to notice that "silent knowledge is rapidly though secretly spreading—inquiries, in many cases, are incited into action—conviction, produced under a sermon or address, is urging on towards conversion, by the hidden supplies of a tract or a book read privately and by hidden snatches."

In consequence of the large demands for the Society's books, especially from Agra, an Auxiliary Depository has been formed there under Capt. Wheeler, to whom an extensive supply of books has been sent up.

This Society have corresponded with the Madras and Bombay Tract Societies for translations of their chief native tracts, promising in return translations of their principal tracts—the request has been readily acceded to.

During the past year a cognate society has been established in Calcutta, called the Christian School Book Society, whose object is to promote the sanctification of the educational literature of India.

The Report concludes with some very excellent remarks on what should constitute the duty of every one in stirring up his energies for the service of Christ. "Time is speeding on—year after year passes away—the close of each man's stewardship to God is hastening towards him—soon will it be here. What shall our account then be?" \* \* \* \* "Let us then awake more than ever;—let us open our eyes on the fearful rapidity of time's revolution. Let him that can *teach*, teach *now*—let him that can *give*, give *now*—let him that can *write*, write *now*—let him that can *translate*, translate *now*—let him that can *distribute*, distribute *now*—let him that can *pray*, pray *now*—let him that can do *any* of these, do it *now*—let him that can do *all* of these, do *all now*; for the time is short, and the end of all is at hand!"

The Reverend Mr. Boswell proposed the first resolution, which was—

First.—"That the Report now read be adopted and circulated as a pledge of our continuance in brotherly love, and as a medium of exciting increased interest in this Society's special department of evangelical operation."

In putting it he dwelt some time on the importance of *unity* and brotherly love in all Christian undertakings. But there could be no brotherly love without divine truth as its foundation. The most delightful feature of such an association as this is, that it includes amongst its friends and supporters Christians of *all* denominations in a holy union. The Rev. speaker illustrated this, by supposing the pillars which support the roof of the Hall to be all of marble, which though of different and various colours, will still, if contrived on the same principles of architecture, yield equal support to the building. So may every class of pious Christians mutually render assistance in the great edifice of Christianity, and be its support. In conclusion he commended union in prayer to Almighty God, that he would unite with his servants in the extension of His Kingdom.

Mr. J. W. Alexander seconded the above motion.



The second resolution, viz.

*Second.*—"That the spiritual exigencies of India, the inadequate amount of personal agency provided for its conversion to God, and the evident blessing which has ever attended the circulation of written truth—call for sustained and increased activity on our part in the diffusion of Christian Tracts and Books over this whole land"—

Was put by Mr. Morton, who followed it up with some appropriate remarks; in the course of which the speaker gave an anecdote of a young lady who having gone to a ball was struck with the awful word '*eternity*,' which so affected her that she became serious.

Mr. Beattie seconded the Resolution with a few earnest expressions of delight in being privileged to do so.

The Rev. Mr. Wybrow after moving the Third Resolution, which was:

*Third.*—"That the unbelief and impenitence under the various means of grace, by which we are beset on every hand, claim from us earnest intercessory prayer before the Lord, and special supplication for the immediate and effectual interposition of the Holy Spirit to communicate saving power to all our operations as a Society,"—observed with much earnestness on the still prevailing stubbornness of heart, and obstinate perseverance in wickedness by the people, notwithstanding the knowledge that they could not fail to possess concerning the riches of the gospel. Even in this city where such intense exertions are being made for their enlightenment, he could not help thinking of what Davis says, that although the truth is self-evident of the two sides of an isosceles triangle being equal, if that truth were to affect any of the religious prejudices of mankind, its infallibility would instantly be questioned and perversely denied. So it is in regard to Christianity and the heathen's acceptance of it: their superstitions and prejudices render them utterly blind and deaf to the perception of truth. It is a lamentable fact, their existing hardness of heart seems to be almost beyond redemption. The speaker then related a striking instance, which had lately come under his own observation, of a young native, who from a scoffer at Christianity, at length professed to believe, and seemed so earnest that he was received into the church; but he fell: soon after his baptism, he presented himself to the speaker, and giving an exaggerated statement of the illness of his mother, expressed his intention of instantly going to see her, the result was feared; he was earnestly advised not to go, but he would and he did. He returned to the Mirzapore Mission no more! He had been since seen, but had shrunk from the Missionaries. Such things were sorrowful and deeply humiliating. More union in prayer—more *earnestness* in it—was called for from Christians. As Elisha in his earnest prayer to God for the restoration to life of the Shunamite's son, made the child's case his own, by placing his hands on the child's hands, and so also his arms, and his limbs; in like manner should we, by making the case of the heathen our own, pray more unceasingly and more earnestly for their conversion and regeneration to life eternal.

The Rev. Mr. Micklejohn seconded the resolution with some very appropriate remarks, in the course of which he observed that the very fact of the obstinacy to receive the truth, ought to be a reason for our increased, united, and persevering exertion to spread the knowledge of the means of grace; and if there were any one way in which that end could be arrived at, that way was the mode adopted by this Association of diffusing Christian knowledge. Observe, said the Rev. speaker, how the operations of nature proceed: now plants spring forth and bud; the thistle with its downy filaments, each of which contains a seed, is made to spread far and wide, by the winds of heaven wafting the downy seed over the tops of mountains as well as in the vallies. Some fall on rocks and stony places, and produce nothing; but much falls on good ground, and fructifies and multiplies. Tracts and other religious publications are our *winged messengers*, and although much may fail of producing good, still will some take root and bring forth fruit in due season through the grace of God. In this confidence we circulate tracts—and deem it a privilege to do so:—let us do it as a work of *faith*, and do it with earnest, and affectionate, and above all *united* prayer, for it is this which will ensure the help of the Almighty.

The last resolution was put by Mr. J. F. M. Reid, and seconded by Mr. C. Tucker,—

*Fourth.*—"That for the management of the affairs of this Society during the ensuing year, the Committee of last year be reappointed, with power to add to their number, agreeably to the printed regulations of the Society."

After which the Doxology was sung, and the meeting broke up.

#### CALCUTTA AUXILIARY BIBLE SOCIETY.

A General Meeting of the Calcutta Auxiliary Bible Society was held in the Town Hall, on Dec. 3rd,—the attendance of ladies and gentlemen on the occasion was very

respectable. The Chair was taken by C. W. Smith, Esq. After prayer, and a few words from the Chairman, the Acting Secretary was called upon to read the report of the year's proceedings.

The report was an exceedingly interesting one. The following are the most interesting items which we could gather from the Report.

From the 1st December 1837, to the 31st October 1839, there were issued from the Calcutta Public Depository, volumes, ..... 20,628  
Received same period from Home Society and the different Presses, ..... 60,628

Amount of Subscriptions and Donations during same period, .... Co.'s Rs. 11,130  
Amount realized by sale of Scriptures, ..... 4,903

Co.'s Rs. 19,043

Bible Depositories in connection with the Calcutta Auxiliary have now been formed at Agra, Allahabad, Benares, Burdwan, Cawnpore, Chittagong, Chunar, Cuttack, Dacca, Dinapore, Dum-Dum, Fattchghur, Goruckpore, Jessore, Ludhiana, Lucknow, Meerut, Midnapore, Mirzapore, Monghyr, Nusseerabad, Patna, Saharunpore, Sabathu, and Sudiya. By these Depositories have been distributed volumes 12,109.

At the conclusion of the reading of the Report the Rev. R. B. Boyce briefly proposed the first resolution, "That the Report, an abstract of which has now been read, be printed and circulated."

It was seconded by Mr. A. Beattie, who addressed the Meeting somewhat to the following effect, that when he looked back at the period of the first institution of this Auxiliary in 1811, when the revered names of Brown, Martin, and Thomason, were amongst its founders, and considered its successful and useful progress since then, he could not but see reason for thankfulness to God for the success with which He had crowned their labours. The measure of success afforded, should not only be a matter of thankfulness, but should induce an increasing zeal in Christians who ought to feel excited to persevere in the good cause—the best cause in which mortals could engage on earth—viz. the distribution of the Holy Scriptures, the words of everlasting life to their fellow-creatures. The Bible is the source of eternal happiness, glory, and honor: and as long as translations of that Book are needed, all Christians ought to exert themselves that every soul, every intelligent being in India should possess a Bible. He knew—he felt he was justified in hoping that there was not one present, but would feel the importance of renewed exertions towards the objects of the Society. The Chairman concurred in all that the above speaker had said, and hoped that every heart would be warmed with zeal in the distribution of the Scriptures.

Reverend Mr. Lacroix rose to move the second resolution—"That this Meeting would earnestly call upon their fellow Christians throughout India, to consider it as their responsibility and privilege to aid in the distribution of that blessed volume which alone can make men wise unto salvation through faith which is in CHRIST JESUS."—He spoke largely of the comfort of the gospel when in affliction or in adversity—immeasurable benefit in reforming men's minds, in forming their morals—nations even benefitted from its distribution, it turned many from the worship of dumb idols to the worship of the living God, it mended their morals—knowing all this, said the speaker, you will feel a lively interest in its dissemination, and better fulfil the Lord's will than by selfishly keeping these blessings to yourselves. It is a privilege we possess in having the scriptures in our hands—the apostles when in affliction, rejoiced at their stripes and counted it a *privilege* to suffer. All men should become wise unto salvation, should become ennobled for mansions in the skies; and this object can only be attained by the scriptures—you are convinced of this, said the speaker, I am sure; every Christian knows it, and it needs not that I should tell you of it. Allow me here to mention the case of a man who was not a Christian, who resided in Calcutta some years ago, Rammohun Roy. Three days before his leaving this country for England, I visited him, and in the course of conversation he told me—"Sir, my countrymen are a degenerate race and grovelling people: but in my observation on men and things I have found that it matters very much what you believe in order that your morals be good and proper." The Hindu system he considered absurd, the Mahomedan somewhat better; and said he, "I am ashamed of my countrymen when I say it, there is in them not a *single virtue*—in the Musalmans on the contrary I have found it, and the following instance is a sample; a rich Hindu zemindar having some cause in the court offered a bribe of 20,000 rupees to the Moulvie, a Musulman, if he would decide it in his favor—the bribe was *refused*! Such an act of virtue is not to be found in the Hindu character. The Musalmans have more

honor and virtue in them than any other infidel nation in the world, and much superior to my countrymen." How different was this to the morals of Englishmen. Yet Sir C. Malcom and Sir Charles Forbes had lately said, that England would be the gainer if she would exchange her morals for the morals of India. If that were true, ye Englishmen, I say, give up your charitable institutions, your schools, your domestic happiness, your sublime religion, and exchange it for all the degrading system of the Hindus, with their *caste* which would let a fellow-creature *starve* like a dog rather than put forward a hand to help him. When we see these things our minds must fall back with disgust at a religion (!) which can sanction such things; away, ye Missionaries, ye are not required here—no; Hindu priests are required to go to England to teach them *there*! The speaker then said that he had attentively examined the Shasters and the Koran, and was ready to prove, if necessary, and had proved it several times already, that there was scarcely a single doctrine, or a precept which inculcated the pursuit of morality and a holy life.

The duties of Missionaries called them into very frequent and close contact with the natives. They had thus an opportunity of knowing more of their virtues and vices than any other Europeans. And as an object at a distance seemed well proportioned and consistent, but when viewed closely, and scanned in all its parts, its deformities and defects were fully apparent; so was it with regard to the observation of English residents in general, and that of Missionaries on native manners and morality. Were England indeed to exchange morals with such a people, then would he no longer be holding the paper containing the resolution which he had to *propose*, and which he now did with sincere pleasure.

The Rev. Mr. Tucker rose to second the above resolution—and in doing so reverted to the days of David when the scriptures were scarce—those days had passed, and now every one had the privilege of possessing the bible. Had I come (continued he) to tell you of a tale of *woe* or *famine*, the doleful tale would in all probability affect you greatly; and were I to take you to see the bones of the victims as they lie whitening the road side, that tale and this sight would stir your benevolence to acts of charity: *we* come with no tale of this nature, but we come with one of a far worse kind—your fellow-men are starving around you, not with starvation from want of food for the body, but with the famine *of the soul*—and the death of the soul is worse than that of the body. What would you think of an executor, who was entrusted with a legacy which he was to administer for the benefit of the widow and children of a deceased friend, if he were to make away with all the property for his own benefit—thus is it with us, we are left as executors, the gospel is the legacy which we are to distribute to our starving neighbours let; us not therefore hoard it up for our benefit alone, but fulfil our trust to our master in the best manner.

In putting the resolution from the chair, Mr. Smith adverted to the small despised colony which Calcutta *once* was, and that in its advancement from darkness to light the hand of Providence was to be seen very prominent.

The Reverend Mr. Morton proposed the third Resolution,—“That this Meeting adopts the rules of the Auxiliary as revised by the Committee and now read, and that they be substituted in the forthcoming report as the rules of the Calcutta Auxiliary Bible Society.” Mr. Morton spoke to the purpose, but we have not time to give any part of his speech. The resolution was seconded by W. Bainbridge, Esq.

The Reverend Mr. Boaz proposed the fourth resolution,—“That the following be the list of Office-bearers of the Calcutta Auxiliary for the ensuing year:

*Patron*.—THE BISHOP OF CALCUTTA. *President*.—C. W. SMITH, Esq. *Vice-Presidents*.—Hon. W. W. Bird, Esq. and Ven. Archdeacon Dealtry. *Committee*.—Alexander, J. W. Esq., Beattie, A. Esq., Boaz, Rev. T., Boswell, Rev. R. B., Boyes, Rev. R. B., Cragg, J. W. Esq., Fisher, Rev. H., Hæberlin, Rev. Dr., Hawkins, J. A. F. Esq., Lacroix, Rev. Mr., Lewis, John, Esq., Millett, F. Esq., Morris, G. Esq., Morton, Rev. W., Pearce, Rev. W. H., Pickance, Rev. G., Piffard, Rev. J., Roxburgh, Capt., Thomas, Rev. J., Yates, Rev. W. *Treasurer*.—BANK OF BENGAL. *Captain Roxburgh, Cash Secretary*: Rev. T. Boaz, *Secretary for correspondence with England and America*. Rev. R. B. Boswell, *Acting Secretary for general business*.

The Rev. Mr. Gogerly seconded the above resolution.

J. A. F. Hawkins, Esq. moved the fifth Resolution, in which he was seconded by the Rev. T. Sandys,—“That thanks be returned to the office-bearers of the last two years for their labours in the cause of this Auxiliary.”

Moved by John Lewis, Esq. seconded by J. W. Alexander, Esq.—“That the best thanks of the Meeting be returned to the Chairman:” and the interesting Meeting then broke up.



THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 4.—APRIL, 1840.

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I.—*Remarks on the omission of certain passages in an Urdu translation of the New Testament recently published by the Missionaries of the London Society at Benares.*

We trust never to be chargeable with introducing into this country the controversies which have long agitated so unhappily the European churches; but as confidently do we trust by the grace of God never to be chargeable with a cowardly dereliction of duty in neglecting to strive for the faith once delivered to the saints. "Seek not thou, my son, the battle, nor shun it when it comes," is our rule in regard to controversy. "The wisdom that is from above is *first* pure, *then* peaceable." While then we are resolved by the grace of God *if it be possible*, to live at peace with all men, we are as firmly resolved to oppose what in our conscience we believe to be error, let its supporters be who they may; and with double earnestness do we think it our duty to oppose the errors that are countenanced by those whose tried Christian character gives importance and authority to their opinions. When such a case occurs, we hold ourselves bound by love towards our erring brethren, as well as by love to the truth of God, to stand boldly forward in behalf of the faith. True it is unpleasant to enter into controversy with those whom we believe to be members of Christ, but conscious of being animated with feelings of brotherly love, and hoping that our Christian brethren will receive our remarks in the same spirit in which we trust to be enabled to make them, we shrink not from the unpleasantness of controversy, in order to establish

the purity and integrity of our holy faith. If earnestness be proper in the defence of any particular doctrine of the faith, how much more is it proper in the defence of the rule of faith itself! When any difference arises within the church as to a point of doctrine, the appeal is straight to the law and to the testimony, and we apprehend that this agreement as to the ultimate appeal, is that which, amidst all the dissensions that subsist amongst Christians, is the chief external mark of the Catholic unity of the church. So long as the unity of the Scriptures is preserved, the church possesses within herself the means of detecting and rectifying all the errors into which her members may fall. But when violent hands are laid upon the Bible itself, then is the very citadel and fortress of Christianity assailed; and the watchman on Zion may not without treason be silent. So long as the Bible is preserved pure and entire, the church, however corrupt she may be, possesses within herself the seeds of reformation,—seeds which may require to be sown in the good and honest heart of a Luther, and to be watered with the dews of heaven, before they will spring up, but seeds which, so sown and so watered, will infallibly produce a harvest rich and abundant to the praise and glory of God. But with the purity and integrity of the Scriptures perishes the hope of the church. The light that is in her has become darkness, and how great is that darkness! Is not the Scripture the light of the church? And is not the church charged by all the most solemn sanctions to keep this heavenly light purely and brightly burning? Is there any more legitimate or rather more necessary subject of controversy than this integrity of holy writ?

With the authors of the translation before us we are personally all but unacquainted, but we honour them highly for their works' sake. The highness of their character as Christian men and Christian missionaries, goes at once to convince us more strongly of the importance of taking up the subject and to inspire us with confidence in its treatment, being assured that errors are never so hurtful as when they are supported by men of tried worth; and being assured at the same time that if by grace we are enabled to speak the truth in love, those whose errors we impugn will gratefully feel and candidly acknowledge that the wounds of a friend are faithful.

The passages which we have observed to be omitted are the following—John v. 4, vii. 53 to viii. 11, and 1 John v. 7.

We have cause to complain that these omissions are made in a popular version, without any reason being assigned for the absence of the passages; this renders it impossible for us to know to what arguments we ought especially to address our-

selves in order to answer the objections, which may have prevailed with the translators in favour of their omission. If the omissions had been made in a critical edition, and the reasons for the rejection of the passages clearly given, we should have had a much easier task; we should only have had a negative argument to maintain, and if we could have answered the objections stated, our work would have been done. As it is, a more difficult task devolves upon us, but we do not waive the *onus probandi*. We proceed therefore to consider the passages in order, with a view of coming to a decision as to their claims to be retained in the book of holy writ.

John v. 4. This passage, or part of it, is omitted by a few MSS. of high authority. Of these the chief are the Alexandrian (A. Griesb.), Vatican. 1209 (B.), Regius 9, (C.), Stephani  $\eta$  (L.), and the Cambridge or Beza's MS. (D.)

The Alexandrian and Vatican MSS. are two of the highest authority; but in estimating the value of their joint testimony, we ought to bear in mind that according to Dr. Scholz the latter is of the same recension and indeed, excepting in the Gospel of Matthew, is almost a literal transcript of the former. C. or the Codex Ephræmi is also of the Alexandrine recension. Stephani  $\eta$ , though highly praised by some critics, is admitted by all to be very incorrect in many passages; errors in orthography occur in every page; moreover on account of its almost undeviating agreement with the Alexandrian it can scarcely be allowed to have any authority apart from it in regard to those readings in which they agree. The Cambridge MS., though acknowledged by all critics to be of very high antiquity, is not generally considered capable of giving much weight to its readings. Matthæi calls it *editio scurrilis*. Bishop Middleton, who used the greatest care in collating it, while he considers that it is a copy of a lost MS. of the very highest antiquity, admits that for critical purposes its readings are not of great value. We have mentioned A. and C. as wanting it, although it is written in their margins. Different scholars may attach different degrees of importance to these emendations. We believe the generality of critics will not set much value by them and therefore we shall not. The other MSS. quoted by Griesbach in favour of the omission, belong to the 10th, 11th, 12th and 13th centuries, and therefore make nothing for the argument one way or other.

The authority for the omission then resolves itself into that of the Alexandrian MS. alone, one of the best MSS. unquestionably, but by no means sufficient to warrant such a violation of the sacred text, supported as the passage is by a



host of other MSS. of equal or scarcely inferior value\*, by quotations in the Fathers, and by all the oldest versions.

The passage is marked with an asterisk or obelus in the following manuscripts ; viz. S., 21, 24, 36, 145, 161, 166, 230, Regius 3423, 3424, Reg. 2242. This mark may mean any thing whatsoever, as well as a doubt concerning the genuineness of the reading. Indeed as the MS. copies of the scriptures were written for ordinary daily use, though now only consulted for critical purposes, it is very much more likely, that a passage inserted *cum notâ* should be so marked for many other reasons than a doubt of its genuineness. The passage in question is one of considerable difficulty in regard to its interpretation, and it might very probably be marked by parties possessing the various MSS. with a view to further consideration, or consultation with others, as to its meaning. We have little doubt that Griesbach had his own elaborate system of notation so thoroughly engrafted in his mind, that he occasionally forgot that an obelus in a MS. has not necessarily the same value that it possesses in his own system. We have often thought that critics have fallen into errors from overlooking the fact, that MSS. were originally written for the purpose of ordinary practical and devotional reading. Though they have been providentially preserved to us as the most important critical apparatus, this was not their original purpose, and we believe some of the conclusions drawn from them would be considerably modified, were this fact borne in mind.

Both Mill and Griesbach, it ought not to be concealed, express suspicion of the genuineness of the verse. The former in his Prolegomena writes thus in regard to it. “Mihi quidem vehemens suspicio est, irrepsisse eum ex evangelio secundum Hebræos. . . . . Utcunque se res habet, certum est eum in corpus contextûs admissum fuisse ante tempora Tertulliani.” Now how is Dr. Mill’s “vehement suspicion” borne out by his premises? Had he any MS. so old, or nearly so old, as the time of Tertullian? He knew only of two MSS. in which it is omitted; viz. the Cambridge and Colbert. 8, and surely the want of it in these two was not sufficient ground on which to base a vehement suspicion. Griesbach, who had so much better opportunity of examining manuscripts, is much more moderate; he admits the passage with the mark of an *inferior degree of uncertainty*. Those who are well acquainted with the work of this most laborious and profound scholar, are aware that his theology is sometimes allowed to gain the ascendancy

\* “The verse (says Valpy) is wanting in some MSS. and is repudiated by some as being supposed to have been a marginal gloss. But it is found in the most celebrated MSS. and its authenticity is fully established.”

over his criticism, and that this is precisely a passage of that kind that he would have been most desirous to omit. But he was too honest a man and too rigorous a critic to take so bold, and by his own shewing, so unwarranted a step. The perpetration of this atrocity was left to the Benares translators, who have perpetrated it on their own responsibility, in defiance of the highest critical authority.

In addition to the external arguments for retaining the passage, the necessity of the context imperatively demands it. All MSS. and versions have the seventh verse of the chapter entire; now this latter verse depends so intimately upon the former, that for our part we find it impossible to conceive that the one should be genuine and the other spurious. We consider this argument as decisive of the question. When it is said that we can get no information from any other quarter respecting the healing virtue communicated to this bath, and that Dr. Lightfoot has read many Hebrew works with direct reference to this point, and has found not the least allusion to it, and when all this is brought as an argument against the passage, we must take leave to say that we cannot see the conclusiveness of the argument; yea more, we think the legitimate conclusion is all in our favour. There *is* in the 7th verse an allusion to the moving of the waters; this cannot be denied. But in the Jewish writings, no mention is made of such a thing; now we hold it impossible to conceive that the Spirit of God should have left such a verse as the 7th of this chapter in a state of perfect inexplicability (for we maintain that without the 4th verse, the 7th is inexplicable); and therefore we hold it as demonstrated that the verse in question is part of the inspired word of God. It is easy to account for the absence of the verse from some MSS. It is confessedly a difficult text. The fact stated in it does seem at first sight to bear affinity to some heathenish legends and Jewish traditions; and therefore it is not to be wondered at that some of the early Christians should have shrunk from the defence of it, and unjustifiably omitted it in transcribing the autographs or old copies of the gospel. But the watchful providence of God has not allowed the record of such a miracle to be lost to the church; nor will it ever be lost, despite the efforts of such men as the authors of the translation before us.

John vii. 53—viii. 11. This passage is marked with an asterisk in some MSS. and omitted in A\*, B, C, L, (in

\* We have stated the Alexandrian MS. as one of those that omit the passage, although we might well, if so inclined, dispute the point. Two leaves are altogether lost, and it is only by counting the words in other two leaves, that it is supposed to be found that the MS. did not contain it.

which there is a vacant space left, no doubt in order to shew the uncertainty of the transcriber as to the propriety of the omission) T., 3, 9, (which has it on a separate leaf), 15 (has it in the margin), 18 ap. Wetst., and about 70 small letter MSS. of no antiquity or authority. It is found entire, or with trifling variations of reading, in D; G; H; K; M; U; 2; 5; 6; 7; 10; 11; 12; 16; 17; Colb. 22, 23, and 26; 25; 27; 28, and about 140 of less authority, but each quite as good as each of the 70 that omit the verses.

Thus the authorities in favour of the passage greatly preponderate over those which make against it. Accordingly, Dr. Mill, in his notes *ad locum*, defends the passage, although we ought not to conceal that with most singular and unaccountable inconsistency, he states in his Prolegomena a strong suspicion that it has crept into the text from the spurious gospel according to the Hebrews. Michaelis strenuously defends the passage. Bishop Pearce (whose work we do not possess) is said by Dr. Campbell to answer the objections of Wetstein and others. Dr. Campbell himself does not give any opinion, though we suppose that he was inclined to be against it. Whitby, in a few sentences, ably defends it; Griesbach gives the passage as probably, though by no means certainly, to be rejected. Beza and Wetstein are the only critics of great name that oppose it, for we attach no manner of importance to its rejection by Rosenmüller and the whole race of modern German Neologians. Rosenmüller's scholarship we admire, and have very often consulted his commentary with advantage; but on many points he is deceptive, and in none is he to be really confided in. Beza's objections (quoted apparently with approbation by Campbell) are unworthy of both these accomplished critics; they are sufficiently answered by the writers named. They are chiefly internal objections. The external are conclusively set aside by Griesbach's citation of MSS.

We wish we could afford space to present our readers with the convincing defence of the narrative taken by Dr. Bloomfield from Stanlin and Kuinoel; and by them taken chiefly from a dissertation by Lampe. We beg to refer our readers to Dr. Bloomfield's work, and shall content ourselves with a brief abridgment of the chief arguments employed, not restricting ourselves to the arguments used, but substituting others if we think proper.

This can be at the best but a suspicion; because granting that there is not room in the space of two leaves for the whole matter, that is in the *textus receptus*, the want may be in any other verses as well as these.



## I.—INTERNAL ARGUMENTS.

*Obj. 1.* It is improbable that the Pharisees and lawyers would so far honour Jesus as to make him judge of a matter which the law placed under their jurisdiction.

*Ans.* The question was not proposed by the chief priests and Pharisees, but by the Scribes and Pharisees; therefore there is no necessity for supposing that they who proposed it, were members of the Sanhedrin. It was not referred to him in order to do him honour, but for the purpose of insulting and tempting him.

*Obj. 2.* It is improbable that such a crime should have been committed during the festival; or if it had, it is not likely that the Pharisees would have instituted the process at this time.

*Ans.* The first part of the objection is frivolous, as those who are willing to break through one of the most solemn commands of the moral law, are not likely to be restrained by respect to any ceremonial ordinances; provided they entertain the hope that their crime shall not be known. As to the latter part of the objection, it is all but certain on comparing chap. vii. 37, with the first verses of chap. viii., that the occurrence took place *after* the feast was ended and not during the feast, as the objection presupposes.

*Obj. 3.* It is said that there was nothing captious in the question; that if Jesus had answered that she ought, according to the law of Moses, to be put to death, but that in the existing state of the Jewish polity, the sanction of the Roman procurator must be obtained, else the punishment could not be inflicted, the Jews could neither accuse him of setting aside the law of Moses, nor delate him before the magistrate as refusing the jurisdiction of the Romans.

*Ans.* The Roman law did not admit of death by *stoning*. If therefore Jesus had said that the culprit ought to be dealt with according to the Mosaic law, he might have been accused before the Roman governor; if he had recommended to hand over the case to the Roman authorities, he would have lost credit with the Jews as acknowledging the jurisdiction of a Gentile power in opposition to their own judicial ordinances. Thus it appears that the question was exactly similar in its import and design to that proposed to him regarding the payment of tribute to Cæsar.

*Obj. 4.* It is said that stoning was not ordered by the law of Moses as the punishment of an unfaithful wife.

*Ans.* Although the law says no more than that the adulteress should be put to death, yet it can be proved that stoning was intended. In Exod. xxxi. the punishment of

*death* is denounced against the Sabbath-breaker, and in Num. xv. an instance is related of this punishment having been inflicted by *stoning*.

*Obj. 5.* Jesus by writing on the ground instead of immediately answering the question, seemed to hesitate and take time for consideration, which is inconsistent with his custom as well as with what we know of his infinite wisdom.

*Ans.* He rather intended to express to them that he did not choose to interfere in the judgment of a civil cause. "It was a custom with the Jews, when any disagreeable matters were brought forward, to which they wished not to answer, either by affirmation or negation, to employ themselves in writing something as if otherwise engaged. This has been proved and illustrated by Schoettgen Hor. Hebr. in loc.

*Obj. 6.* The reply of Christ v. 7, is not to the point, for it is not necessary that the judge or accuser be sinless, in order that the culprit be a proper object of punishment.

*Ans.* The woman was not brought before Christ as a judge: and he as a moral teacher took occasion to point out to them the fact that they were themselves no better than she. Just as almost any preacher would do were any hearer to interrupt him with a narration of some act of vice; just as Jesus himself, when he was told of those whose blood Pilate had mingled with their sacrifices, promptly replied, "Unless ye repent ye shall all likewise perish."

*Obj. 7.* It is incredible that all the people present in the temple were guilty of the sin of adultery.

*Ans.* Of this we are by no means certain: so corrupt were morals at this time that Jesus styled his contemporaries a wicked and adulterous generation. But further, it was ordained by the law that the witnesses of the crime should throw the first stone. If then they were not able to accept the challenge, then the object of the captious inquirers would be effectually baffled, and all would be filled with shame and vexation at having participated in such an affair.

*Obj. 8.* It is not probable, considering the constant resort to the temple, that Jesus and the woman should be left alone there.

*Ans.* It is only meant in respect of the woman's accusers. The whole party who had come in order to raise the discussion of this question went away, and so far as *they* were concerned, Jesus and the woman were left alone. This would be admitted in the narration of any ordinary historian. Besides, that this was the intention of the writer of this narrative is plain, since the woman is said to have been left standing *ἐν μέσῳ*, in the middle of the people: Jesus and she alone in the midst of the spectators.

*Obj.* 9. The style of this narrative is more “ornate” than that of John.

*Ans.* It is not a whit more so than that of some other passages of this gospel.

*Obj.* 10. If this story be removed, Chap. viii. 12, seqq. will be connected with vii. 52, &c.

*Ans.* We think the connexion is more probable as it stands.

## II.—EXTERNAL ARGUMENTS.

*Obj.* 1. The story is omitted in several MSS., and is noted with asterisks by others.

*Ans.* This objection we have already answered, by shewing that the authority of MSS. in favour of the passage greatly exceeds that of the opposite kind. The citations of the fathers are of a highly satisfactory description. It is found in Tatian, Ammonius, referred to in the *Constitutiones Apostolicæ*, (which though apocryphal as a portion of scripture, were certainly written in the 3rd cent.,) and noticed by Ambrose, Jerome and Augustine.

*Obj.* 2. If this passage be genuine, it must have been omitted in so many copies either accidentally, or intentionally: now both these suppositions are very improbable.

*Ans.* We do not think either of them *very* improbable; the latter we think scarcely improbable at all. Some of the early Christians “found there, it seems, many difficulties, to them almost inextricable, and fancied they saw something hardly reconcilable with the wisdom of Jesus. They, it seems, especially stumbled at *this* circumstance, namely, that Jesus did not pass a severe condemnation on the adulteress: or at least feared, lest any, concluding from thence an impunity to the crime, should have been encouraged in its commission. Hence it would be omitted in the *Lectionaria*, and finally in the MSS. of the gospel. On the same principle the fathers chose to pass it over in their homilies, which has led to a false suspicion that they had it not in their copies.” But if it be difficult on the supposition of its genuineness to account for its omission in some copies (which we think it is not), it must be acknowledged that it is greatly more difficult on the supposition of its spuriousness to account for its admission into so many others. This also must either have been intentional or accidental: but how the latter should be, it is impossible for us to conceive; and what object there could be for the former, it is equally difficult to imagine.

*Obj.* 3. The great variety of readings is an argument against the authenticity of the passage.



*Ans.* We know not how any such argument can be supported. None of the various readings have at all altered the import of the story. "Those who maintain that it is spurious, can no more account for the various readings than those who defend its authenticity." For our part we are quite unable to comprehend, why there should be more various readings in a suppositious than in a genuine passage.

1 John v. 7.—We have sometimes thought, on reading Mill and Whitby on this verse, that Trinitarian writers are too facile in giving it up, as they now generally do. Still, as it is unquestionably a doubtful passage, it is for translators to determine how it shall be treated. For our own part we should insert it with a mark to point out that its genuineness is not completely established, and should thus escape the danger of keeping back a portion of the word of God on the one hand, and of adding to that word on the other: or we should omit it, and state in a marginal note that such a passage is found in some MSS.—But what we have to complain of throughout, in regard to all the three passages, but more especially in regard to the two former, is their omission in a popular translation, without so much as an advertisement having been given of the fact. Had the translators any doubt as to the propriety of rejecting the passages in question? If so, why did they not state their doubts in some form or other? Or were they perfectly and completely satisfied that the passages are spurious? Then were they not bound by common courtesy to state the grounds of their conviction, for the satisfaction of such as might hold an opposite opinion? Did they think the opinion of almost all critics unworthy of the smallest recognition? Did they expect that the church should receive their implied assertion, as sufficient demonstration that the *textus receptus* and all who have defended it, are in error? If so, they were mistaken. The church cannot and dares not give up any portion of that which she esteems her most sacred trust, upon the unsupported authority of a thousand times more men, each possessed of a thousand times more erudition, than the Benares Missionaries can collectively boast.

To our Christian readers we need offer no apology for having occupied so many of our pages with this discussion. True it is all about three short passages, and these not of much moment for the purposes of systematic theology. But if they were inspired by God, then it is our duty to defend them, let the defence cost what it will; and no one who duly appreciates the word of God, will think any labour misspent, whose object is to preserve it entire to the church till the end of time. Especially no one who knows, how the rationalism of Germany

began, and how far it has proceeded, and where it is likely to end, will look with indifference upon the beginning of such evils.

Although we believe we are pledged not to say any thing editorially for or against the Romanizing system, we may surely be allowed to say, that we should have rejoiced to see a fair experiment of it made under more favourable circumstances, and that we are sorry, that the first version of the scriptures printed in that character, should have been one which shuts itself out from the possibility of a favourable reception by the universal church.—T. S.

## II.—*Al Qurán*\*.

### SURA'T UL FA'TIHAH.

[Chapter I.]

THE PROLOGUE.

(Of Makka and Madina ; containing seven signs.)

In the Name of God, the gracious, the merciful. Col. iii. 17.

1. † All praise unto God, the Lord of all worlds ! 2, the gracious, the merciful ! 3, the master of the day of judgment ! 4, Thee do we worship, and thee do we supplicate. 5, Direct us in the right way, 6, the way of those thou hast favored ; 7, not of those beneath thy wrath, nor the bewildered. [Amen.]

AL QURA'N] The word QURA'N is derived from قرأ (the same as the Hebrew קרא) signifying *reading* or *what is to be read*. The book is also called AL KITA'B, KALA'M U'LLAH, AL MOSHAF, and AL FURQA'N, which last name is also given to the Books of Moses. (See v. 50. Ch. 2.) It is divided into 114 sowa (chapters), thirty ajzá or siparah (sections), sixty ahzáb (semi-sections), and above 6000 ayát (verses) ; but what the precise number of these last is, has not been determined by the commentators.

The Qurán is said to have been written by God on a table near his throne from all eternity, and a copy of it was sent down to the lowest of the seven heavens on the night Al Qádr in the month Rámzán, from whence portions of it were brought to Muhammad by Gabriel as circumstances rendered expedient, during three and twenty years. When thus revealed, some expert writer was employed to transcribe them in the chapters indicated by Muhammad. The passages were then either retained in the memory or were copied by his followers, but as the originals were left in a chest with his wife Hafsah, without any previous attempt at arrangement, the whole was found by ABU BAKR, OMAR, and OSMA'N to require revision, and a Committee was appointed to edit the work, which duty

\* This paper has been sent to us as a specimen of a new translation of the Qurán with notes. The ultimate object of the translator, should he continue his labors, is to shew the uninspired character of the book.—ED.

† 1] Gen. i. 1 ; Dan. iv. 35 ; Heb. i. 2 ; Rev. iv. 11.—2 and title] Exod. xxxiv. 6 ; Neh. ix. 31 ; Ps. ciii. 8 ; cxvi. 5 ; Jonah iv. 2.—3] John v. 22 ; 2nd Tim. iv. 1 ; Matt. xix. 28.—4] Ps. xcvi. 6 ; Matt. xv. 8, 9.—5] 1 Sam. xii. 23 ; 1 Kings viii. 36 ; Ezra viii. 21 ; Prov. xvi. 25 ; Matt. vii. 13, 14.—6 and 7] Isa. iii. 12 ; lix. 8 ; Prov. iv. 19.

they performed in a manner which has created much dissension amongst the sects, and greatly perilled the claims to authenticity of their edition. One chapter (if not more), which favors the Shíáh sect, has been omitted; but has otherwise been preserved and may be found in the Dabistán Mozáhib. Many ayáts have been lost; and others that are contradictory have been preserved. All parties are, however, ready to excuse these discrepancies on the plea, that God sometimes saw fit to abrogate commands and rules which he had previously enjoined. Some verses are obscure or incomplete; others have been altered by mistake in transcription; and the various readings produced by the different methods of adding the vowel points are innumerable. The notes, as we proceed, will indicate the peculiarities of the work, some of which may be gathered from the following extracts.

Besides the names above given, which are the usual titles of the Qurán, the following are also ascribed to it: *Tazkira* and *Zikra*, remembrancer; *Tanzíl*, descended; *Ahsan ul Hadis*, best tradition; *Moizah*, admonition; *Hukm*, command; *Hakím*, philosopher; *Hikmat*, mystery; *Mhokam*, strength; *Shaffa*, health; *Rahmat*, mercy; *Hadi*, guide; *Serat ul Mustaqin*, the right way; *Hablullah*, the cord of God; *Ruh*, spirit; *Jissasulhaq*, true narrative; *Bayán* and *Tibyán*, and *Mobín*, exposition; *Basair*, perspicuous; *Qul fast*, plain speech; *Najám*, stars; *Masam*, repetition; *Mutushába*, uniformity; *Barhan*, evidence; *Bashír* and *Nazír*, promise and threatening; *Qiam*, orthodoxy; *Mohaimín*, protecting; *Núr*, light; *Haq* and *Haq ul yaqín*, truth and the truth of faith; *Azís*, glorious; *Niamat*, favor.—*Tafsír Fathul Azís*.

NAMA'N BIN BASHIR. A. G. S. Verily God wrote a book two thousand years before creating the heavens and the earth, and sent two revelations down from it, which are the two last chapters of the cow; if they are not repeated in a house for three nights, the devil will be near that house. *Mishcát ul Masábih*, Book VIII. Ch. I. Part 2.

AAYESHAP. Verily the Prophet said, Repeating the Qurán in prayers is better than at other times; and repeating it at other times is better than *Tasbih* (praising God by repeating *Sabhan Alláh*), and *Takbír*, (repeating the words *Alláho Akbár*.) *Ibid*. Book VIII. Ch. I. Pt. 3.

It was said, O messenger of God, what causes an unsullied heart? He said, Remembering death very much, and repeating the Qurán. *Ibid*.

AIFA ABDU'L KALA'AI said, that a man said, O Prophet of God! What is the greatest chapter of the Qurán? He said, The declaration of God's unity. The man said, Which is the greatest section of the Qurán? He said, The revelation of the throne. *Ibid*. Part 3.

ABUHURAIRAH. A. G. S. Learn the Qurán and read it; for verily the condition of him who has learnt the Qurán and read it, and stood up at night by it, is like that of a bag filled with musk, which diffuses its scent in every place; and the state of him who has learnt the Qurán, and slept, and not stood up at night, whilst having the Qurán in his belly, (i. e. remembering it,) is like a bag of musk with its mouth tied. *Ibid*. Part 2.

ABUHURAIRAH. A. G. S. He is not of my followers who does not read the Qurán with a good voice. *Ibid*. Part 1.

IBN OMER said, The prophet has prohibited travelling with the Qurán, that is, that it should be carried towards the land of the enemies of religion. *Ibid*.

IBN JURAIH relates from Ibn Abi Malaikah, and he from Om Salmah, that she said, "The prophet used to read (repeat) the words of the Qurán separately, and his highness would read, 'Praise be to God, the Lord of all worlds,' and after stopping a little would say, 'the gracious, the merciful;' then he would stop, then say 'the master of the day of judg-



ment,' and in this way to the end of the chapter." Ibid. Part 3. [NOTE. Muhammad was apparently making sure of his memory, as he sometimes made mistakes,]

OMER BIN AL KHA'TTA'B said, I heard Hisham bin Hakím bin Hizám read the chapter entitled Farqán (25) in another manner, than I had read it and the prophet taught me that chapter; and when I read it as he taught it me, and when he read it differently, I was near being angry with him; after that I watched till he had finished reading; then I threw my garment upon his neck, and pulled him and brought him to the prophet, and said, "O Prophet! verily I heard this man read the chapter Farqán in a different way from that which you taught me." And the prophet said "let Hisham go;" and he said to Hisham, "read the chapter." And he read it in the manner he had done; and his highness said "thus has this chapter descended;" after that he said to me "read it," which I did as I remembered. Here also he said "thus was this chapter sent down." And as we were confounded when he said of both, thus it was sent down, the prophet said, "Verily the Qurán was sent down in seven dialects; then read what is easy and agreeable to you." Ibid. Part 1.

IBN ABBAS said, the prophet did not know the division between two chapters until the words, "In the name of the gracious, the merciful," came down to him. Ibid. Ch. III. Pt. 2.

ZAID IBN SABIT said, "Abu Bakr sent a person to me and called me to him, at the time of the battle with the people of Yemánah, and I went to him and, behold, Omar was with him; and Abu Bakr came to me and said, "Verily a great many of the readers of the Qurán were slain on the day of the battle with the people of Yemánah; and really I am afraid, if the slaughter should be great, much will go from the Qurán; because every person remembers something of it; and verily I see it advisable for you to order the Qurán to be collected into one book. I said to Omar, How can I do a thing which the prophet has not done? He said, I swear by God, this collecting the Qurán is the best way. And Omar used to be constantly returning to me and saying, You must collect the Qurán, till at length God opened my heart to do so, and I saw what Omar had seen advisable. ZAID IBN SABIT says, that Abu Bakr said to me, You are a young and sensible man, and I do not suspect you of forgetfulness, negligence or perfidy; and verily you used to write for the prophet his instructions from above; then look for the Qurán in every place and collect it. Then I sought for the Qurán from the leaves of the date, and white stones, and the hearts of people that remembered it, till I found the last part of the chapter, entitled Repentance, with Abu Khazaima Ansári and with no other person. Then these leaves were in the possession of Abu Bakr till God caused him to die; after which Omar had them in his lifetime; after that they remained with his daughter Hafsah; after that Osmán compiled them into one book. ANAS IBN MALIK relates that Hadhaifah came to Osman, and he had fought with the people of Syria in the conquest of Armenia, and had fought in Athurbaijan, with the people of Irak, and he was shocked at the different ways of people reading the Qurán. And Hadhaifah said to Osmán, "O Osmán! assist this sect, before they differ in the book of God, like as the Jews and Christians differ in their books." Then Osmán sent a person to Hafsah, ordering her to send the leaves which she had; and saying, "I shall have a number of copies of them taken, and will then return them to you." And Hafsah sent the leaves to Osmán. Then Osmán ordered Zaid Ibn Sabit Ansári, and Abdullah bin Zubair, and Zaid Ibn Al Aas, and Abdullah Ibn Al Haris bin Hisham, (and these were all of the Koraish tribe, except Zaid Ibn Sabit,) and Osmán said to the three Koraishites, "When you and Zaid Ibn Sabit dif-

fer about any part of the dialect of the Qurán, then do ye write it in the Koraish dialect; because it came not down in the language of any tribe but theirs; (and by the petition of his highness it was permitted to every person to read it in his own dialect; but Osmán, fearful of the difference which might arise amongst people, ordered all other dialects to be expunged from the Qurán except the Koraish.) Then they did as Osmán had ordered; and when a number of copies had been taken, Osmán returned the leaves to Hafsa. And Osmán sent a copy to every quarter of the countries of Islám; and ordered all other leaves of it to be burnt. Ibn Shahab said then, Kharijah, son of Zaid ibn Sabit, informed me, saying, "I did not find one section of the chapter entitled The Confederates, when I was writing the Qurán, which verily I heard from the prophet;" then I looked for it and found it with Khuzaimah Ansári, and entered into the chapter of Confederates. Ibn Abbás said, "I said to Osmán, 'what possessed you that you had the chapter entitled The Spoils written, and the chapter entitled The Declaration of Immunity, and joined them, and did not have the words, "in the name of the most merciful God," written between; and so classed these chapters of the Spoils and the Declaration of Immunity with the seven long chapters?' " Ibid. Book VIII. Ch. III. Pt. 3.

ABUHURAIRAH. The prophet said, The Qurán consisteth of five heads; things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Ibid. Book I. Ch. VI. Pt. 2.

JABIR said, I heard his majesty relating the commencement of the instructions from above, saying, "whilst I was walking along, I heard a voice from the heavens, and raised up my eyes, and behold, I saw the angel, who had come to me at the mountain of Hiráa, sitting upon a throne between the heavens and the earth; and I feared him so that I fell upon the ground. Then I went home and said, "Wrap me in a cloth, wrap me in a cloth;" and they wrapped me up, when God sent this revelation "O thou wrapped up, arise," &c. (Qurán. Ch. 73.) Ibid. Book, XXIV. Ch. V. Pt. 1. [NOTE. It will be observed that the Qurán is truly a book that begins at the end.]

AAYESHA said, Haris bin Hisham asked his majesty "How did these instructions come to you?" His majesty said, "Sometimes like the noise of a bell; and these were the most difficult for me to understand; and the angels would go away and I remembered the instructions; and sometimes the angel would come in the shape of a man, and converse with me, all of which I remembered." Ibid. Book XXIV. Ch. V. Pt. 1.

ABUHURAIRAH. A. G. S. There is no prophet but what appealed to miracles, which when the sects saw they believed; I mean, their miracles were particularly confined to their own time; and my miracle is the Qurán, which was sent to me and will remain for ever. Then I am hopeful of having more followers than any of the other prophets. Ibid. Book XXIV. Ch. II. Pt. 1. [NOTE. As Muhammad asserted that Adam, Enoch, Moses, David, Jesus, and others received books, the Qurán (were it true) is not a miracle different from theirs; and as it is asserted that their books were lost or corrupted, the same liability attached to the Qurán, as we see has happened to it.]

FÁTIHAH] Prologue. ABUHURAIRAH. A. G. S. That person who does not say the Am ul Qurán, (i. e. Surah Fátiháh,) his prayers will be defective. Mishcát ul Masábih, Book IV. Ch. XIII. Pt. 1.

ABUHURAIRAH said, the prophet said to Ubai ibn Hab, What parts of the Qurán do you repeat in your prayers? He said, The introductory chapter. And the prophet said, I swear by God that there has not been sent down, either in the Bible or Evangelists, Psalms or Qurán, any thing so excellent as the introductory chapter; and verily it consists of seven signs

which descended twice; and this chapter is like the great Qurán which has been given to me. Ibid. Book VIII. Ch. I. Pt. 2. (*Baizawi* gives a similar tradition of Abuhurairah Abu Zaid Ibn Malic: I said, "O messenger of God! verily you said, I will teach you the greatest chapter in the Qurán." He said, It is the introductory chapter; and it consists of seven signs which came down twice; once in Mecca and once in Medina, on which account it is called *Sabá-ul-Matsáni*, Ibid. Book VIII. Ch. I. Pt. 1.

According to *Baizawi*, the following are the names of this chapter. *Súrat-ul-Fátah-ul-kitáb*; *Um-ul-qurán*; *Súrat-ul-Asás*; *Súrat-ul-kanz*; *Súrat-ul-wáfiyah*; *Súrat-ul-sháfiyah*; *Súrat-ul-hamd*; *Súrat-u-shukra*; *Súrat-ul-duáa*, and *Sabá-ul-Masáni*. Muhammad said that the reading of it was a cure for every pain and disease.

There is a dispute as to its revelation, the common opinion being that it descended at Mecca when prayer was enjoined by God. Some however think it descended at Medina when the *Tiblah* was changed. *Baizawi*.

IBN ABBAS said, that he was seated near the prophet, when suddenly an angel came and said, I give thee tidings by two lights which were given to no prophet before thee; one is *Fátihát ul kitáb* and the other the letters prefixed to the *Súra-ul-Baqr*. *Baizawi*.

YAQUB CHARKHI says, I heard from the chief of the faithful, Alí, and from Abdullah bin Abbás, that this chapter descended at Mecca in the following manner. The prophet related it thus: When I was going into the forest, I heard a voice cry, "O Muhammad!" and I beheld a glittering person on a throne of gold, balanced between heaven and earth. Terrified at the voice, I fled. When this spectacle presented itself on various occasions, I spoke of it to Warakah bin Mafil, the son of the uncle of Bibí Khadija, and he was a man learned in the Law and Gospel, and had received much knowledge from the learned Christians. He said, when you hear that voice, fly not, but hearken to what is said. I did so. When the voice came again saying, "O Muhammad," I replied, "Labbaik" [a word implying submission or attention]. He said, 'I am Gabriel, and thou art the prophet of this people.' A second time he said, "I testify that there is no deity besides God, and I testify that Muhammad is his servant and messenger." A third time he said, "All praise unto God," and repeated to the end of the chapter. *Tafsir Futhul Azís*. [NOTE. I believe that the Warakah here mentioned was the first who planned the imposture, for if it be true, as is said, that he translated our Scriptures into Arabic, he must have left the originals and his version in the family, and Muhammad by his marriage with Khadija must either have inherited them, or had access to them\*. This tradition, contrary to what the Muhammadans usually say, shows that Warakah did not die while Mahammad was a mere child, and that he explained to Muhammad by his knowledge of our Scriptures, matters of which his pupil would otherwise have been ignorant. More will be said of this Warakah on a fitting opportunity.]

It is requisite that this Surah should be repeated at the time of prayer. There are seven fundamental points in prayer, as in this chapter there are seven verses; 1st, standing; 2nd, kneeling; 3rd, prostration; 4th, standing between two prostrations; 5th, the second prostration; 6th, sitting between two prostrations; and 7th, the final fitting; and these seven are according to the seven parts of a body, without soul, but the Surah added thereto becomes the soul. *Tafsir Futhul Azís*. In addition to the names given above from *Baizawi*, the following titles are found in the *Fathul Azís*, *Súrat-ul-Manaját*, *Súrat-ul-Tafviz*, *Súrat-us-shafa*, *Súrat-us-Ruaiya*,

\* We do not exactly understand what connection there is between possessing or translating our Scriptures, and planning the imposture of Muhammadanism.—ED.



Súrat-us-salát, Qurán Azún, Surah Tálím-ul-Masalah, Surah Kafiyah, Um-ul-kitáb.

In the Sahih Muslim, and Nisaie, and Ibn Haban and Tabrani, and Hakim, a tradition of Ibn Abbás is given, viz. that one day Gabriel was seated near Muhammad, when they heard the noise of the opening of a great door; and looking towards heaven, Gabriel said, An angel is now descending who from the time of Adam till now has never descended to the earth. The angel approached and congratulated Muhammad, saying; Rejoice, for this sight granted unto thee has never been granted unto any prophet before thee. That was the Surah Fathul kitáb and Amin ul rasúl, to the end of the chapter Surah Baqr. No one reads a letter of them but shall have a reward. In Bokhari, and Muslim, and Sehaha Settah, it is stated that the companions of the Prophet cured men stung by snakes and scorpions, and such as were epileptic, and madmen, by reading the Surah Ruqaiya, [which name is given to the Fatiháh on account of Ruqaiya, one of the friends of Muhammad having performed many notable cures by the reading of it.] *Fathul Azís.*

**SIGNS]** This word is used indifferently for miraculous performances and the verses of the Qurán, each of which is a stupendous miracle.

**IN THE NAME OF GOD, &c.]** This heading belongs to the Fatiháh, as the readers of Makkah and Kufa, and Ibn Mubarak and Shafai have decided; but the readers in Medina and Basia and Shâm; and also Malik and Lau Narai differ from them;—and Abu Hanifa finding no sufficient proof, doubts its belonging to the Surah Fatihah. Muhammad Ibn Hasan of Shaibán said that it is the word of God. Abuhurairah said that the first verse of the Fátihát ul kitáb is the *Bismillah* (as above). Unmo Salmah says, the messenger of God counted from the Bismillah to Rabbil alamin (worlds) as one verse. Thus there is a variance as to whether it is a separate verse, or is conjoined with what follows. *Baizawi.*

Whatever work is begun, the expression *Bismillah* should be used. They say that when Noah had embarked, he became much perturbed for fear of foundering and said, Bismillah Majriha O Mursaha, In the name of God, I start and set sail; and hence his ark continued safe. Some relate that a saint wrote Bismillah and in his will directed that it should be put in his shroud. Another person required his reasons, and he replied, “I observed a faqir standing near a lofty gateway begging, and they gave him only a trifle. He then obtained a spade and commenced digging down the gate. The owner of the house came and said, What are you about? He replied, Make your door to correspond with your small gift, or your gift suitable to your great door. So this verse is the door of his book, by which in the day of resurrection I shall have a suitable document on which to claim his mercy.” It is observed that the Bismillah contains 19 letters, and the angels in charge of hell are 19, who are severally repelled by these letters. It is also noticed that there are 24 hours in a day and night, and for five of the hours five prayers are appointed, and for the other 19 these letters are given; so that whether we be sitting or standing, in business or at rest during the 19 hours, the remembrance of God contained in these 19 letters is sufficient. The chapter Buraat contains the command to kill infidels, and therefore has not this heading; and when sacrifice is offered, the Bismillah Allaho Akbar is used instead, because *sacrifice has the semblance of vengeance*, and mercy is not then regarded. This form should be used 17 times a day, and then it is certain that the person will be saved from the wrath of God, and be blessed through the mercy of God. It is said under certain circumstances to be as a veil between man and the evil genii on earth; and if it be a veil between man and his enemies in this world, then it will be a veil between man and the punishment of the last day. *Fathul Azís.*

**GRACIOUS AND MERCIFUL]** The words *Rahmán* and *Rahim* being from the same root, it is supposed that one indicates quantity and the other quality, or measure and manner. *Baizawi*. [NOTE. From the many explanations given of these words, it would appear that the Muhammadans are exceedingly sensitive regarding the liability of the book to be charged with tautology at its commencement.]

**1ST VERSE]** Hazifa Ibn ul Yeman says, the prophet said there was a tribe on whom God sent down great torment, in which they continued till a child was born among them who repeated this first verse, which God hearing, he removed their punishment for 40 years. *Baizawi*. [NOTE. This indicates a previous revelation of the verse.]

**PRaise]** The word *Hamd* indicates the praise of those moral perfections which are brought into exercise by the operation of the will. *Baizawi*. The words *Al hamdu lillah* contain eight letters answering to the eight gates of paradise. This compound word is of great excellence, and should be spoken only in suitable places. Thus it is related by Siri Saqti who says, I have been much downcast for 30 years, when I uttered the word *Al hamdu lillah*, and ever since I crave pardon of God. In the city of Bagdad the shops and houses took fire and all were burned except mine. Meanwhile a man came to me saying, All the market has been burned except your shop. I then said, praised be God; but on consideration I understood that it was not proper to say so at such a time, because the loss to the people was great, though my little property was saved. It is related that when the spirit of Adam, being breathed into him, reached down to his navel, he sneezed and said *Al hamdu lillahi rabbil álamín*. This word is the chief exercise of those who are in paradise. *Tafsir Fathul Azis*.

**LoRD]** The creator, provider, protector, and teacher, and the doer of all work in the worlds of angels, genii and men, and of wild animals, fowls, beasts of prey, and the living things of the waters and all else. *Tafsir Hosaini*. The word *Rab* is appropriated as a name of God, and it is never used but in this way. *Baizawi*. [NOTE. The Musalmáns argue that the apostles considered our Lord as only a human master or teacher, because when he was called *Rabbi*, these words are annexed to indicate its meaning. This objection is forcibly urged in a recent work called *Marghúb*, but it is sufficiently refuted by their own books.]

**ALL WORLDS]**—Pharaoh asked Moses, who is the Lord of all worlds? He replied, the Lord of heaven and earth, and of whatever is between. Pharaoh was astonished at this. Then Moses again said, "He is thy Lord and the Lord of thy forefathers. From the first declaration it was shewn, that He is the Lord of every place, and from the second, that He is the Lord of every era." When Pharaoh understood this, he was surprised how one Being should exercise dominion in all places, and in every time. Then he supposed that Moses was a madman. Moses spoke the third time and said, "He is the Lord of the east and of the west, and of whatever is between," meaning that his dominion was ubiquitary. Hence it appears that the word is appropriated to God. *Fathul Azis*. The meanings of the word *Rab* are owner, inventor and creator, chief, guardian, and regulator. *Fathul Azis*. The words, *the worlds*, mean all creatures and their properties; but some restrict the term to intelligent beings, as angels and mortals (men and genii), and include the rest only as subordinate to them, and others hold that only mankind are intended. *Baizawi*. [*Worlds*, systems of beings, *vide* Johnson.]

**V. 2. THE GRACIOUS, &c.]** "There is a great difficulty in this, for if God be gracious and merciful, why were things evil and grievous created, and wicked works and improper habits, and sorrow and care, given unto us?" In reply to this it is argued, that all things work together for our

good, as illustrated by the severities to which a child is subjected for its benefit. *Vide Fathul Azís.*

V. 3. MASTER] The people of the sacred places (Makka and Madina) read instead of the word *málik* (master or owner), *malak* (director or king). *Baizawi.* The conservator of the works of his servants, so that in receiving and delivering the reports of the angels there may be no mistake. *Hosainí.* [NOTE. The additional *hamza* in this word, is one of the instances in which the Qurán has been altered.]

V. 4. WE WORSHIP] Certain abandoned persons inquire how it is, that when God is superior to necessity, he should require worship; why men should be put to so much useless trouble, and what advantage results from acts of devotion, which are alike observed in every religion? The answer to this is, that the Almighty being perfect in his nature, attributes and works, requires that whatever is not devoid of imperfection shall be abased before him and exalt his greatness. Therefore, as each should have his due, submission in devotion is a mark of true wisdom; but it is not designed to supply any wants or necessities in God. It is evident that what is perfect, must have what is inferior, subordinate; otherwise perfection and imperfection would be equal, which is contrary to right reason. Hence perfection of character is respected in this world. *Fathul Azís.* The pronoun *We* applies to the speaker and those who may be with him. *Baizawi.* SUPPLICATE] Two objections have been raised to this. First, if worship be predestined, help must be supplied; where then is the need of supplication? We reply, those will receive assistance who ask it, as has been experienced, and what is a matter of experience is no longer questionable. Secondly, they say, that supplication should be made for aid to worship aright, before the worship be commenced, not afterwards. We answer, devotion is the medium and supplication is the requisite; and the medium must pre-exist. Besides, supplication is the end of devotion, and the completion is naturally subsequent to the commencement; therefore the word *supplicate* occurs after that of *worship*. *Fathul Azís.*

SUPPLICATE] There are in this world three classes; the first, *Jalrian*, who say we have no will, but are like stocks and stones, our actions not being the result of volition. The second, *Qadrián*, who say we have perfect will, our actions and works being the effect of our own designs. Both of these are heterodox, and approve not the right way, because the former reject the ordinances and austerities, and the latter claim to be partners in the workhouse of creation. Hence this word is given to confute them. The right way belongs to the third class, that is the *Sunnís*. *Fathul Azís.* Shekh Sufian Suri once at the time of evening prayer acted as *Imám*, and when he repeated this verse, he fainted. When he recovered, the rest asked him the cause, and he said, When I repeated the verse, I was alarmed lest others would accuse me of falsehood, saying to me, Oh liar, say you this, and yet ask physic from the physician, provision from the great, and help from the king? *Fathul Azís.*

V. 5. RIGHT WAY, &c.] The way in which Musalmáns go; some say it is that of the prophets; others that of the followers of Moses and Christ, before they grew corrupt. *Baizawi.*

V. 6. In some copies, instead of the words *Al Azín* the word *man* has been inserted, which would make it, "him thou hast favored," and thus refer to Muhammad. *Baizawi.*

FAVORED] The favors were: light, prophecy, sanctity, righteousness, martyrdom and peace. *Hosainí.*

The persons spoken of, are the prophets, or the followers of Moses and Jesus, before they were perverted and corrupted. *Baizawi* and *Abdul Qádir*. [NOTE. I never find the Christians called *Isái* in the Muhammadan books;



indeed great cavilling is employed regarding our use of the name. The proper term, they say, is *Nazarenes*, for which they supply various derivations.]

V. 7. WRATH] They who, before they existed, were under the wrath of God, and on that account progressed in infidelity; or the Jews, who by their rebellion, slaying the prophets, and perverting the Scriptures, were seized by the wrath of God. BEWILDERED.] They who after they had come into existence fell into courses of contrariety; or the *Tursa* (Christians) who have gone astray in their endeavors to add to the rites of Christ, and to lessen those of the friend [i. e. Muhammad]. *Hosaini*. The Jews and Christians; *Baizawi*, *Abdul Qidir*, &c.

It is related by Hâtim Tâi named Adî, that he asked the prophet, to whom these words referred? and he replied, that the Maghazûb are the Jews, and the Zalin are the Christians. *Baizawi*.

AMEN] One party says that whatever is within the cover of the Qurân are the words of God; therefore they omit the writing of the word Amen at the end of the Surah Fâtîhah. Ibn Abbas relates that he questioned the prophet about the sense of this word, and was told it meant, God shew mercy unto men. *Baizawi*. The word Amen means, Let the prayer be approved, or, Be it so. *Muntakhab Rushiæ*. The prophet said, Gabriel taught me the word Amen, when I completed the Surat ul Fâtîhah, and said, It is by way of conclusion to Scripture; and Ali also stated that that Surah and every prayer should be so finished. *Baizawi*. Abu Hanifa declares that the prophet never used the word. *Ibid*.

X.

### III.—*Short Description of the Netherlands' territory on the West Coast of Sumatra. 1837.*

[Translated for the Calcutta Christian Observer, from the Journal of the Netherlands' India.]

#### BOUNDARIES, DIVISION AND POPULATION.

Before proceeding to a description of the extent and boundaries of this territory, I have thought it useful to give a brief account of the position, the extent and political government of the island of *Sumatra*, to present the particulars of the *west coast* of this island in a more succinct form with the other parts of it and the subjects to be treated of.

It is well known that the island of *Sumatra* is situated under the equator, and extends itself from N. W. to S. E. 5° 40' northern, to 5° 3' southern, latitude, and 95° 30' and 105° 40' longitude east of Greenwich, making a length of 1004 English miles, and a breadth of 142 English miles: equal to a surface of 136,800 square English miles, which shews *Sumatra* to be by 93,056 square English miles larger than Java.

The boundaries of this island are: the straits of *Sunda* to the south-east, the straits of *Banka* to the east, the straits of *Malacca* to the north-west, and the Indian sea to the south and west, which with many natural advantages, give it a more

advantageous situation for general trade, than the other islands of the Indian archipelago.

In the ancient descriptions of this island it is mentioned, that when the princes governed *Menangkabau*, it was divided into three parts, named *Bataugharie*, *Menangkabau* and *Batta*.

*Bataugharie* was the south-eastern part of this island, and contained the states of *Palembang*, *Sampongs*, *Basang-an*, (probably *Radjaug-an*), *Sillebar* and *Bencoolen*.

*Menangkabau* contained all the country between *Palembang*, and *Siac* to the east, and *Mandjutta* and *Sinkel* on the west coast, and was subdivided into the states of *Djambie*, *Indragiri*, *Siac*, *Menangkabau* and *Indrapura*.

*Batta* constituted the states of *Acheen*, *Pedir*, *Pahan* and *Dellie*.

Of this early division, however, mention is only made by the ancient historians, and nothing can be said of the present division but that the island consists of many independant states and districts, with different constitutional institutions, languages, morals and usages.

The population of *Sumatra* is estimated, after that of *Palembang*, *Sampongs* and *Bencoolen*, at about four millions and a half of souls, giving 33 souls to every geographical square mile, and consequently 67 souls per mile less than Java.

It is beyond the limits of this work to search after the causes, why *Sumatra*, which possesses so many natural advantages over Java, is inferior in population and prosperity. I consider it, however, useful to make a few observations regarding this.

The climate is one of the natural causes which promote the increase of population.

*Sumatra* is supposed to possess a climate equally destructive to Europeans as to natives; experience has however taught us, that this is not the case. *Java* and *Sumatra* may be considered the same in this respect. Unevennesses in the surface of the soil, and extensive marshes and wildernesses on the east coast of *Sumatra*, where the water is stagnant, may infect the air in some places, and occasion local diseases; it may however be observed, that in general it does not influence the increase of population in *Sumatra*. It may also be taken as a proof that seldom a general mortality reigns in this island. The thermometer sometimes rises to 92° *Fahrenheit* in the low lands, and descends to 55° in the higher; but usually it may be considered from 80 to 90° for the low lands, and for the high lands from 65 to 70°. Neither the climate, nor the natural causes of disease in the island, are the reasons for its

small population; it can be ascribed to nothing else than the deficient social institutions of the different tribes of *Sumatra*, whereby the increase of population is impeded.

If the whole of this island were to come into the possession and under the direction of a wise government, then it would soon rise to a higher degree of welfare and population than *Java*; and although such a prospect is yet distant, this prediction may perhaps be fulfilled at some future period.

The entire population of *Sumatra* may be considered as of one origin, which, however, through the circling of time and other local circumstances, is divided and formed into different tribes, and from mingling with strangers, has given to their language and morals such a direction, that in consequence five large tribes are found on this island, which appear to be of distinct origin, namely:

1st. *Acheenese* inhabiting the coast of *Baroos* to *Siac*, numbering 600,000 souls.

2nd. *Battas*, inhabiting the interior of *Acheen* to *Rau*, numbering 1,200,000 souls.

3rd. *Malays*, inhabiting the coasts of *Baroos* to *Indrapura* on the west, and of *Siac* to *Palembang* on the east, numbering 2,000,000 souls.

4th. *Medjangers* and *Passamas*, inhabiting the country of *Palembang* and the coast of *Bencoolen* to *Cawor*, numbering 600,000 souls.

5th. *Lampongers*, inhabiting the south-east portion of *Sumatra*, numbering 150,000 souls: making together 4,550,000 souls.

The territory of the Netherlands on the west coast of *Sumatra*, consists of a great portion of this interesting island, reaching, on the coast, from *Tanajong Blimbing* on the flat corner to the south-east, as far as *Sinkel* on the north-west, having in the interior the country of *Siac* on the east, and the independant districts of *Siegablas*, *Pottas*, *Sungie*, *Pagoo*, *Corintjie* on the south, and several others, which are so many hindrances in the way of connecting this territory to that of *Palembang*.

A chain of mountains, or the well known *Bookiet Barissan*, which crosses the island, gives to this territory a natural division into two regions, which are named by us the high and low lands, and are distinguished by the inhabitants by the names of *Tana Dare* and *Mataun*.

These mountains pass along the west coast, at a distance of 15 to 25 geographical miles in the interior, with many turns and windings, which reach the sea at a distance and impede communication by land along the coast.



These two divisions were governed in ancient times by the princes of *Menangkabau* and *Indrapura*, the first of whom governed the highlands and the latter the lowlands, from *Mandjutta* to *Sinkel*.

The influence, however, of the Acheenese, Javanese and Europeans soon annihilated the power of *Indrapura* over this coast, whilst the fall of the throne of *Menangkabau*, through family and religious differences, has also deprived this power of the sovereignty over the highlands; in consequence, that part of the Netherlands' territory, which formerly was subject to the government of these princes, is now divided into a great number of separate provinces, which recognise no other supreme power than the Netherlands' government.

On our re-establishment on this coast at *Padang*, in consequence of the transfer of the government from the British power on the 12th May, 1819, this territory did not reach further along the coast than from *Priaman* to *Indrapura*, whilst at *Simawang* in the *Padang* highlands a small troop of 30 men is found.

This territory was then divided into three parts; from *Tikoo* to the mouth of the river *Ané* was the northern, from hence to *Bayang* was the territory of *Padang*, and from *Salida* to the corner of *Indrapura* made the southern part. Afterwards more extension was given to the territory in the highlands, from which a fourth part originated, named the *Padang* highlands.

In 1825 this territory obtained another extension in consequence of the London treaty of the 17th March, 1824, the English possessions on this coast being added, whereby the earlier division experienced a certain alteration, and the whole former territory was united into one, whilst *Nattal* became the northern, and *Bencoolén* the southern division, to which was added another territory through the later conquests of the *Batta* lands, *Rau* and other states in the *Padang* and *Bencoolén* highlands. Dividing this extent of territory into three parts, the jurisdiction of the northern part is confined from *Sinkel* to *Oodjang Massong* along the coast, and *Mandheling* and *Rau* inland.

The middle part reaches from *Tandjang Mapang* to *Mandjutta* along the coast, bounded on the interior by the province of *Siac*, *Indragiri* and the thirteen *Kottas*. The southern part is from *Mandjutta* to *Tandjang Blimbing*, bounded on the interior by the presidency of *Palembang*.

We shall now proceed to give a brief description of the number of districts in each part, to render the division of this territory more clear. The northern division contains :

1st. *Pinhel*. This district is bounded on the north by the territory of *Taraeman*, and inland by the *Batta Allas*. It has no good seaport, and the coast is marshy, very far inland. A fine river, which has its origin in the mountains of *Dahalie*, situated in the Acheenese territory, unites itself with the lake of *Sekere*; and subsequently passing through a portion of the *Batta* lands, with a sufficient depth of water for moderate-sized vessels, runs here with two mouths into the sea, and renders this place very important for trade.

In 1672 this district submitted itself to the authority of the East India Company, but the means of government at *Padang* being insufficient to maintain this newly obtained power, the Acheenese made some encroachments on it.

The trade consists in salt, opium, long-cloth and other useful articles which are imported by the Americans, and the merchants of the west of *India*; and the annual exports consist of 8 pekels camphor, 4000 ditto benzoin, 500 ditto pepper, 40 ditto tripangs, 2 ditto birdnests, 10 katties gold dust, 100,000 bundles ratans, and 20,000 cocoanuts\*.

2nd. *Tapoos*. This district is situated about twenty English miles south of *Sinkel*, and is to be considered an Acheenese colony, the same as *Sinkel*. It contains a population of about 2000 souls, mostly Acheenese who are under the authority of a chief named *Raja Hooda* recognized by the prince of the Acheenese.

One day's journey inland this district is bounded by a numerous Battanese population, who are governed by their own superiors. The trade here flourishes pretty well; the exports consist of about 1500 pekels benzoin and 3 camphor.

3rd. A few miles south of *Tapoos* is the territory of *Baras*, under the authority of a *Raja*, a *Bandara* and four *Datoos*.

The *rajas* of *Baras*, whose authority reached in former days to *Nattal*, but who now have no influence beyond the boundaries of their own territory, were chosen by turns from the families of *Ooloo* and *Hier*, assuming by turns the rank of *Bandara*: so when he of *Ooloo* is *Raja*, he of *Hier* is *Bandara*; the population of this district is estimated at about 3,000 souls, among whom are 200 Acheenese.

In the interior, *Baras* is bounded by a numerous population of *Battas*, who are governed by one of their own *Rajas* and eight *Panghooloos*. *Baras* became subject to the East India Company in 1668. Its most northerly factory was established on this coast, for whose safety a fort of stone was erected, the remains of which are still found.

\* This account regarding the trade and population in this province and the following, is for the greater part derived from the information of intelligent natives.

4th. A few miles south of *Baras* is the province of *Sogkam*, which has a population of about 1000 souls, and is governed by one *Raja* and two *Datoos*, who are under the authority of the post-holder of *Tappanolie*. One day's journey inland this province borders on a numerous Battas population of the tribe of *Passarieboo*, and produces annually for the trade about 4000 pekels benzoin, 5 pekels camphor, and 20 horses.

5th. Further south is the province of *Kolang*, with a Battas population of about 200 souls, who are subject to the Chiefs of *Sorkam*.

6th. South of *Kolang* is the province of *Semawang* or *Tappanolie*, with a population on the coast of about 200 Malays, who formerly were governed by a *Raja* and two *Panghooloos*, but only have one *raja* at present.

We have established our most northern possessions on the borders of a small island named *Pontjam*, in a fine bay, where hundreds of ships are safely anchored against all storms.

This island is 360 paces long, 280 broad, and about 25 feet above the level of the sea.

There is on it, besides our possessions, a native population of about 300 souls, under the authority of two *Datoos* who are paid by this government.

This station serves at present to watch the movements of the Acheenese, who always disturb the peace and impede the trade by pillage, and to prevent them from committing any depredations on our territory and carrying on any clandestine trade in our possessions.

7th. Further south is the province of *Sie Boga*, or *Sie Ambon*, with a population of about 300 souls of the Battas tribe, governed by one *raja*. Inland this province borders on the Battas population of the tribe of *Sie Tooka*, numbering 3000 souls.

8th. Further south is *Sie Bielloan*, with a population of 1000 souls, most Battas of the tribe of *Odabarat*, who are governed by two *rajas*, subject to the post-holder of *Tappanolie*.

9th. South of *Sie Bielloan* is the province of *Kalangan*, with a population of 300 Malays, who are governed by one *Dattoo*. One day's journey inland this province borders on the Battas population of the *Papas* tribe, numbering 3000 souls, over whom four *rajas* exercise authority.

10th. Further south is the province of *Badierie*, with a population of 600 souls, *Battas* and *Malays*, who are under the authority of a Malay chief, subject to the post-holder of *Tappanolie*. Half a day's journey inland this province borders on the *Battas* population of the *Pangaliean* tribe, numbering 2000 souls, and governed by one *raja*.



11th. *Pinang Soorie*, a small province with a population of about 2000 souls, and a navigable river.

12th. *Battang Tero* is little known; the territory of *Tappanolie* ends here.

We now proceed to the description of the provinces under the jurisdiction of *Nattal*.

13th. South of *Battang Tero* is the province of *Singkooan*, which borders inland on *Mandheling*, with a population of about 3000 souls, *Malays* and *Battas*, governed by one *raja*.

14th. Further south is the province of *Batoo Mundom*, bordering inland on *Mandheling*, with a population of about 2000 souls, and governed by one *raja*.

15th. Further beyond is the province of *Tabooyung* with a population of about 2000 souls, most *Battas*, who are under the authority of a *Malay raja*. This province possesses a fine river, which is navigable far inland for moderate-sized vessels, and deep enough at the mouth during high water for merchantmen.

About half a mile from the mouth of this river is the beautiful island of *Tabooyung*, which affords safe anchorage for large vessels.

This place may be considered very important, from the advantages which it offers for trade and internal communication; consequently it is a question whether it would not be better to establish the presidency of the northern division here, instead of at *Nattal*.

16th. *Runcan* has a population of about 500 souls under the authority of one *raja*.

17th. *Nattal*, situated about 73 English miles south of *Tappanolie*, is our second possession in the northern division and at present its presidency. This province borders inland on *Lingabaya*, and has a trading population of 3000 souls, who are under the authority of one *Raja* and six *Datoos*.

This population is probably a collection of different nations, who first established themselves as traders, and subsequently obtained the privileges of citizens. They are now divided into six different tribes or *Sookoos*, namely:—

1. *Sookoo Menangkabau*. *Menangkabau* tribe.
2. *Sookoo Barat*, western tribe.
3. *Sookoo Padang*, tribe of *Padang*.
4. *Sookoo Bandar Sepooloo*, tribe from the places situated between *Padang* and *Bencoolen*.
5. *Sookoo Atje*, tribe of *Acheen*.
6. *Sookoo Rau*, tribe of *Rau*.

These tribes have each one of the above mentioned *Datoos* as

for their superior. They again are the advisers of the *raja*, who has supreme authority and the title of *Twanku Bessoar*.

*Nattal* subjected itself to the East India Company in 1668, as a part of Baras ; but having revolted, the English, without paying any attention to the rights of the (Dutch) East India Company, established themselves there in 1755—60, by which means it was separated from the authority of Baras, and now, through the influence of the European government, holds the first rank among the provinces of the northern division.

The unfavorable situation of this place with regard to its physical constitution, as well as to trade and cultivation, must necessarily prevent *Nattal* from ever becoming an interesting country, and points out distinctly, that the English only established themselves there, because at the time of their establishment on this coast, no other choice was left to them. Ships never touch at this place without the most urgent necessity, and never venture to remain here longer than three days on account of the heavy N. W. winds, which occur during every change of moon, and generally continue from three to seven days with great violence. During such weather they are necessitated to quit the roads, and to sail to a small island, 12 English miles south of *Nattal*, named *Tammong*. A small canal, about three quarters of an English mile in breadth and from 6 to 10 fathoms in depth, situated between it and the continent, affords a safe anchorage to four or five ships in all winds. Little use is made of it however, on account of the great distance from the usual roads, and the difficulty of communication with the capital.

The river at *Nattal* has its origin in the hills, four or five days' journey east of the mouth, and is navigable for vessels drawing five feet water as far as the Bazoar, situated fifteen minutes walk from the coast, and for prows (*Sampangs*) drawing two feet, as far as *Lingabaya* situated two days' journey inland.

The entrance is difficult, and in bad weather even dangerous, there being a bank at the mouth, on which at low water only two feet water remains.

At the rising of the N. W. winds a great and broken surf is occasioned, which often upsets ship's boats, and prevents all communication between the shore and the roads.

This establishment is situated on the north side of the river, immediately on the strand. Close on the bank of the river there is a square fort of stone, 212 feet in length and 150 feet in breadth, with four bastions of 10 guns each, and surrounded by a ditch of 10 feet in depth and 14 feet in breadth, which can be flooded by means of a sluice. In the

fort are three water troughs, with a Resident's house built on pillars of stone; besides which there were formerly six other buildings for the purpose of warehouses, powder-magazines, laboratory, &c. most of them with flat stone roofs. At the time of the transfer this possession was found in a very neglected condition, and its insignificance rendered the expense of rebuilding it useless: the walls are rent and threaten to fall. Of the Resident's house only the skeleton remains, and a plank barrack with a small infirmary. Outside the fort, at a distance of about 200 paces, the houses of the officers and servants form a straight line of buildings along the strand. They all are necessitated from want of accommodation to reside outside the fort. The house of the Assistant Resident is the last of this line. Further on, the hospital, now no longer in existence, formerly stood, being situated on a small elevation at the back of a hill, whereon used to be placed the flag-staff, and from which the fort can be surveyed.

At the foot of this hill there was also a Government or Botanical garden of which nothing remains at present. A little above the fort, east of the river, the bazar is situated, containing about 200 houses. On the west, immediately on the strand, is a small but well planned warehouse, the only building worthy of notice; on the other side of the fort and the right side of the river there is an Indian village. In consequence of the dilapidated state of the buildings and environs, *Nattal* does not present from any side that view, which one would expect from a place which has been the capital of the north coast of *Sumatra* since the English established themselves there.

This possession was established by the English Company in the year 1755 or 1756, with the understanding that they would protect the population against all their enemies both by sea and land, and in compensation enjoy the privilege of exclusive trade, free of all duties; it was also agreed that the chiefs should insist on their subjects growing such productions of the soil, as the said Company would consider most advantageous for its interests.

18th. Beyond *Nattal* is the province of *Lingabaga* bounded by *Mandheling*, with a population of about 3000 souls, who are governed by one *Raja* and six *Panghooloos*.

19th. South of *Nattal* is the province of *Battahan*, bordering inland on *Mandheling* and inhabited by 2500 souls, governed by one *raja*. Here is also found the small island *Tamor*, of which mention has been made before.

20th. Further south is found our third possession on this coast, named *Ayer Bangies*, which borders inland on *Man-*



*dheling*, with a population of about 3000 souls, and governed by one *Raja* and six *Panghooloos*.

*Ayer Bangies* possesses a fine harbour, at a distance of four English miles from the mouth of the river behind *Poolon Pandjang*, in which many ships may ride safely in all winds, whilst the river here presents the same facilities and advantages as that of *Padang*.

These advantages, added to the healthy situation of *Ayer Bangies* and the many facilities of communication with the interior of *Nattal*, render this place far preferable to any other as the capital of the Netherlands' possessions among the northern population.

To the jurisdiction of *Ayer Bangies* belong the following provinces, namely :

21st. *Siekielang*, bounded in the interior by *Bondjol*, with a population of 3000 souls, who are under the authority of two *Rajas* and *Panghooloos*.

22nd. *Passaman*, with a population of about 200 souls, is governed by one *Raja* and four *Panghooloos*, and bounded on the interior by *Bondjol*.

23rd. *Kienillie*, bounded in the interior by *Bondjol* with a population of about 3000 souls, governed by one *Raja* and four *Panghooloos*, is the last province on the coast, belonging to *Ayer Bangies*.

Eight days inland from *Ayer Bangies*, and much further from *Nattal*, is our fourth possession in the northern division, viz. *Mandheling* in the *Batta* loads, which comprised the following provinces, bounded on the south by *Rau* and on the east by *Tamboan*.

24th. *Mandheling*, contains 38 large *kampongs* with one *Raja* and six *Panghooloos* in each, and a population of about 40,000 souls, all belonging to the *Battas*, and of whose morals and usages, as quite distinct from the other Muhammadan population of this Presidency, we shall speak more at length hereafter.

25th. *Looboo*, contains ten large *kampongs* with four *Rajas*, sixty *Panghooloos*, and a population of 10,000 *Battas*.

26th. *Ankola*, contains ten large *Batta kampongs*, each with one *Raja* and ten *Panghooloos*, having together a population of 10,000 souls.

27th. *Padang Lawe*, contains eight large *Batta kampongs*, each having a *Raja* and ten *Panghooloos*, and all together containing a population of about 8000 souls.

28th. *Rau* has twenty large *kampongs* with one *Raja* of the tribe of *Menangkabau* and fifteen *Panghooloos*, and each *kampung* has ten *Panghooloos* besides.

The population of this province may be estimated at 25,000 souls.

In 1832 this population, of its own free will, became subject to this government, and in 1834 rebelled: but was again reduced to obedience in 1835.

29th. *Tambussey* is a small province, situated to the east of *Mandheling* and *Rau*, bounded by *Aracan*. It is under the authority of the much famed *Tocankoo tambussey*, who often disturbs our peace at *Mandheling*, and who was the cause of the insurrection in *Rau*.

30th. *Bondjol* or *Allahan Pandjang* had formerly one *Raja* and seven *Panghooloos*, but having, under the authority of the *Padris*, become the capital of the government of the Malay sect, the government was managed by four *priests* named *Tocankoo nan barampe*. In 1832 this province became subject to this government, but rebelled again in 1833, and declared themselves independent, after having by gross treason destroyed our possession, being then governed by four chiefs, who named themselves *Raja nan berampat*. The population of this province and some others connected with it, is estimated at 8000 souls. The occurrences that have since taken place in this country are known.

Having said as much as was necessary, of the provinces belonging to the northern division, we shall now proceed to speak of those of the middle division.

[To be continued.]

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#### IV.—*Nineteenth Annual Report of the Calcutta Baptist Missionary Society.*

There is something exceedingly gratifying in the hastening in of so many Reports of Christian operations. They seem like couriers in the day of battle carrying tidings from all portions of the conflict, and conveying or exciting friendly sympathies, as they pass through the several divisions of the mighty host. We would indeed that all our reports were as simple and faithful as must be the tidings of those couriers whose mouths are fraught with life or death, in the day of eventful contest: still, we believe, that much if not most of the practical deceptiveness complained of by many, arises not from Reports themselves so much as from the use made of them;

and that a correct view of at least the *operations* of the Church of Christ may be formed from a combination of the annual documents sent out for information by the several divisions of the one Catholic body. Blessed be the Lord, the press is now so far enlisted in this service, that it brings out, in its best typography, the glorious tidings of the progress of Messiah's kingdom, and that multitudes of men are constantly employed in printing forth the wonders of a diffused and extending salvation ! How blessed will be the day, when all the printing presses of this globe shall be in the hands of our Great Lord—and when the daily news that men shall look for, will be concerning the progress of human salvation, and the overthrow of Satan's kingdom of sin !

In the meanwhile we would rejoice even in the “small things” of our day, remembering that there was a time, when they were smaller than they now are, and not forgetting that the smallness of the mustard seed will expand itself into the largeness of the mustard tree.

The Report quoted in our title is an interesting one. We have already given a short notice of it, and we now recur to the subject (as we promised in our last number) chiefly for the purpose of giving a few extracts from the document, which may speak for themselves. We fear it is too long for the bulk of readers ; and we think that a good deal of the details might have been thrown into the appendix, so as not to have presented any obstacle in the way of the impatient perusers of such records, who prefer a bird's-eye view to a finished landscape painting. But this is a mere matter of opinion ;—and in it we must succumb to prevailing custom, in a case of simple expediency.

We are reminded at the outset of the vanity of life, and of the duty of exerting ourselves whilst it is called to-day. The death of our late esteemed brother, Mr. Penney, was indeed a sudden and affecting one ; and calculated to teach to the whole body of his surviving fellow-labourers the value of time. But what shall we *now* say to the repetition of that lesson which has just taken place, in the sudden removal of our beloved friend and brother PEARCE ! We have just seen his dust committed to the tomb, in all that solemn suddenness with which death and burial are invested in this land of physical and spiritual trial. May the Lord who hath so dealt with his servants, give corresponding grace, so that the seed of death may produce the fruit of life ! In Pearce the Missionary cause has lost one of those solid ornamental characters in grace, which are as the embossed flowers and pomegranates formerly in the house of the Lord, and which were as much the



subjects of divine direction and appointment as were the pillars and seas of brass.

But we proceed to make a few extracts of interest,—

*First*, a specimen of the primary and radical operation of preaching to the Heathen in Calcutta :

“ This most important part of Missionary labour has been constantly attended to. Mr. C. C. Aratoon, Shujáatali, Bishwanath, Gangánárayan Sil, and the elder students of the Native Christian Institution have been more or less regularly engaged in the Chapels for the heathen or on the highways and public places. These engagements of course differ very much from the regular and quiet service of a Christian congregation. Many of the hearers often pass away during the sermon, and others take their places. Questions of all kinds and from every class of objectors have to be answered, and the service usually ends with a distribution of Tracts and portions of the Scriptures, and a friendly conversation with any who remain, on the truths which have been presented to them. In Ján Bazar Chapel services have been held almost *daily* during a greater part of the year, and mostly to well attended congregations. In April last a new Chapel was erected at *Seá/dah*, the north-east part of Calcutta. Two services have been held there weekly, and the hearers, chiefly Hindus, have averaged from 60 to 90. The different festivals, at which immense crowds are usually collected, have also been attended ; and large numbers of tracts and scriptures have been given to all who could read them. Regular visits have also been made to the houses of pious friends, which have given the opportunity of close and impressive appeals to the consciences of the heathen servants ; while in the masters and mistresses themselves a missionary spirit has been cherished and strengthened. Another numerous and important, but degraded and neglected class, the Roman Catholics, have also received attention. One house in *Baitakkhánah* has been rented for preaching, and another has been voluntarily opened by its Roman Catholic inmate. In each of these places weekly meetings are held, and the truth as it is in Jesus is preached to them ; while another Roman Catholic family have lately requested that meetings might be held in their house, and arrangements have consequently been made to meet there on the Sabbath evening. All these services are held in Bengáli.”

Next, let us take a specimen of Native Church work :

“ During the past year the Church has been under the pastoral care of Mr. C. C. Aratoon, who has laboured assiduously and affectionately for the welfare of its members. Mr. Pearce, however, for whom he officiated, having now returned to India, has consented, at the request of the members, seconded by Mr. A., to resume his engagement as their pastor from the commencement of the present year.

“ Till October last the acting pastor was assisted by our valued native brother Shujáatali ; but the state of health of the latter rendering necessary a change of air, he accompanied Messrs. Parsons and Phillips to Monghir, from which place he hopes to return in a few weeks. We regret to say that he is still suffering from indisposition ; but rejoice to add, that under it he manifests a patience and fortitude highly honourable to the Christian character. During his absence, his duties as assistant to the pastor have been performed by our native brother Gangánárayan, who manifests a pleasing degree of zeal and activity in the service of the Gospel.

“ At the date of the last Report the number of members composing the church in *Kalingá*, independant of persons under suspension, was stated at *twenty*. During the year it has received an accession of *ten* members; *nine* by baptism, and *one* by letter of dismission; while on the other hand it has been reduced by the loss of *five*; *two* by dismission to other churches, with *two* by exclusion and one by suspension, for unchristian conduct; making a total in full communion at the present time of *twenty-five* persons. Besides these, there are several under suspension, who express a wish to be restored to the communion of the church; but as they do not manifest that deep repentance for sin, and that earnest desire to obey the Divine commandments which characterize the true penitent, the church do not feel justified at present in complying with their wishes.

“ The number of regular attendants on the Lord’s-day (all of whom are professing Christians) is encouraging. Including the children of the Female Department of the Native Christian Institution, it averages 90 in the morning, and 60 in the afternoon. We regret to say, that the week-day services, which are still continued, are not so well attended. There does not appear among the members generally, that concern to avail themselves of these privileges which we could desire. We are happy to add, however, that in some instances the case is very different. It is worthy of notice, that several members of this church, some of them converted Hindus and Muhammadans, have exerted themselves during the year for the conversion of those who are professed Christians. They have attended frequent meetings, held in the week-day evenings at the houses of Roman Catholics, for the purpose of friendly discussion on those important subjects on which they differ from the Protestants. These discussions have been often prolonged to a late hour, and have excited considerable interest in the neighbourhood. They have also been blessed to the real conversion of several attendants, some of whom have already joined the church, and are among its most active members.

“ Mr. PEARCE has of late been frequently visited by an up-country bráhmán, whose mind is evidently becoming more and more convinced of the truth of Christianity, and more impressed with the excellency and suitability to himself of the Gospel plan of salvation. He has gained courage enough to avow to his friends his intention of becoming a Christian, and throw off the appendages of idolatry; and at last to attend with the Christian brethren at the Native Chapel. He suffers much, however, from the derision and reproaches of his friends, and is a striking exhibition of the difficulty with which a Hindu has to contend on determining to embrace the Saviour. As an instance we may mention, that in a late conversation one of his friends said to him, “ What a fool you are, to give up your caste as a bráhmán, and instead of being called great king (*Maháráj*), and lord (*Thákur*), to be despised of all men! Did you get plenty of money for the sacrifice, it might be worth your while to make it; but to do it without the hope of gaining any thing, shews you indeed to be a fool!” What forcible arguments are these to a carnal heart, and what grace does it require in a new and timid believer to count all earthly advantages but dross and dung, so that he may be found in Christ! Such appears, at present, the state of mind of our Hindu inquirer. May he have grace to endure even unto the end!”

There is an interesting passage as to the death of a young native christian. How cheering to see the grace producing the same effects in the young Convert, as in the aged pastor!

“Rámkrishna Siramani, our deceased friend, was a young man educated in Mr. Thomas’s school at *Haurah*. The instruction he there received was blessed of God to his conversion, and in December 1836, he wholly renounced Hinduism, and avowed his Christian discipleship, by being publicly baptized in the presence of many of his early friends and associates, to whom he addressed a full statement of his reasons for the step he then took. Early in 1837, he was received into the Theological Class of the Native Christian Institution, where by his devout piety and diligent attention to study he secured the highest esteem of all connected with him. During the two years he was in the Institution, there was a simplicity, loveliness, and progressive maturity of Christian character; and no one could know him in the every day matters of life without admiring the uniform consistency of his spirit and conduct. At the close of 1838 he suffered severely from an attack of bilious fever, and for many following weeks disease made rapid progress. The whole of his suffering, however, was marked by submissive patience and cheerful resignation to the Divine will. Even in his worst seasons of weakness and pain a murmur never escaped him; and he would often say, that although he knew not the reason of his afflictions, he was sure they were for the best ends. In December, 1838, he proceeded to Cutwa and Monghir, hoping the change might restore him. Such, however, was not its effect, and he gradually became worse. During his absence he wrote as often as he could, and his letters breathed the same spirit of lovely piety which he had shewn when present with us, and often expressed his strong desires after perfect holiness and love. Knowing that death was near, he wished to return home, and once more see his friends in Calcutta. He did reach home, though he lived but one day after his arrival. It appeared as if he was allowed to return among us, that we might hear his dying testimony to the preciousness of Christ and the faithfulness of God, and be witnesses of his triumphantly happy death. To all who saw him, he spoke of the goodness of the Lord. His increasing weakness and the approach of death occasionally drew a cloud over his hopes; but these were very transient, and he again rejoiced in his God and Saviour, often saying, ‘Come, Lord Jesus, come quickly.’ His prayer was soon answered, and after a short period of speechless insensibility he ceased to breathe. Such an exhibition of the overcoming and triumphant power of faith in the hour of dissolution is seldom witnessed. Devoutly pious and consistent in the time of health, in sickness patiently submissive and resigned, in death peaceful and gloriously happy, and *now* before the throne of God,—I can only say, Dear friend and brother, may my end be like thine, and may our friendship and affection be renewed and perpetuated in the abodes and blessedness of heaven.”

We are glad to find the system of Christian education for the young so vigorously carried on amongst our *Entally* friends. If this system be well “seasoned with salt,” the salt of grace, it cannot but result in blessings many and great ultimately; but oh, let us take heed not to suffer the splendour of our plans and the completeness of our details to obscure the eye of our faith, or usurp the place of dependence! Is there not reason to believe that it will be through a multitude of disappointments, and not of successes, that Christian education shall at length reach to the glorious point of winning many souls to Christ? We think it will be so:—and for this



reason, that the details of school calculation are so much matters of reasoning and reckoning as to final result, that we are all the more strongly tempted to rest in these details, and so we need to be graciously checked. But to the point.

We extract the following account of the Christian Institution at Entally.

“The present number of boys and young men in this Institution is *fifty-four*. Each department has pursued its studies in English and Bengali with pleasing improvement. During the year *five* from the Institution have been baptized and added to the church, while *two* others have for some months stood proposed, and it is hoped will shortly be received. As a distinct Report, in detail, of the Institution will soon be published, it is not now necessary to do more than relate its general character. The inmates, all children of Christian parents, are received from 6 to 10 years of age, and given up to the entire care of the Missionaries to educate for a number of years. The great design of the Institution is to furnish well-educated and pious men, either as preachers of the Gospel or teachers in Christian schools; while, as some may not possess talents qualifying them for mental labour, it is intended, after a certain period of elementary education, to teach them on the premises some useful art, by which they may be enabled respectably to support themselves through life, and possibly teach their knowledge of some manual art to others, and furnish them with employment. After a period of 8 or 10 years’ general study, those who are pious and qualified, and desirous of devoting themselves to the work of evangelists, are received into the *Theological Department*, where a course of 4 or 5 years’ theological study is set before them. There are now *seven* young men in this class, which is open to all pious and talented natives, who may possess the required preliminary education in English, and be fitted to enter at once on theological studies. This class has just completed the studies of its first year in Systematic and Exegetical Theology, the composition of Sermons, Mental and Moral Science, Bengali and Sanskrit, together with other departments of knowledge, useful in the great work for which they are preparing. We are happy to state, that their Sanskrit and Bengali studies will be under the care of Mr. Yates, and exegetical theology and ecclesiastical history will be attended to under Mr. Wenger.

“As the Institution is about to be increased to 70 or 80, some alterations are proposed in its arrangements, which when effected will classify the Institution into three divisions.

“1st. The *Preparatory School*, into which the boys are received young, and when qualified by a good knowledge of Bengali, and an ability to read with ease the New Testament in English, they will be fitted for admission into the

“2nd, or *Seminary Department*, to become students in which their parents or guardians are required to give an agreement allowing them to continue for six years, during which time it is thought they may acquire a good education in English and Bengali. From the seminary the young men will be elected, on the grounds of piety, fitness and previous acquirements, into the

“3rd, or *Theological Department*, where they pursue a course of 4 or 5 years study, as before specified.

“The great desire of the Missionaries is, that all their attainments in knowledge may be made subservient to simple and fervent piety; since they deeply feel that the education of the intellect, without a corresponding care and cultivation of the heart, *may* be a curse instead of a blessing:

and their great endeavour is to combine mental endowments with the education of the heart in the ways of God, looking to Him for that blessing without which the best means are powerless and ineffective. O that his Spirit may continue to rest on the Institution in a much larger measure, and that from it many may be trained to holy devotedness and signal eminence in the evangelization of those now given up to the abominations of heathenism!

"This Institution has hitherto been supported by the kind contributions of Christian friends in India and in England. The annual subscription for the entire maintenance and education of a boy is *fifty* rupees. On account of the enlargement of the Institution an increased support is now necessary, and while the Missionaries urgently appeal to all who have been blessed with the means of giving, we rely with confidence on the benevolence of those who are privileged with a spirit of holy liberality, and blessed with devotedness to the cause of Him by whose blood they are redeemed, and by whose grace they are numbered with the sanctified in Christ Jesus."

Once more, we are glad to see such progress made in the publication of the scriptures in the native languages, as is indicated in the list of translations which follows. We have but one regret, and that is, that at least in *one* instance (the Bengálí 12mo.), if not in more, our brethren should have deemed it incumbent to interfere with the catholicity of their Translations by the exclusive manner in which the word βαπτισμος is rendered in conformity with the peculiar views entertained concerning that term. We rejoice that such immense good is done by our brethren in the form of Translations; but in that very measure must we regret any inferior preventive to the general circulation of such valuable boons. The following table is one of incalculable importance to India.

"The following list will shew the Scriptures at present in the Depository, or which will shortly be available for distribution. Missionaries and others desirous of obtaining supplies by purchase, or for gratuitous distribution, are requested to apply to Mr. Thomas, Secretary to the Translation Fund, No. 10, Lower Circular Road.

#### SANSKRIT.

The Psalms in Sanskrit Verse.

The Gospel of Matthew.

———— of Mark.

———— of Luke.

———— of John.

The Acts of the Apostles.

The Four Gospels and Acts together.

#### BENGALÍ.

The Psalms.

The Gospel of Matthew.

———— of Mark.

———— of Luke.

———— of John.

The Acts of the Apostles.

The Four Gospels and Acts together.

The New Testament, 8vo. size, calf.

—————, 12mo. cloth.

—————, calf.

#### HINDUI.

The Gospel of Matthew, *Nágrí character*.

#### HINDUSTANI.

The Gospel of Matthew.

————— of Mark.

————— of Luke.

————— of John.

The Acts of the Apostles

The Four Gospels and Acts together.

The New Testament with Marginal references, 8vo. size.

The New Testament, without references, 12mo. size.

#### ARMENIAN.

The New Testament, with numerous marginal references, in cloth.

Ditto ditto ditto, ditto, in calf.

#### ORIZ.

Scripture Selections, being part of Genesis, &c.

The Gospel of Matthew,

————— of Mark.

————— of Luke.

————— of John."

The latter part of the Report consists of a long and interesting account of "The operations conducted by Missionaries of the Parent Society in other parts of India." Our brief limits, on which we have largely trespassed already, forbid our entering on its contents—but we commend it to our readers as being, in our opinion, the most interesting part of the Report.

The variety of details, scattered over a wide country, and concentrated within a brief compass in annual narration, must always be refreshing to those who are immured in the comparative monotony of town operation. The whole Report manifests a care and labour worthy of the subject involved. May our Brethren have many "living epistles" as well as annual Reports, and may the Lord bind up the painful wounds inflicted on them by the removal of such men as Penney and Pearce!

We conclude with the following "Statement of Funds"—

"Having thus given an account of the operations of the Baptist Mission in India and elsewhere, during the year just closed, your Committee would now revert to what more immediately concerns themselves and this Auxiliary, and request attention to the state of the funds.

Balance against the Society at the date of the last Report,	314	5	0
Expenditure during the year, .....	3018	3	11

	Rs....	5332	8	11
The receipts during the same period have been, .....		3503	15	0

Balance, Rs....	1828	9	11
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"From this statement it will be seen, that there is a balance against the Society of Co.'s Rs. 1828-9-11 to be provided for, in addition to the current expences, from the contributions of the year just commenced. This balance appears large, but the number of agents employed, and the extent of the operations carried on, have rendered the expenditure necessary; and not to have incurred it, would have required a reduction in the already too small amount of means employed to enlighten and save the people; while every thing in their conduct and circumstances combined with every feeling in the renewed mind to call for their enlargement. The brethren employed in conducting the operations of the Society have felt themselves encouraged to go forward in their prosecution from the persuasion that their Christian friends, and the religious community at large, would not refuse, when put in possession of the information presented in this Report, to supply, out of the abundance wherewith God has enriched them, the funds required to clear off the debt incurred, and to enable them to carry forward the important labours in which they are engaged. To those friends, and to that community, under God, this cause is now committed. And your Committee would ask, Shall the work go on in its integrity, and enlarge as Divine Providence may indicate? or shall these indications be disregarded, the present but too small amount of labour be reduced, and souls ready to perish be denied the bread of life? Surely not."

J. M. D.

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### V.—Desecration of the Sabbath.

To the Editor of the Christian Observer.

DEAR SIR,

In reply to the letter of a "Christian Reader" which appeared in the "Calcutta Christian Advocate" of the 22nd of February last, copied in your number of March, and headed "The Violation of the Sabbath," I think it but right to state to you the real facts.

Two days had been devoted by a "British Judge" and a "Law Commissioner" in examining the *senior class* of the Hindu College in *Literature*. The examination was most satisfactory, but they found that there were a few of the first students that were so equal that they found a difficulty in awarding the prize. They could not devote another day to the examination; they found a difficulty in finding time to visit the Hindu College to make the examination, and they therefore requested those students to call at the Supreme Court Chambers *after church hours*, when they again read and explained a passage in Bacon and Milton. This was "the head and front of the offending"—and although one of the gentlemen remonstrated against the final examination taking place on Sunday, it was alone the necessity of the case that decided them to meet on that day. It was wrong; but I

should ask you whether it is right and proper to drag before the public tribunal such improprieties, or to hold up the "Mag-nates" of the land for doing what was difficult to avoid! when it was done privately; and when the object ought in a certain degree to have formed the excuse. But, Mr. Editor, when we find a "Christian Reader" exaggerating facts and the "Christian Advocate" permitting such statements to be inserted into his paper, we are apt to suppose there was some other motive than the mere statement of the truth!—When we find the Christian Reader stating that the above desecration of last Sabbath by a British Judge, and a member of the Law Commission, in occupying *a great portion of the day* in examining the *senior department* of the Hindu College boys at the Supreme Court Chambers, I think, Mr. Editor, the Christian Advocate should have inquired into the truth of this bold and most unjust statement of the above simple facts, before publishing them.

ANOTHER CHRISTIAN.

16th March.

NOTE.—This letter leaves the matter just as it was, confirming the statement of the correspondent of the Christian Advocate in *every point*. That the desecration of the Sabbath took place is fully admitted. That a great portion of the day was occupied in secular work seems to be denied; but at the same time it is stated that the work required *so much* time that it was *impossible* to spare so much from the duties of a week day. We are informed, which we did not know before, that one of the parties remonstrated against the proceeding and so acknowledged its sinfulness or its impropriety. The "head and front" of the offending—is just as stated in the former letter. It was an offence against God and against the proprieties of Christian society.—ED.

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## Poetry.

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יהוה נסי

JEHOVAH-NISSI—THE LORD MY BANNER.

Exod. xvii. 15.

WHEN hosts are encamping  
His soul to destroy,  
In midst of their tramping  
The saint smiles with joy,  
Though their swords be the sharpest  
That hell can afford—  
Jehovah-nissi,  
His banner's the Lord.

He too has a weapon,  
A double-edged brand,  
Whatever may happen  
Its temper will stand ;  
'Tis the sword of the Spirit,  
God's own holy word ;  
Jehovah-nissi,  
His banner's the Lord.

A shield too he weareth,  
By trial proved good,  
All onsets it beareth  
But still hath withstood ;  
It quenches the arrows  
In fiery showers poured —  
Jehovah-nissi,  
His banner's the Lord.

His helmet's salvation,  
His girdle is truth —  
With man's moderation —  
With vigour of youth —  
He seeks not the combat,  
Nor shuns it the more —  
Jehovah-nissi,  
His banner's the Lord.

With greaves he is furnished  
That never will fail ;  
His breastplate is burnished,  
Of seven-fold mail ;  
And behind and before him  
His God is his guard —  
Jehovah-nissi,  
His banner's the Lord.

And thus, in celestial panoply clad,  
By Jesus his captain to battle he's led ;  
He dreads not the thousands that vainly oppose ;  
He that's with him is greater than legions of foes.  
He knows that his Saviour trode on the head  
Of Satan, the day that he rose from the dead ;  
And by grace he's enabled to tread in like manner :  
Jehovah-nissi, The Lord is his banner.



## Missionary and Religious Intelligence.

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### 1.—MISSIONARY MOVEMENTS.

We are happy to announce the safe arrival of the Rev. W. S. Mackay from Van Dieman's Land, whither he had repaired for the benefit of his health: which is, we are happy to say, much improved. May he be long spared to labor in this land of heathenism.—We have the mournful task imposed upon us this month of announcing the death of the Rev. W. H. Pearce of the Baptist Mission in this city. A short notice will be found below: we hope to be able to supply a fuller account in our next.

“Mr. Jacob Samuel has proceeded to the coasts of Arabia, with a view to the circulation of the Holy Scriptures, of which he has been furnished with a supply by the Bombay Auxiliary Bible Society. The British and Foreign Bible Society has contributed £100 in aid of the expence of his agency.—The Rev. A. Stackhouse has sailed for Aden, where he will officiate as chaplain to the troops at that station.—The Rev. R. K. Hamilton, appointed Junior Chaplain of the Scotch church at Madras, officiated with great acceptance as he passed through Bombay, to join the scene of his labours.—The Rev. Dr. Duff of the General Assembly's Mission has arrived in Bombay, on his way to Calcutta. During his late sojourn in Scotland, he has most ably, eloquently, and effectively advocated the cause of Missions, and published several most interesting and important works, to some of which we shall embrace an early opportunity of directing the attention of our readers.—The Rev. George Candy was ordained a priest by the Bishop of Bombay on the 22nd of December. The sermon which the Bishop preached on the occasion was remarkably faithful and appropriate.—A new religious periodical, we understand, is about to be started in Bombay. It will be denominated the *Church Missionary Magazine*, and if conducted in the spirit of the Church Missionary Society, as we doubt not it will be, it will merit and receive adequate support.—The Bishop of Bombay has proceeded on a visit to Khandesh.—We recommend to our readers the *Christian's Almanack*, lately published at the American Mission Press. The selection of texts which it contains is admirable. It contains the only complete list which we have seen of the different Protestant ministers in this presidency, and the adjoining territories.—A new series of the *Friend of India*, published at Serampur was commenced at the beginning of the year. It is the most valuable newspaper which issues from the Indian Press.—We have received the two first numbers of the *Protestant Guardian and Church of England Magazine*, published at Madras. The best-written articles in it, are those containing the summary of European intelligence. We say nothing of their evident political bias.”—*Oriental Christian Spectator*.

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### 2.—DEATH OF THE REV. W. H. PEARCE.

We have made the following excerpts on the sorrowful event of the death of our once excellent friend and colleague from an article which appeared in the *C. C. Advocate* on the 21st instant.

“It is our mournful duty to announce to the friends of Missions, the death of one of the most devoted and useful laborers in the mission field—the Rev. W. H. Pearce of the Baptist Mission in this city. We are

confident this announcement will be received by every missionary and every friend to missions with sincere regret. His simple but sincere piety, the suavity of his manners, the amenity of his disposition, the hospitality of his conduct, his varied talents, and the constant, faithful and efficient discharge of the many duties which devolved upon him, served but to endear him to all. Though a firm and decided Baptist, he was catholic in his feelings and conduct: he loved all who loved our Lord in sincerity and truth. As the Pastor of a native church, the Composer and Translator of several useful tracts and books; as Secretary to the School Book Society, and Conductor of the Mission Press; as an efficient adviser in all public Societies, and as a judicious counsellor and sincere friend in private life, Mr. Pearce has lived in the midst of this people for nearly twenty-three years, inclusive of his late visit to England.

"In his own Mission his loss will be deeply and mournfully felt. To his estimable and devoted partner the loss can only be repaired by him who is a father to the fatherless, and a husband to the widow.

"Mr. Pearce fell under the influence of that dreadful scourge, the cholera. He was seized late on Monday night (March 16th), after an evening drive, and expired about nine o'clock on the following evening. He was evidently aware that his labors were fast coming to a close. On a friend addressing him in the language of inspiration. "Well done, good and faithful servant," he replied in language indicative of his extreme unworthiness, and the unprofitableness of all his labors in the cause of Jesus. On being asked as to the state of his mind on the approach of death, he answered, "I trust in Christ." He was tolerably collected and reasonable, and expressed himself in confidence and peace, until a few hours before he fell asleep in Jesus without a sigh or a groan.

"He was interred on Wednesday evening, at the Scotch Burial ground. The funeral was attended by a vast concourse of ministerial and other friends—we may add, we believe, by almost every convalescent Missionary in the city. The deep feeling manifested by all parties, showed how much he had been respected while living, and how evidently he was sorrowed for in death. Previously to the removal of the corpse from the mission premises, suitable portions of scripture were read by the Rev. J. D. Ellis, and an affecting prayer was offered by the Rev. W. Yates. Mr. Yates is by this mournful event left the last of those who originally formed the Calcutta Mission. He was evidently much affected by the severing of this last link which connected him with his early Mission work. At the grave's mouth a striking and affecting address was delivered, and prayer offered by the Rev. F. Tucker. The pall was borne by the following Missionaries: the Rev. W. S. Mackay, of the Scottish Mission; the Rev. F. Wybrow, of the Church Mission; the Rev. Messrs. Gogerly, Lacroix, and Boaz, of the London Mission, and others. The scene at the grave was very affecting. There were gathered around the last sleeping-place of this good man, the converted Hindu, Musalmán, Armenian, Portuguese, Eurasian, and European, lay and clerical, of all the different shades of opinion in the Christian church, all gathered together to pay the last mark of respect to departed worth; a faint type of that morning when the same grave shall be opened, and all the just shall stand around the throne of Christ, with their differences healed, united in heart and soul, to pay all homage not to man, however excellent, but to that blessed Lord who hath redeemed them by his own precious blood."

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### 3.—LENT LECTURES.

The usual lectures for the Lent season have been and are now in course of delivery at the Cathedral by the Venerable the Archdeacon. The

subjects for discourse were Death, Resurrection, Judgment, Doom of the Ungodly, the Blessedness of the Godly, and the Sufferings of our Lord, whereby that blessedness can alone be procured. They have been well attended.

#### 4.—MISCELLANEA.

A new religious periodical devoted to the support of the Protestant faith under the title of the *Madras Weekly Protestant Visitor*, has been started at that Presidency; we have received two numbers of it and can most cordially recommend it to our readers.—A new native paper has been started at Bombay, entitled *The Native Enquirer*. It is devoted to the discussion of native subjects by natives.—The Rájá Rájánaráyan Ráy has been brought up to the Supreme Court and fined 1000 Company's Rupees for his contempt of the writ of that Court, and this in addition to the imprisonment he has undergone: we hope the lesson which has been read this raja will not be lost either on him or others of his countrymen, who may be disposed to play the tyrant with the liberty of their poorer neighbours.—Where is the Editor of the *Bhaskar*?—The two Native Bábus who were indicted for murder have been acquitted; it is reported that some of the witnesses contradicted the evidence originally given by them at the Inquest or Police. We have no doubt but that this case will have a tendency to check the violence which is too often resorted to by the natives for the gratification of private piques.

#### 5.—DISSOLUTION OF GOVERNMENT CONNEXION WITH THE IDOLATRIES OF INDIA.

The Act declaring all connexion between idol shrines and the Government of British India at least as far as this Presidency is concerned to be dissolved, has at length appeared; at present all parties appear to be satisfied with the arrangement connected with this important measure. To us who have long laboured in this cause, it is a matter of sincere gratification; we lift up our hearts to Jehovah and bless his name, for it is his own right hand and his own holy arm that hath gotten him the victory.

#### 6.—THE ADMINISTRATION OF HEATHEN AND MUHAMMADAN OATHS ABOLISHED.

The Act declaring simple affirmation in the name of the living and true God to be binding on all as on oath, instead of the former swearing on the sacred waters of the Ganges and on the Koran, has been issued by the Supreme Council. We rejoice that the land will no longer mourn because of the swearing by false gods and a lie, and cannot but feel grateful to the Government that under God they have so promptly and wisely conceded this matter to the strongly expressed wishes of that section of the Christian and Native community, who felt aggrieved by the former method of administering oaths.

#### 7.—CHRISTIAN TRACT AND BOOK SOCIETY AT SINGAPORE.

We have just received the first report of the Singapore Christian Tract and Book Society. The number of tracts distributed in the various languages spoken in the archipelago is very considerable; a depôt for the sale of books has been established, agencies corresponding and otherwise have been appointed at the different islands and stations throughout the archipelago, and other measures adopted for rendering Singapore a central point from whence the little messengers of mercy may be sent with order and expedition to many parts of that increasingly (to Christians) interesting portion of the globe. Our friends at Singapore will have a fine opportunity for usefulness during the stay of the fleet at that port, and also for conveying Bibles and Tracts to the coast, and we hope to the interior of



China, through the medium of those devoted servants of Christ who are accompanying the expedition. The Singapore Tract Society has our best wishes and most ardent prayers for its success.

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8.—THE ORIENTAL SEMINARY—ANNUAL EXAMINATION.

The Annual Examination of the Oriental Seminary, under the Superintendence of the Babu Addy, was held at the Town Hall during the last month. The Chief Justice presided. Several of the friends to native education attended. The number of scholars at present in attendance is about 500. The progress of the pupils has been very creditable during the year. The examination passed off tolerably well; two essays were read, the one on Marriage and the other on Female Education; they have already appeared in the *Advocate*; they reflect credit on their authors, both for the feeling which dictated them and the manner of their execution. This school, it will be remembered is entirely under Hindu Superintendence, and is a paying school. The worthy projector and proprietor deserves much praise for his continued perseverance in the good work of education.

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9.—ANNUAL EXAMINATION OF THE INFANT SCHOOL.

The Annual Examination of this interesting School was conducted by the Venerable the Archdeacon and others at the Town Hall during the past month, the attendance of visitors was very thin: the little people acquitted themselves with much credit. Since the departure of Mr. Perkins the School has been under the superintendence of a Native youth, a pupil of Mr. P.'s. The Society appears to be in a languishing condition, and it will, we fear, continue so until it be based on Catholic principles; this would infuse new life into it and cause it to send forth its branches into every part of the land.

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10.—THE PARENTAL ACADEMIC INSTITUTION.

The Anniversary of the above institution was held at the School house on the 2nd of March. We extract the following account of the meeting from the *Advocate*.

"The Anniversary of the Parental Academic Institution was held on the evening of Monday the 2nd instant. The Rev. T. Sandys in the chair. The report read by W. Byrne, Esq., the Honorary Secretary, represented the institution as in a tolerably prosperous condition. The meeting was addressed by the Rev. A. Garstin, the Rev. T. Boaz, Messrs. Speed, Crow, Kirkpatrick, D. Clarke, Kellner and Rose. It appears that the institution has been the subject of attack during the past year. The several charges were adverted to by the speakers, and evidently answered to the satisfaction of the meeting. The only charge which appeared at all proved, was an excess of kindness on the part of the managers, which certainly in the general estimation of mankind is not a very great crime; we would advise the Committee in future to be somewhat severer in their mercies, especially in the collection of bills and the clearing up of the arrears due to the Institution. The Committee have by the removal of the establishment from Park Street to Free School Street, economized the funds upwards of 200 Co.'s Rs. per mensem: the number of pupils at present on the books is 177. The health of the boys has been remarkably good during the year, and, according to the testimony of all parties, their progress very creditable to all concerned."

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11.—THE ORATORIO.

This method of profaning God's Holy Word and name is again being resorted to. During the season of Lent, under the sanction of the highest

names, the sufferings of our blessed Lord, as pourtrayed by the pen of inspiration, and the hopes and sorrows of his Church, as depicted by the same pen, are to be made the subject of amusement and profit; plaudits and disapprobations will attend the vocal and instrumental execution of these sacred subjects. The friends of Christ have, we perceive, republished in a tract form, several papers appropriate to the occasion; and we do trust that the manner in which the subject is treated, will in due time win its way into, and effect its influence over the hearts of the majority of our fellow-citizens, so that they will cease to patronize in any form this fashionable, fascinating, and professedly benevolent method of profaning God's word and name.

#### 12.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Circular Road Chapel on the evening of Monday the 2nd instant. The address, delivered by the Rev. F. Tucker, was founded on Luke xiv. 23. The attendance was very good, and the address well adapted to stir up Christian people to active exertion for the conversion of sinners.

#### 13.—SERMONS IN BENGALI.

The Rev. K. M. Báunarjī, Minister of Christ's Church, Cornwallis Square, has determined (D. V.) to publish a volume of Sermons in Bengali. The subjects to be treated of are, the Evidences, Doctrines and Duties of the Christian faith. The ten Commandments will also be expounded and illustrated. The volume is to have especial application to the more enlightened Christian and other Hindu youth. We heartily wish every success to the undertaking. The price is three rupees.

#### 14.—THE ANNIVERSARY OF THE GENERAL ASSEMBLY'S INSTITUTION AT BOMBAY

was held there during the last month. The Rev. Dr. Duff presided on the occasion. The excitement consequent on the Parsi conversion case has begun to subside and the attendance again to improve. The progress of the pupils is such as we might expect under the able and judicious government of Dr. Wilson. Dr. Duff, with his usual eloquence and zeal, addressed the visitors and pupils on the importance of a liberal education and regeneration of heart.

#### 15.—TRANSLATION OF MARSHMAN'S HISTORY OF BENGAL INTO THE BENGALI LANGUAGE.

The Bábu Govindchandar Sen, nephew to Ramcomal Sen, has with a praiseworthy zeal translated, with the permission of the author, Mr. Marshman's History of Bengal into Bengali. The style and manner of the translation is, we understand, highly creditable to our young friend. He deserves encouragement in his praiseworthy undertaking; we hope he will have many imitators in this good work of translating useful English works into the vernacular tongue.

#### 16.—GHÁ'T MURDERS.

The Editor of the *Bhaskar*, with a zeal very commendable, has taken up the subject of *Ghát murders*, and calls upon all Christian people to aid him in his efforts to suppress a practice at once so disgraceful to religion and revolting to humanity. The abominations and cruelties connected with the exposure of the sick on the banks of the Ganges have been so often discussed and reprobated, that any detail of them from us would be superfluous; suffice it to say that at our very doors, and in this whole district,

there are daily practices carried on under the holy sanction of religion, which deserve no better or milder designation than wilful and deliberate murder, and if ever the humane interference of Government could be warranted in an immediate and total suppression of a custom so destructive to the best social feelings of our nature, (let them be implanted in what bosom they may, whether Hindu or others,) this is that case. The Sati was bad enough, Infanticide sufficiently revolting, but we doubt whether either the one or the other were so fraught with evils as this terrible practice, of what has been properly designated *Ghát murders*. We notice the subject, to show the friends of humanity that while much is done, much yet remains to be accomplished, ere India's sons stand erect amongst the nations of the earth.

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#### 17.—THE CHARAK PUJA.

This most horrid Puja is again on the eve of occurring, without the slightest effort on the part of either the Christian or Native population to suppress it. Surely this will not be allowed to continue; year after year must not roll away without the slightest attempt being made to reason with the wealthy Bábus, who supply the sinews of this most revolting practice. Is there not one amongst the many professedly enlightened natives who will move in this matter? Unauthorized even by the shástras and revolting to reason and all right feelings, surely it cannot be allowed to continue another year in *all* its horrid deformity. Let that success which has attended past efforts on the part of Christian philanthropists, urge them at least to attempt the melioration, if not the suppression, of the barbarous deeds of the Charak.

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#### 18.—THE MOHARRAM AND THE HULI'.

These two popular festivals of the Musalmán and Hindu community have passed over this year with a smaller number of those disgraceful riots which but too often attend their celebration. The practices attendant on both these festivals are such as to lead us to blush for human nature, sunk as it is in the deepest shame. We know not whether most to pity the fierce and savage Musalman or the libidinous and fallen Hindu; whether to pity most the poor deluded beings who raise their wailings for Hossein and Hassein, or those who chaunt the praises of the abominable Krishna; for the sins of both we do sorrow, the scenes attendant on these and other similar festivals call forth our strongest sympathies and most ardent prayers to God, that he would

“His own all-saving arm employ”

and turn these wandering children of men to his own true and peaceful fold. In such a condition, Christians,

“The heathen perish day by day,”

come quickly to their rescue, come, lift up your prayers, exert your faith, put forth your energies, and do thou, O Lord, save them from going down to the pit.

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#### 19.—ORPHAN ASYLUM, FUTTEHGURH.

In consequence of the ill health and subsequent death of Mrs. Madden, wife of Charles Madden, Esq., at Futtehpoor, the Orphan Institution under the care of those excellent persons, was broken up in October, 1838. A part of these orphans found a comfortable home with the Church Missionaries of Banáras, whilst the remainder (48 in number) were made over to the Rev. Mr. Wilson, of the American Mission. These were brought on to Futtehgurh, under the care of Bábu Gopí-



náth Nandi, a Christian native, who had been for years in the employment of Dr. Madden as teacher. Here, 18 others were added, who had been kindly rescued from starvation by the liberality of the Europeans of this Station, and placed under the watchful care of Captain Wheler. The Futtehghurh Asylum was then opened with 66 pupils, 22 of whom were girls.

It was not intended, that this number should be augmented; but several interesting applications being made from various quarters, and a number of parentless children being found in the Poor House at this place, our feelings would not suffer us to reject them. Our number was soon increased to 95. The establishment of such an Institution not having been anticipated, no provision of a permanent kind had been made for its support. We were therefore obliged to cast ourselves, with this helpless group, upon the Christian kindness of those around us, to whom we were entire strangers. Nor did we look to them in vain. Their liberality promptly furnished us with all that was necessary, for the comfortable maintenance and instruction of these poor children.

It is but due from us to say, that the cheerfulness with which these "free-will offerings" were made (in most instances, unsolicited), merits, and has our most sincere and grateful praise. May the blessing of Him who is "the Father of the fatherless and the orphan's friend," be their reward.

In the early part of May 1839, at the earnest and repeated solicitation of a large number of the European residents in Rohilkund, we consented to form the "Rohilkund Branch Asylum for orphan girls"—the children and means for their support to be furnished by them. Twenty girls were first sent to us in May, and subsequently 13 others; making in all 33, and swelling our whole number to 128; of these, however, a number have been removed by death, so that our average number has not exceeded 110.

Our object has been to combine manual labour with study; to teach the children industrious habits, as well as the use of books; so that in future they may be able to provide comfortably and honestly for themselves. With this object in view, we have established the Carpet manufacture, similar to that at Mirzápur. This furnishes employment for the girls (spinning) as well as the boys, and being a profitable one, promises them the sure means of support in after life. The materials for this fabric are brought from the bazar in the rough state. The cotton and wool are cleaned by the younger boys, spun by the girls, and then wove into carpets and rugs by the older boys. The dye stuffs are prepared and the colouring also done by the boys, as a branch of their trade. As this employment—with which all are pleased—is productive and admits of a division of labour, so as to suit the different ages and capacities of the children, we have given up several other branches of trade, and bent our entire force to this one object.

It is our wish, as these children grow up, to settle them in a Christian colony, around us. For this purpose, we have applied to Government for a piece of unappropriated land, without cantonments. Should this be obtained, we purpose to erect buildings for ourselves, together with school-rooms, work-shops, dormitories, &c., for the children. As the boys grow and become masters of their trade, they may (with their own consent) be married to some of the older girls; and, furnished with a little cottage on our premises, they may still have employment in the factory, the women spinning and their husbands weaving. By this means they will be rendered independent of the heathen around them, saved from their contaminating influence, and still kept within reach of the

means of grace. Their combined influence, too, will be more likely to have a salutary effect upon the heathen, than if they were turned loose amongst the herd, one by one, in which case they would most likely revert to heathenism.

These children have all been baptized, and our chief desire concerning all is, under the guidance of the blessed Spirit, to make them "wise unto salvation."

The order of the Institution and the regulations of the schools are as follows:—

There are two departments, male and female, which are kept entirely distinct.

At gun-fire, in the morning, the children all rise, repeat the Lord's prayer, and then go to work. Some of the boys draw and carry water, others cook, others sweep and clean up their apartments, a few weave tape, whilst the greater part go to the carpet shop.

The girls are divided into two sets. Whilst the one grind wheat into *ata*, for their bread and that of the boys, the other sit to spin wool and cotton, and in the evening *vice versa*. At 8 o'clock A. M., the bell gives the signal for bathing, when all work is suspended. At 8½ breakfast. At 9, all assemble in the chapel-room for prayers, when a portion of Scripture is read and explained, from which questions are asked, followed with prayers—all in the native language. Immediately after worship, the boys and girls repair to their respective school-rooms, except the older boys, who spend two hours more in the work-shops, before going to school. At noon, both schools are dismissed for one hour, which is the only recreation allowed during the day. At 1 P. M., they are resumed. At 4 the bell rings for dinner, after which work is resumed and continued until dark. A class of the older boys, who are in the work-shop the greater part of the day, read by candle-light.

Hitherto, their studies have been principally confined to the native language, using the native and not the Roman character. Our plan is, to make them thoroughly acquainted with their own language, before attempting to introduce the English; and then with a view to make them understand the English, so as to speak it readily.

The 1st class of boys and the 1st class of girls have lately commenced English, and are now reading easy sentences, and translating into Hindí as they advance. They are also writing English and studying Arithmetic.

The second class, both of the boys and girls, are reading the New Testament in Hindée, and writing on slates. They have committed to memory the Lord's prayer, the ten commandments, and other portions of Scripture.

The third classes are spelling and reading easy sentences in Hindí, multiplication table, &c.

The boys' school is taught by Mr. Wilson, with the assistance of a pandit. The girls' school is under the joint care of Mrs. Wilson and Mrs. Scott, assisted by an educated Christian female, the wife of Bábu Gopináth Nandí, she is an exemplary Christian, and speaks, reads and writes the English language. Two hours in each day, are spent by the girls in fine and coarse needle-work, knitting, &c., under the inspection of Mrs. Scott and Mrs. Wilson. Their proficiency in this branch is very encouraging. The girls make and mend their own clothes, as well as some of the clothes for the boys. One of the boys is a darzí, and spends his hours out of school, in making clothes for the boys.

On Sunday, there is service in Hindustání for the children; after which, the Ladies have a Bible class, for the purpose of giving Biblical instruction to the girls.

The girls occupy a part of our house, and have a little compound of their own. The boys are in a separate building, under the eye of Bábú Gopináth. The children all sleep on charpoy; each charpoy being furnished with a blanket and ruzaee. Each child is furnished with four suits of clothes, so that a clean suit is always on hand. Their clothing is adapted to the season; in summer the plain white domestic cotton cloth, and in winter lined and wadded chintz. Their food consists of rice and dal in the morning, and in the evening leavened bread baked in an oven, together with vegetables. Twice in the week they have animal food; either meat broth or mutton curry. Their food is eaten out of brass thális and kattorahs, instead of earthen dishes, which are difficult to be kept clean, and are constantly liable to be broken.

The orphans have suffered much, during the last season, from ophthalmia and other affections; but are now quite healthy, and have vastly improved in their appearance, since they were admitted to the Institution.

It does not become us to speak in praise of these children, or the means used for their improvement; but the Institution is open, at all times, for the inspection of those who contribute to its support, or feel interested in its prosperity.

H. R. WILSON and J. L. SCOTT.

#### 20.—NATIVE FEMALE ORPHAN SCHOOL, VIZAGAPATAM.

*Under the care of Mrs. Porter.*

This school was established in December 1835 for the purpose of boarding and educating destitute heathen children in the principles of the Christian Religion and training them up to habits of cleanliness and industry. Since the commencement of the institution upwards of 50 poor heathen children have been received into the school, many of whom have been rescued from scenes of the greatest misery and distress.

They are now entirely separated from the sad influence of heathen customs and habits, and are daily brought under the influence of Christian instruction and example. The infant school system of education has been pursued amongst them with pleasing success. They are taught to read their own language; and English, if they desire it; they are also instructed in the Holy Scriptures, singing, simple arithmetic, needle and household work, &c. and Mrs. P. is happy to state that many of them have made pleasing progress in learning, as all who have visited the school, are able to testify.

Since Mrs. Gordon's departure from Vizagapatam the children formerly under her care have been united to Mrs. Porter's school, making the total number now in the institution 59: a school-house sufficiently large to accommodate the whole is nearly finished. The expense attendant upon its erection has nearly exhausted the funds of the institution, on which account Mrs. P. is compelled to make an appeal to the friends of Indian female education for their assistance. It has hitherto been dependent upon local support, excepting the contributions of private friends in England.

Miss Machill, an agent of the "Society for Promoting Female Education in the East," has lately arrived from England to assist in the school, and there is no doubt the school will be greatly benefitted by her instructions.

In addition to the above named school another for boys has been established on the same principle, and is now under the care of Mr. Johnstone, an assistant Missionary. There are now in that school 15 boys, making in the whole 74 children, dependent for their support on the funds of the institution.

As the prejudices of the natives against female education are so great, and as schools established on these principles are the only effectual means



of benefitting this degraded class of our fellow-creatures, we hope that all who feel interested in the cause of female education in this country, will kindly aid us in this benevolent undertaking.

*Vizagapatam, February 13th, 1840.*

We shall be happy to convey any pecuniary aid to our friends at Vizagapatam.—*Ed.*

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#### 21.—THE MISSION SCHOOL AT BARASET.

It was sometime ago noticed in this paper that the Mission School at Baraset was suddenly deserted by almost all the boys, in consequence of, we suppose, the open and undisguised abjuration of Hinduism by one of the teachers attached to the Bengálí department of the school. We are now happy to be able to announce, that most of the pupils have since returned, and are now receiving instruction under the superintendence of Bábu Kálíkumár Ghos, an educated Hindu convert. Another school has lately been established in the same district, with the evident, if not the avowed, object of supplanting the Christian Institution. It is supported by the wealthy inhabitants of the place, who uphold the notion that religious instruction is rather inimical than conducive to the happiness, both spiritual and temporal, of the pure Hindus.

This notion—the offspring of prejudice and bigotry—will, we hope, be generally exploded, when the people of this country begin to feel more fully the paramount importance of a system of education, which combines the improvement of the understanding with the purification of the moral principles.—*Calcutta Courier.*

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#### 22.—EXAMINATION OF THE STUDENTS OF THE DELHI INSTITUTION.

The annual examination of the students of the Delhi Institution, took place on Monday last. The examination, which was a pretty strict one, was upon the whole very satisfactory, especially in the higher branches. The reading and pronunciation of English was certainly defective, particularly in accentuation, but this may be partly accounted for by the fact of most of the Students having joined the institution at an advanced period of their age. In fact, there are some of the *commencants* about 30 or 40 years old, and a Fakír, who has joined the College for five months and has already gained a tolerable proficiency in English, and who writes a good hand, appears to be at least 50. He is a native of Calcutta and is represented as indefatigable in his studies. As the Students do not now receive any stipend, the inclination for study, at his age, is surprising.—*Delhi Gazette.*

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#### 23.—THE SINGAPORE INSTITUTION.

We are happy to have it in our power to state, that contributions have been raised at Bangkok to the amount of 194 Spanish Dollars to assist in the erection of a wing to the Singapore Institution—no less a personage than his Royal Highness Prince Momfanoo, or Choo-foo, figuring at the head of the list with a donation of 50 dollars, and another of the Siamese nobility with one of 30 dollars. The Prince, it gives us pleasure to add, has also promised to send down two Siamese youths of respectable families to be educated at the Institution—and from such a commencement we hope that Seminary may begin to date the prospects of a more extended reputation among the Siamese.—*Singapore Free Press.*

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#### 24.—THE ANNUAL REPORT OF THE LONDON MISSIONARY SOCIETY.

We have just received the Annual Report of the London Missionary Society, from which we find the Society is pursuing its usual course of

faithful industry and success. The missions of the Society most successful are those of the South Seas and the West Indies ; the most trying and those which call for the largest amount of faith and patience, are those of this country and the island of Madagascar. The losses sustained during the year in laborers are comparatively small, while the number sent into the field amounts to 16. The total number of agencies and agents in the employ of the Society throughout the world is follows :

*General Summary.*

" In the several parts of the world connected with the Society's operations, there are 554 stations and out-stations ; 151 Missionaries ; 39 European, and 382 Native, assistants ; making a total of 572 Missionaries and assistants. Under the care of these are 101 churches, with 8257 communicants, and 634 schools, containing 41,792 scholars ; being an increase during the year, of 16 Missionaries, 8 churches, 940 communicants, 66 schools and 4818 scholars, but a decrease in the number of native agents, of 68.

" There are 15 printing establishments, the details of whose operations are embodied in the reports of the respective stations to which they belong."

*Missionary Students.*

" The number of students who are at present pursuing a course of preparatory study, with a view to Missionary labour, under the auspices of the Society, is THIRTY-ONE."

*Funds.*

" In relation to the funds, the Directors have to report that the amount of Legacies received during the year has been £6455, 2s.

The contributions for the ordinary and special objects of the Society have been £59,035, 8s. 5d, making, with the Legacies, a total of £65,490, 10s. 5d. The expenditure for the year has been £75,855, 17s. 11d., being an excess beyond the income of £10,365, 7s. 6d.

25.—POPERY.

Popery has during the last few years been making rapid advances not less in India than in other parts of our world. Within the short space of six or seven years they have resuscitated the expiring power of their system, and established a conclave of Jesuits in our city. A college and other institutions, calculated to foster and propagate the soul-destroying doctrines of the papacy, have already been set up, and now we are threatened with a nunnery!!—and other measures equally subversive of the principles of the Protestant faith. We have to witness against this progress of so dreadful a heresy, and to pray that God would send forth His Spirit to strive with the children of men in the midst of this overspreading of error and superstition.

26.—ANNUAL MEETING OF THE BOMBAY AUXILIARY CHURCH OF SCOTLAND'S MISSION SOCIETY.

This Anniversary was held in St. Andrew's Church on the 17th of December ; and was more numerously attended than any other of a similar kind which we have witnessed in this place. The proceedings, it is generally allowed, were characterized by a spirit of holiness and power, the effects of which, we trust, will be long apparent in increased supplications and endeavours for the advancement of the great cause of the conversion of India.

The chair was occupied by Major F. P. Lester ; and after prayer by the Rev. R. W. Hume, the following motions were unanimously carried.

I. Moved by the Reverend D. O. Allen and seconded by Lieutenant Thornbury, —That the report which has just been read be adopted as the report of the Society, and be printed and circulated among the members and friends of Missions generally.

II. Moved by the Reverend Dr. Stevenson, and seconded by J. P. Larkins, Esq.—That this meeting desires more especially to express feelings of deep sympathy with those converts and members of the Mission, who have been called to witness a good confession before the civil tribunals, and before many witnesses.

III. Moved by Mr. F. Stuart and seconded by Mr. W. H. Payne,—That to number III. of the regulations, relative to members, there be added: “Such persons as have rendered important services to the Society while in India, may be elected, after leaving the country, as Honorary Members for life: and that the Reverend James Clow, J. A. Maxwell, Esq. M. D. and G. Smyttan, Esq. M. D., be so elected.

IV. Moved by Mr. N. Spencer and seconded by the Rev. Dr. Wilson,—That the following persons be requested to be office-bearers of the Society for the ensuing year:

Hon’ble J. Farish, Esq. President; Rev. J. Laurie, Vice-President.

Directors.—Capt. G. I. Jameson; Lieut. Thornbury; Rev. Dr. Wilson; Mr. N. Spencer; J. P. Larkins, Esq.; Capt. W. M. Webb; Mr. A. Fallon; Mr. W. H. Payne; Rev. Dr. Stevenson, Secretary; Messrs. Forbes & Co., Treasurers.

The substance of the report, which consisted principally of letters from the Rev. Dr. Wilson, and the Rev. James Mitchell, giving an account of the operations in Bombay and Pung of the General Assembly’s Mission, to which the Society is Auxiliary, we shall insert in our next number. At present, however, we request particular attention to its conclusion:

“The very interesting details now read, show what have been the circumstances of the Mission during the past year. They are such as should excite us to gratitude to the Giver of every good and perfect gift, and awaken us to more devotedness, and stir us up to more fervent prayer for the prosperity of the Mission.

“The receipts of this Auxiliary for the year, have only amounted to Rs. 3296-12-6, only about half the sum that, three years ago, we stated to the General Assembly’s Committee, we hoped to be able to raise. More than double this has been expended in one law-process by the advocates of Heathenism in endeavouring to oppose the Mission, and attempting to withdraw two converts from the means of Christian Instruction. In the cause of heathenism no stone has been left unturned. The glory of the empire of Satan has been tarnished, and the zeal of his votaries aroused. Some of his captives have escaped, and the strong man has awakened from his slumber.

“Christianity, which they were content formerly to despise, must now be persecuted, as far as the laws of the empire will permit. This is not a time to let our zeal flag. After having mounted the breach, this is not the moment for Christians to turn back or to seem to flinch, on account of the host in array that presents itself within. No! The violence of this opposition is a sign of weakness. It shows either the weakness of a cause, or the weakness of its defenders, or both. Christianity needs no weapons but the zeal and devotedness of the followers of Jesus. Let us abound in these, and whether Israel be gathered in our day or not, we shall be accepted of the Lord, nor shall we in the meantime want evidence of his mercies in seeing a remnant according to the election of grace uniting themselves to the Lord.

“There are some persons who to be induced to aid in the Missionary enterprise, need to persuade themselves that they shall live to see all the heathen turn unto the Lord. They conceive that to be the only due return to the thousands of rupees which are annually expended in the support of missionary institutions. When they hear only of tens and twenties of converts, they console themselves next with the idea, that most of the hundreds and thousands of children that attend Missionary schools, will prove in the end Christians. Nothing less than such an idea could support their zeal. But what, if such persons would take the trouble to compute the value of an immortal soul! What, if they would only weigh all the thousands and tens of thousands of gold and silver, that have been expended by this Society, since its commencement, against the joy of those whom this report mentions as having died in the Lord during the year, and who but for the Gospel brought to them by us, in all probability would not have heard of the glad tidings of salvation! If such a reflection were allowed to rest upon the mind, how magnificent would all these earthly treasures seem, when balanced against that eternal weight of glory! If converts have hitherto been few, have not the members of the professing Church who have entered with any proportionate zeal into the subject of the conversion of the heathen, been few also? If the faith of converts has been weak, have not the prayers that have been put up for them, been cold and languid? The conversion of the world is not to be effected by their dealing out their censures against the reputations of converts, or giving utterance to complaints about the fewness of their numbers, but by their aiding with heart and hand in the work, and doing so not from reference to their own fame or credit in the world, but as looking to Him who is invisible, acting as under the eye of Him who has sent to them the Gospel of salvation, bestowed on



them superior advantages of both education and possession of property, which he has denied to others, and has entrusted them with these, as talents which they are to improve to His Glory, as they shall give an account when he comes to judge the quick and the dead."

The falling off of the funds above adverted to, is partly owing to the payments which have been made during the past year to the Building Fund of the General Assembly's Institution. We trust that the love of Christ will constrain the friends of his cause to contribute what is needful, more especially when it is considered that, in the hope that adequate support will in due time be forth-coming, the opposition of the heathen, unparalleled to this day in India, has led the Missionaries rather to extend than contract their operations.

The meeting, we may mention, was addressed by the Rev. D. O. Allen, Dr. Stevenson, J. P. Larkins, Esq., Mr. F. Stuart, R. T. Webb, Esq., and Dr. Wilson.—*Oriental Spectator*.

#### 27.—ANNUAL MEETING OF THE AUXILIARY BIBLE SOCIETY OF BOMBAY.

The Anniversary of the Bombay Bible Society was held in the Town-hall on the evening of Friday the 20th December.

The Right Reverend the Lord Bishop was called to the chair, and the Meeting was opened by reading a portion of Scripture.

The Annual Report was read by the Reverend Dr. Wilson, one of the Secretaries.

1st. It was moved by the Hon'ble J. Farish, and seconded by the Reverend Dr. Stevenson, that the report which has now been read, be received, printed, and circulated under the direction of the Committee.

2nd. Moved by Major Lester, and seconded by Lieutenant-Colonel Moore, that six copies of the Report be forwarded to the Honorable the Governor in Council, and that copies be transmitted to the Parent Society, whose continued liberality to this institution is gratefully acknowledged, to the Edinburgh Bible Society, and to the Auxiliary Societies of Calcutta, Madras, Ceylon, Singapore and Australia, and to the American Bible Society.

3rd. Moved by the Reverend Dr. Wilson, and seconded by J. P. Larkins, Esq., that copies of the Report be forwarded to the friends of the cause at Out-stations, accompanied with the request, that they will use their endeavours to promote in their neighbourhood the objects of the Society.

4th. Moved by Captain Chapman, and seconded by J. S. Law, Esq. that the thanks of the meeting are due to the Patron, President, Vice-Presidents, and other office-bearers of the Society, for their support and exertions during the past year, and that the following gentlemen be appointed the office-bearers for the ensuing year:

*Patron*—The Hon'ble Sir James Carnac, Bart. Governor; *President*—The Right Rev. Thomas Carr, D. D., Lord Bishop of Bombay; *Vice-Presidents*—The Hon'ble Sir John Awdry, Chief Justice; The Hon'ble James Farish, Esq., Member of Council; Hon'ble W. Anderson, Esq., Do.; Hon'ble J. A. Dunlop, Esq., Do.; Sir Henry Roper, Knight, Puisne Judge. *Committee*—Major F. P. Lester, J. P. Larkins, Esq., Mr. N. Spencer, Colonel Griffiths, Captain W. M. Webb, J. Williams, Esq., Colonel J. Moore, Lieutenant N. H. Thornbury, E. Lyon, Esq., G. S. King, Esq., T. Lancaster, Esq.—*Treasurers*—Messrs. Forbes and Co.—*Secretaries*—Venerable Archdeacon Jeffreys, A. M., Rev. John Wilson, D. D.—*Assistant-Secretary*—Mr. J. Hurst.

5th. It was moved by the Right Reverend the Lord Bishop, and seconded by Captain Johnson, that the general Regulations of the Society shall in future be as follows:

1. This Society is formed under the name of the "Auxiliary Bible Society of Bombay," for the purpose of co-operating with the British and Foreign Bible So-

ciety in promoting the distribution of the Holy Scriptures on the Western side of the Peninsula of India.

2. Conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by the Society shall be without note or comment; and those of the languages of the United Kingdom, of the authorized versions only.

3. All persons subscribing 12 Rupees per annum, or upwards, or Rs. 200, or upwards, at one time, shall be members of this Society.

4. The business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, two Secretaries, and a Committee, to be elected annually. Every clergyman or other minister who is a member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

5. The Committee shall meet in the Cathedral, on the first Tuesday of every month, at eleven o'clock in the forenoon, and when and where business may require.

6. The general Meeting of the Society shall be held annually about the close of the year.

6th. Moved by the Reverend James Mitchell, and seconded by Captain Bagshawe, that this meeting feel it their duty to be fervent in prayer, that the Holy Spirit may accompany the circulation of the word of God, so that it may have free course and be glorified.

7th. Moved by Mr. Giberne, and seconded by Mr. Lancaster, that Colonel Moore, and Mr. Payne, be appointed a Committee to audit the accounts of the Society.

8th. Moved by Mr. King, and seconded by the Reverend D. O. Allen, that the best thanks of the Meeting be given to the Right Reverend the Lord Bishop for his kind and able services in the chair.

The meeting was closed by reading a portion of Scripture.

The attendance was highly respectable, and a general interest was felt in the proceedings. The speakers were the Lord Bishop, the Rev. Dr. Stevenson, the Rev. Dr. Wilson, J. P. Larkins, Esq., Captain A. Chapman, the Rev. James Mitchell, and the Rev. D. O. Allen. The report we shall notice after it has been published.—*Ibid.*

## 28.—CONVERT TO CHRISTIANITY FROM JUDAISM, IN JAMAICA.

In the Scottish church of this city, on Sabbath last, the Rev. Mr. Worrie announced that he would, on the Sabbath after next, publicly baptize a young man, who had become a convert to Christianity from Judaism, and that at the end of the service a collection would be made in aid of the deputation, which is about leaving Scotland for Palestine, to report on the most proper means to be employed to afford the Jews resident there, an opportunity of embracing the Christian faith. The public renouncement of Judaism, and baptism, and receiving into the Christian Church, of a young man, cannot but excite the most lively interest amongst the Jews and Christians in this city. In former days (and perhaps even at this time by a great many) apostacy has been looked upon with jealousy, and the person has been subject to the derision of those he has left—but we know there is a powerful influence exerting itself over the minds of many of the Jews in this city, inclining them to embrace Christianity, which we trust will be strengthened by this instance of moral courage, which will do much to pave the way for others to follow so glorious an example. The intermarriages which have taken place—the anxiety for parents to bring up their children to the Christian religion—and the gradual secession of the rising generation from Judaism, is an earnest of the great change which will take place in that body—a change which can no longer be ascribed to ambitious motives to secure place or power, and the glory of which must therefore be given to God alone.—*Jamaica Gazette.*

## 29.—REPORT OF THE DEPUTATION FROM THE CHURCH OF SCOTLAND TO THE JEWS IN PALESTINE AND ELSEWHERE.

MY DEAR SIR,

We have accomplished what remained of our inquiries into the cities of Israel. Dr. Black and Dr. Keith left us on the 7th of July, and next day, Mr. M'Cheyne and I, in company with Mr. Calman, who has consented to go with us in our journeyings, set out to proceed southward once more. We slept that night at a place called *Nab Jounes*, "Prophet Jonas," said to be the spot where he was cast ashore. We reached *Zidon*, now *Saïde*, next morning. We found it a plain, quiet, sea-coast town, frequented only by a few fishing-boats. We found no such company of holy believers as Paul did, (Acts xxvii. 3;) but there is a small synagogue of the Jews, into which we entered, though we met with nothing remarkable. They did not avoid direct conversation regarding their hope of salvation, and their Rabbi, lately come from Barbary, afterwards invited us to his house. Next day we came to *Tyre*, now *Sour*, and there too found, not an assembly of saints, (Acts xxi. 3,) but a synagogue of Jews. Of these, five families have lately come from Algiers, and the rest are from Safet and other places of Palestine. The Rabbi conversed freely with us at his own house on every point in dispute,—referring to the works of his Commentators, of which he had a few on a shelf beside him. His house was by the sea, commanding from its window a view of the modern town,—a town without traffic, marked out as once renowned, by broken pillars and carved stones that lie on its shore and in its streets. There were two or three boats there when we passed; but there are no remains of Old Tyre; "it is no more found," Ezek. xxvi. 21. We had passed between these two places the ancient *Sarepta*, now *Sarphand*, situated on a hill a little way from the coast, where they still point out the widow's house; and our way was thus full of pleasant associations as we traversed not only the territories of mighty cities, but "the coasts," out of which multitudes used to come to Jesus,—the Syrophenician woman was one. After this, our way turned eastward into the heart of the country. It was the borders of the tribe of Asher that we were traversing. The road ascended a hill for many miles; but yet at every opening we looked back and saw the sea, as if at our feet. All was hilly, and some of the hills about fifteen hundred feet high; and yet we remarked, that the hills which bound that tribe on this point, bore marks of having been clothed with trees to their summit. Many of these remain; the olive-tree has been the chief, for it still abounds, showing how exactly true has been Gen. xlix. 20, "Out of Asher his bread shall be fat;" and Deut. xxxiii. 24, "He shall dip his foot in oil;" while, on the other hand, we had seen in the purple fish still found at the foot of Carmel, and in the splendid plains stretching from thence to Acre, how he had "yielded royal dainties." The distinct variety of the land has repeatedly struck us as astonishing. Among these hills of Asher, where they open out into a surface of some extent, we found a large village called *Kanah*. I have little doubt this is the *Kana of Asher*, mentioned Josh. xix. 28. It is beautifully situated amidst the olive-trees, with some considerable spots around it laid out in corn. We then crossed a deep valley, which may be the *Jiphtah-el* of Josh. xix. 14 and 27, the boundary of Zebulun. The descent is very precipitous: we scarcely believed we had plunged into so deep a glen, till we looked up and saw on each side of us hills of about two thousand feet in height. We rode along this pass for about an hour and a half, the road level, but appa-



rently the dried up channel of a brook, amidst a variety of thick-set bushes and trees, wild flowers, honeysuckle, and especially woodbine, (which the Arabs call "the Jessamine of the desert,") scenting the air, and fire-flies streaming their light on all sides. We came up from the valley and reached a village named *Jettar*, a little after sunset. The villagers told us, that to a pool which is there, herds of gazelles, and also herds of leopards and wolves, often came from the valley to quench their thirst. Our passage through this spot, suggested to me the subject of Zechariah's valley of myrtle-trees (i. 8) wherein he shows Israel hid from view in such a retired bottom, till the Leader comes to guide them up out of it into eminence and safety. At noon, on the succeeding day, we rested at *Kafir-birchom*, under some spreading fig-trees, and unexpectedly found in it interesting ruins. They are the ruins of an old synagogue, to which the Jews still occasionally repair to pray. There are remains of a very elegant doorway and two windows. The windows are fluted and wide at the foot, in the Grecian style; the doorway has pillars of the simplest form, and above is festooned with vine leaves, grapes, and the pomegranate. We could not ascertain the date of its erection; it is now a ruin. We began now to hear much of the dangers of the road from the Bedouin Arabs: but the kindness of the God of Israel led us on next evening safe to *Safet*. I cannot ascertain the name of this town in ancient times. It is generally believed to be "the city set on an hill" in full view of our Lord, when he preached the sermon on the Mount. It stands on the very top of a high hill—at least two thousand feet; it is visible on every side; it commands a magnificent prospect of the Lake of Galilee, the hills Tabor, Hermon, and Gilboa, the mountain of Beatitudes; and opposite is the noble hill of Naphtali, full of associations of what God has done for Israel, (Judg. iv.) with the plain *Zaanaim* at its foot. The height of the situation renders the climate the coolest in Palestine, quite like a pleasant summer day with us. Among the ruins of several buildings, we saw serpents gliding, and vultures were flying over our heads in great numbers. But we found the Jews of this place very miserable. The town is not yet recovered from the effects of the earthquake which two years ago made it almost a heap of ruins; ruins still meet the eye on every side. It was however the *moral state* of the people that to us appeared most impressive. Nothing could more fully answer the description of Moses, "thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 66.) This arises from the circumstance, that in the absence of the Pacha's troops,—who are all withdrawn to his armies in the north,—the Jews, always defenceless and an object of prey, are threatened daily with the attacks of the Arabs. They were keeping watch when we were among them:—four soldiers and ten Jews patrolled the town during night. They had buried their best clothes and precious articles under ground; and many were preparing to flee. We heard, while with them, that the Bedouins had plundered the village *Medjel*, (supposed to be the ancient *Magdala*) on the side of the lake: and next day we saw the place actually deserted and left empty. Such was the state of things around, and these externally sufficient to move compassion. Yet there was more by far to move pity towards the people when you saw their worship, and the indications of their state of soul. On Friday evening, at sunset, you might see the Sabbath-lamp, newly lighted, shining through the windows of every house in the Jewish quarter. Soon after, all were met in the synagogue, the women occupying their assigned compartment, or hovering round the door with their children, leaving the care of their souls

to the men,—for they are quite ignorant, and deem it a duty to let others act for them. We had never witnessed any thing so earnest as the devotion exhibited here. The majority of those present were old men, some of them tottering with age, their white hairs covering their emaciated temples; yet the intense vehemence with which they sent up their prayers was most affecting. They used every action and intonation of voice that could extort pity; some lifted up both hands to heaven in the most imploring attitude, some clasped their hands, or wrung them together like people entreating for something which they despaired of obtaining; others, again, bent their bodies, and bowed their heads, and struck their breasts. In many there was the look and the expression of angry expostulation, as if saying to God “Wherefore have we afflicted our souls, and thou takest no knowledge?” (Isa. lviii. 3.) A few, more violent and extravagant than their brethren, remained behind, and continued about half an hour longer in prayer, stamping on the ground, leaping, and striking the wall, so that we at first imagined them insane. When the service was over, they really seemed exhausted by the bodily exertion undergone. At present, there are just one thousand nine hundred Jews in *Safet*; but there is no doubt the number will rapidly increase so soon as the present cause for alarm is past; there used to be seven thousand. They have four synagogues, and several reading-rooms. We had not much intercourse with them, because of their natural bigotry, and also because they had been specially warned beforehand of the object of our coming. With some we did get into conversation, and found them most interesting in regard to their real belief of what they practise; but in general they kept aloof from us. There was one among those we met of a strange class; he was a *Russian*, who had become a Jew a few years ago. Of this there are occasional instances, though not many. Next day, we rode out to a village, named *Meroua*, two hours distant, and on the slope of the hill of Naphtali, where are many tombs of the Rabbies and illustrious men that have made *Safet* a holy city. The tombs are not interesting; but we found in the village remains of a building, in the very style of that at *Kafir-birchom*, said to be an ancient synagogue. But more interesting still; we rode on an hour farther, by a path that led into the hill, and farther up,—a delightful road, from the myrtles and other shrubs that lined it,—to a village *Jermach*. Here are ten or twelve Jews settled, dwelling in the unwallled village, a thing very rare at present in Palestine. We wished to have gone three hours farther to see another village, *Bereeah*, where it is said there are nearly twenty Jews settled, supporting themselves by cultivating the soil,—a thing new in Israel, though soon to be universal among them. (Ezek. xxxviii. 8, 11, 12) We had not, however, time to get to it that day; and next day was the Sabbath, which we spent at *Safet*, often looking down upon the lake, and around on the hills which Christ had once made his place of rest. On Monday, we left the city “set upon an hill.” Our way was by the banks of the lake of Tiberias, and nothing could be more pleasant, than to be at every step reminded of the words and works of Jesus by the places we passed. The Plain of Gennesareth first meets you. It is the only plain of any extent along the lake, and must have been above measure delightful in the days when *Capernaum* raised its head to heaven, amidst the luxuriant gardens, and groves, and fields that are known to have flourished there. Now it is waste,—like Israel, scattered and peeled, in order that even their external state may declare the guilt of rejecting an offered Saviour;—here you see not a tree of any beauty, and scarcely a cultivated field, for, “it has been cast down to hell.” We soon felt, especially at evening, the peculiar calmness and retirement that invests the lake, and could perceive, we thought

why Jesus, when vexed by an unbelieving generation, "withdrew himself with his disciples TO THE SEA." (Mark iii. 7.) No place except Jerusalem has so deeply impressed us. *Jerusalem* presents those scenes of intense importance, that show the saint the beginning and end of his hope, the work of Christ from his first to his second coming; while *the Sea of Galilee*, ever referring back to what was accomplished there, brings before the soul the common and quiet scenes of life, pervaded and hallowed by the Redeemer's work. In complete contrast, however, to these associations, we found the men of Israel at *Tiberias* in a state of misery, fitted to move us to prayer and labour. The town was overthrown by the earthquake two years ago and not a house left uninjured. Hence the daughter of Zion is here literally sitting in dust. We went to the synagogues over heaps of ruins. At the same time, the *Jews* are the most cleanly of the population, and their synagogues, like those of *Safet*, especially clean, and well furnished with simple but elegant lamps. Their reading-rooms also, (of which they once had above thirty, and relics of which still exist throughout the town,) are kept cool and pleasant; we visited one that opened out to the lake. The *Jews* were very reserved towards us, for the same reason as at *Safet*. They knew why we came, and they are even more superstitious and bigoted than those at *Safet*, using gestures more extravagant and vehement in their worship. They have *five* synagogues, none of them large. They were in the same state of fear from dread of the Arabs as elsewhere; many had already fled to more secure places, such as Acre and Khaipha. We saw plainly their temper and state of mind; they are sincere in their superstition and bigotry. And this very fact may prove the best opening to real missionary work among them. For all earnest and sincere *Jews* are restless in search of salvation, and to such peculiarly may the words of life, spoken by this sea, apply with power, "*Come unto me all ye that are heavy laden.*" It has been our conviction, as it was also of our brethren who have left us, from the reports they heard, that this spot,—"*the land of Zebulon, and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles,*" where the light first sprang up, (Matt. iv. 15, 16,)—may be the most eligible spot for a mission from the Church of Scotland. In the region where Jesus himself began, at his *first* coming, to proclaim "*The kingdom of heaven is at hand,*" heralds of salvation from Scotland may raise the same cry in prospect of his *second* coming. I may mention, as an illustration of Scripture, that while conversing with a very respectable and intelligent Jew regarding the sea, we asked him about the squalls that sweep over it; and he said, that in winter time, "*it was often more stormy far than the great sea.*"

We now prepared to turn. We paid a visit to the remarkable springs near the town, as we had done to a singular pool of water, like the extinguished crater of a volcano, near *Safet*, and then set out for *Nazareth*. In our way we crossed Mount *Tabor*, where experience taught us what shall be the blessedness of the promise, "*violence shall no more be heard in thy land.*" (Isa. lx. 18.) We had reached the foot rather late in the day; fearing, therefore, that we might lose the magnificent view from the summit if we did not use all speed, we did not go round by the regular path, but pressed up through bushes and rocks with great difficulty to the top. We had time to see where Christ, hid from the eyes of all others, is believed to have been transfigured before his three disciples, and to look down on the vast and splendid plain of Esdraelon, where the foes of Israel and of God are yet to be gathered to the slaughter. But sunset forced us to hasten down without making the circuit of the hill. At the foot, on the other side, we came upon a company of villagers who were



watching their heaps of corn ; and from them we learned, that simply in consequence of our taking a trackless path and then hasting down, we had escaped a band of Arabs who were lurking on the hill, and had plundered and killed several persons the day before. On reaching the village *Deberah*, where our baggage was, we found our servants, who had gone before us, despairing of our safety. But He that keepeth Israel preserved us, and put a song of praise into our lips. We felt a little of the force of Psalm xxvii. 5, when safely at rest again in our tent praising the Lord. Next day, a similar peril and deliverance awaited us. We reached *Nazareth* early, and having surveyed the city where the Redeemer lived, "as a root (*Nezer*) out of dry ground," proceeded onward by *Sepphoris*. About five in the afternoon we entered a valley, which forms the road to Acre, and at the end of which stands a village, *Abilene*, in a beautiful situation, answering, I think, to the once well-known city *Zabulon*. In this valley we were told Arabs were lurking : but our only road lay through it. One of our attendants meanwhile, had, unknown to us, returned to the village we had just left, and in trying to join us, missed the common road and entered the valley a short time before us. At the very entrance, he was met by eight armed Arabs on horseback, who seized him, led him up to the hills, bound him hands and feet, and plundered him of every thing, and of the horse he rode. It was at the very moment they were thus occupied with him, that we passed by the spot, and escaped their notice. We found his stick upon the road, but did not know what had become of him,—and knew our danger only after it was over, when the servant reached us next day at Acre. Thus, again, we felt the immediate providence of our God. We thought of Ezra viii. 22 ; for we had never carried arms, nor travelled with a guard ; and we were taught to desire Israel's salvation yet more, on account of the blessing it will bring to these tribes of Ishmael, as written fully in Isaiah lx. 6, 7, "The flocks of Kedar shall come," &c. At Acre, we visited the small synagogue of the Jews ; it is perhaps the poorest in the land, because there are very few to support it. We saw in it one aged man, who spends six hours in prayer every day for his soul. It is the actual sight of such devout, but mistaken men, that most of all excites us to pray, "O that the salvation of Israel were come out of Zion." For we feel that their very prayer is sin : "there is a way that seemeth right unto a man, but the end thereof is the way of death." (Prov. xiv. 12.) Two days after we reached *Beyroot* in safety, by the road we came, only turning aside to see the pools close by *Tyre*, said to have been built by Solomon for king Hiram. While there, resting at the waters, we met an individual, who told us that a vast number of the Jews of *Safet* had actually come down for refuge to *Tyre*, to wait till the danger passes. They will then return ; for they have a deep affection for their holy cities, and count it a merit to raise the voice of prayer even amidst their ruins. They may truly cry, "Thy holy cities are a wilderness !" (Isaiah lxiv. 10.)

We have thus, through the good hand of our God upon us, visited every town in Palestine (except *Jaffa*) where is a synagogue of the Jews, or where we heard of any Jews being resident ; and we have collected all kinds of information respecting them. We left *Beyroot* on the 28th, in an Austrian steam-boat, and reached this city on August 1st. We passed *Cyprus*, where no Jew is permitted to reside, on account of the intolerant bigotry of the Greek inhabitants, occasioned by the treatment which the Jews gave the dead body of the Patriarch at the Revolution. We sailed along that coast of Asia where Paul and Barnabas visited every synagogue and proclaimed Christ ; and we read the seven epistles

with great interest as we sailed along. And we saw *Patmos*, where the beloved disciple saw the visions of God, and heard so often from the Saviour himself, "Behold, I come quickly." It was evening, when we saw it; but its rocks seemed the more significant on that account, as if saying, "there is darkness and shadows over the book written there, that require a coming morning." I thought of Christ *seen* there last of all on earth, and *speaking* there for the last time on earth till the day of his glory. It was singularly interesting to be here at a time, when political events seem to indicate the speedy "drying up of the waters of Euphrates," as foretold by the sure word of prophecy. In passing the island of *Scio*, (see Acts xx. 15, Chios,) we were reminded by four Jews who were with us in the ship, that the famous rabbi, *Baal-ha-Turim*, was buried there. These four Jews were the same with whom we had the interview on board the vessel on our way to Alexandria. We had met them in Palestine, at Naplouse, and again as they returned home. They asked us for Bibles, as a memorial of one another. I have not room to write at present regarding *Smyrna*, but shall soon do so, if the Lord prosper our way. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he make Jerusalem a praise in the earth." Believe me, &c.

*Lake of Galilee, July 15th.*

We are now in our tents by the side of this memorable lake, close by the town of Tiberias. We washed in its waters, and got into the only boat upon it, and now we have just seen the last tint of the setting sun fade from the hills of Bashan, which are full in our view, and there is a deep stillness and serenity on the surface of the lake. We sat in quiet and thoughtful meditation till near midnight, remembering how Jesus twice came to deliver his disciples at the darkest hour; how he walked over the waves and spoke peace. "It is I,"—Is he not thus saying to a sinner, "*I am thy salvation?*" We could fancy it was on such a night as this, that Peter and the others (John xxi.) went out to fish and caught nothing till next morning. Jesus came and stood on the shore, and said to them as they slowly sailed along, "Children," *τεκνια*, "Dear children, have ye any meat?" That chapter of John seemed to us intensely interesting, as we sat together and beheld the scene. We got some of the fish of the lake—"broiled fish," to our evening meal. The lake is clear, and its channel is not muddy, but pebbly. The water is sweet and soft. The edge is generally either bare or fringed with reeds, but occasionally rhododendrons in full bloom and a species of convolvulus form a beautiful border. Part of the plain of Gennesaret is full of these, and in the stream of water that issues from a fountain in the heart of the plain, we saw tortoises swimming in abundance. The hills on the opposite side are very steep, just such as the *swine* might run down. At the foot of Tabor and other places where we slept, we heard, during night, the cry of wolves, jackals, and leopards, sometimes filling the whole region with their howlings at midnight, illustrating Ezekiel xxxiv. 25, "I will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods." We visited *Nazareth*. It is a town shut in with hills, and when in it, you look round on white limestone cliffs; it calls to mind "the *dry ground*," out of which the root (*Nezer*) of Jesse sprung. Its retired obscurity struck me,—the Saviour thus teaching his people to be willing to be unknown even *thirty* years of their life or all their lives, if he choose so to appoint. I wish I had space to tell you illustrations derived from the *fountains* we daily came to, where men, women, and children came at noon to drink, and be revived and enjoy the coolness that is round it; a beautiful type of thirty souls, men, women, and

children, coming to "the fountain of living waters." And the "dew" "resting all night on the branches" (Job), and on the grass, reviving the withered leaves, and keeping them moist and preparing them for the coming heat of next day,—like the sweet influence of the Lord's presence with the saint at evening and morning, when He sheds the truth over the soul, while it reads and prays.

*Constantinople, August 20, 1839.*

We have been of late in regions of the world, where once the light of Christ shone most clearly, but where now there is darkness that may be felt. Is it the case, that when the candlestick is once removed from a place, God thereby gives over that region to hopelessness? Is it not like the case of an apostate individual?—"It is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." And, in confirmation of this, the *Jews*, scattered under the curse to this hour, are sent as terrible witnesses among the Churches. We were led to think of the awful danger of apostacy, not only by traversing Palestine, and the part of Asia where the seven Churches stood, but also by personally ascertaining the fact, that in no part of the world, perhaps, has there been less success among missions. There have been missions to the East uninterruptedly for about *thirty* years, at *Beirout*, in *Cyprus*, at *Smyrna*, at *Trebizond*, at *Constantinople*, and yet we ascertained it to be true, that they cannot, in all that time, mention a *Mahometan* convert known to them! Indeed the Mahometan law positively prevents missionaries seeking their conversion; and of *Greeks*, *Syrians*, and *Armenians*, only a very few,—perhaps under *twenty*, have been converted. Now, while God leaves other apostate lands to be examples of his severity, remember how expressly he has promised to reserve the case in regard to the *Jews*, e. g., in chapter xxx. of *Isaiah*, verse 18, "And therefore will the Lord wait to be gracious;" and yet more, *Jer.* xxxi. 20.

Since I last wrote from the foot of *Carmel*, we have visited many other parts of the Holy Land, and have been in every synagogue of the Jews within its bounds excepting *Jaffa*. We had a delightful journey to the *Lake of Tiberias*, *Nazareth*, and the coasts of *Tyre* and *Sidon*, out of which the people used to come in multitudes to Jesus; and in these parts we found Jews of a more devout and more strict character than in any other part. At *Safet*, one of their *four holy cities*, (you know Jerusalem, Hebron, and Tiberias, are the other three,) we witnessed synagogues filled with aged men, who there, every week, try to make out their claim to heaven by prayers uttered with intense earnestness. They cry aloud,—they use all kinds of supplicatory tones, fitted to move to pity, as if they could thus change the mind of God. They smite the breast, and clap the hands together; and through the week some of the old men spend their day in poring over the *Talmud*, and other books,—but you never find them reading the pure Word of God alone. At *Tiberias* they are so extravagant in their worship, that occasionally they leap and stamp on the ground, like what we have heard of the *Jumpers* among the Methodists; and not long ago, hearing of one man that had received a New Testament, some of them got into his house, and tore out as far as the epistles, (beginning at the end, viz., Revelations) when the man snatched it from them, and saved the remainder. One lad, at another place, (I think it was at *Zidon*,) told us that he had no doubt that his sins were pardoned. We asked how he knew,—"Because I cannot walk six steps on this land



without being forgiven!" Yet, at the same time, it is really wonderful how much access *Christians* may have to them, and how much of a genial impression has of late been made on them. The circumstance, too, of an *English consul* protecting them, opens up a way for *British* influence particularly. Did you ever wonder how Paul and others *went into the synagogues*, and conversed and disputed there? It strikes me that they did as missionaries or visitors do now,—they went in and waited till service was over, and then the Jews flocked around the strangers, just as they do now; and often they would stand talking on the floor of the synagogue for hours at a time. I should mention, that they are now very generally aware of the difference between *Protestant* Christianity and *Popish*; and this has had a great effect in lessening their abhorrence of Christians. The region round the Lake of Galilee would be a fine field for a mission from Scotland. It would not interfere with the English missionaries at Jerusalem; it would occupy a part of the land which at present is only occasionally visited at long intervals by missionaries; it would come to a people devout and sincere, though utterly deluded, and hence would be more likely to be blessed than among careless, sceptical souls; and it would find a people who are in fear and affliction,—for such is their state at present. And is not that a time of favour very often more than other times? Mr. Calman accompanied us in this tour, so that we had means of thoroughly ascertaining their state of mind. One important means of blessing Israel that is still wanting, would be the publication of *tracts suited to the state and circumstances* of different localities. Missionaries complain of the want of this.

In regard to the *country*, this portion of it was delightful; it was full of associations which *Christ's* ministry in Galilee, and his residence there has left. Jehovah in the flesh dwelt with men at *Nazareth* nearly *thirty* years, and walked with them round the lake, and stood still from time to time to speak such words as these: "*Come unto me.*" These recollections have, on the spot, overwhelming interest; and the simpler they are, the more solemn and the more impressive. At the sea-shore, on the other side, where *Tyre* and *Sidon* stand, the deep broad sea washing silent shores, conveys the feeling of desolation in a very striking way, although you still see before you houses and dwellings, that occupy the site of these cities. The view of *Tabor* and *Hermon*, and that of *Lebanon*, brings another quite distinct series of remembrances; but all impressing the soul with the accurate truth and majesty of the Word of God. I have no room to dwell on all the places we have seen; and I must tell you something of *Asia Minor*.

At Beirout, owing to the great heat, Mr. McCheyne caught a fever, but was able to sail to Smyrna. We reached Smyrna on the 1st of this month. Between the Jews and Greeks here there is deadly enmity: as a proof of which I may mention that, just a few days before we arrived, a respectable Jew was walking before a common Greek, when the Greek made up to him, and struck him a severe blow with his fist. An English resident immediately asked the cause, for the Jew felt so, that he turned round and burst into tears, but made no resistance. The Greek said, "Oh, he is one of those that hate Christ." (Deut. xxviii. 37, Lam. iii. 45.) We attended worship at the English chapel. Above the pulpit there is most appropriately written, from the Epistle to the Church of Smyrna, "Be thou faithful unto death, and I will give you the crown of life." The very reading of this one verse sent a flood of strength to us that day like a very message from God exhorting us to continue to the end. The whole Epistle to Smyrna is full of strengthening words, and perhaps *Polycarp* was the minister who first

felt their power, for he is believed to have been "the angel of the Church." The place where his church stood is still pointed out; it is on a rising ground, but the Turks have carried off the stones to help in some of their buildings. I heard a curious fact. You remember Polycarp was burnt to death in the *Stadium* here, and it is said the *Jews* were his chief persecutors, and brought torches to kindle the fire. Now the *Stadium* exists still, and the Jewish quarter is directly under it; and the *Jews* are in the habit of selling *torch-wood* to the inhabitants at this day. The *Epistle to the Church of Smyrna* in *Revelations*, confirms the truth of the *Jews* being great persecutors; but the *Christians of Smyrna* must recompense good, like their Master touching the ear of *Malchus*. We have found *Smyrna* a place most favourable for a mission. There are about nine thousand *Jews*, having free intercourse with *Christians*, if treated kindly; and there is only one missionary for them, and this one likely to leave. Many things, besides, make it a desirable station, and schools opened here would be attended. At *Salonika* (the ancient Church of *Thessalonica*) there are no less than fifty thousand *Jews*, and very like those mentioned *Acts xvii. 5-13*,—strict, bigoted, and exclusive. No missionary has ever sought their salvation. We met a gentleman who had just come from the *Crimea*, where the greatest number of *Karaite Jews* reside. He told us there are five thousand of them,—all respectable, honest, and held in high esteem. They have prided themselves from age to age in their honesty. They are cleanly, and dress well. The *Russian Government* show them much favor, but no missionary would be permitted to go among them by *Russia*, although no class of *Jews* seem so near *Christianity*, holding, as they do, the pure *Old Testament* as the only basis of their faith. At *Constantinople* there are eighty thousand *Jews*; they are suspicious of *Christians*, and watch inquirers of their brethren; but the common people are weary of this tyranny, and the *English missionary*, *Mr. Farman*, offers to establish schools that would be attended by both boys and girls, if we only send him the means. We ascertained, too, that both here and elsewhere a considerable number of *Jews* are willing to throw off the *Talmud* and acknowledge *Christ*, if permitted to retain their national *Sabbaths*, and some other rites; but I fear this class is very like the *German New Temple*, not anxious about their souls, only weary of separation.

This city is a most splendid place; in point of situation, you could not imagine a finer city. We arrived the week after the great fire, which has cast out fifty thousand people from their houses. We saw many of the *Armenian merchants* pitching their tents on the spot where, a few days before, their spacious dwellings had stood. We have not yet had time to go much into the town, and I write to-day, in order to send this by the *English post*, which goes to-morrow. We are with the *American missionary*, *Mr. Goodell*. *Mr. Lewis* at *Smyrna* was exceedingly kind to us and to *Mr. M'Cheyne* in his illness, who remained there a week after us to recover strength, and means to join us here on *Monday*. If all is well, we sail on that day for *Galatz* on the *Danube*. Our sail from *Smyrna* to *Constantinople* occupied us only a day and a half. We were in an *Austrian steam-boat*, commanded by an *English captain*, and had a delightful sail, passing *Mitylene* and the coast of *Troy*, where we saw the *English* and *French fleets* at anchor, and were told that the *English officers* spend much of their time in fishing in the *Simois* and *Scamander*. We thought of *Paul* at *Troas* and *Eutychus* as much as of *Homer* and *Achilles*. The passage of the *Dardanelles* is a delightful sail. Believe me, &c.

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(New Series.)

No. 5.—MAY, 1840.

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*I.—A few facts connected with the late Mela at Allahabad.*

It having been “noised abroad” by the “Prágwáls” (bráhmans who are supported by the contributions of the pilgrims who visit this place), that the “Company” was about to reimpose the tax on Pilgrims who resort to this mela, it produced quite a rush from the villages in the neighbourhood at an early period of the mela. The people came and bathed for a day or two and returned to their villages. The “Sakránt,” (the sun’s entering a new sign,) which constitutes the first *great* day, and from which the Hindus consider the mela as fairly begun, occurred on the 20th of January.

Previous to that time people began to encamp in large numbers on the beach. Several sects of religious mendicants, began at an early period, to fit up quarters for themselves. Among these were two sects of “Nágás,” who come only once in six years. One of these sects is called “Nirbání,” meaning, “without speech,” or language: an epithet which they apply to the Supreme Being, seeming to imply that *He* is “without speech.”

The other is called “Niranjan,” meaning, “invisible.” It is also applied to the Divine Being, expressive of his invisibility. Both parties tell us that they are “sons of one father,” viz. intimately connected. They are divided into two sects, rather for sake of convenience in their begging peregrinations, than from any difference of opinion among them. Members of the former sect told us, that they at present number in their fraternity about 5000 persons, and of the latter that they number about 2000. I suspect the former exaggerated a little, as we did not perceive much difference in their



appearance as to numbers. The present "Param Mahant" (principal Abbot) named "Lál Gíri," is a man of ordinary appearance, but rather of a friendly disposition. The two sects make regular tours to several different shrines, viz. Allahabad, Gayá, Jagannáth, the Godávarí, Rámeshwar, Ságara, Hardwár, and a few other places. They complete their circuit in six years.

*Their Doctrines.*—They believe, or rather affect to believe, that they are themselves *portions* of the "Divine Being." They consider themselves as having obtained high privileges by the force of fasting and other penances and works of merit. They assert that they possess His attributes and properties as fully as He does himself. That God eats, drinks, sleeps, &c. &c. just as all others do. Many persons would probably exclaim, "It is not possible that they *can* believe so." But such persons have not comprehended the extent of *Satan's* tact at managing the human heart, nor the facility with which the mind in certain states is clouded, and "carried captive by Satan at his will." When appealed to in a calm and impressive manner for some proof of their possessing Divine attributes—to "make one hair white or black;" or when God gives the command for their Mahant "to die, if they can arrest the approach of death for a moment?" If they are not too much excited, or have no especial motive for maintaining their *consistency*, they will admit frankly that they cannot do any such thing, that it is absurd. They seem to be candid in admitting the absurdity of such pretensions, and in a short time are found assuming their ground again without seeming to be conscious at all of the impiety involved in their pretensions. They profess to be worshippers of "Mahádeo," i. e. Shiva. They perform their worship sometimes alone, sometimes in company. They make but little use of images.

*Dress.*—They pride themselves in going without clothes, yet many of them have not yet attained that degree of merit that they can dispense with all dress. Yet a sufficient number have attained this point. They have their heads covered with a large mass of shaggy, unshorn hair, which is covered with cowdung, and every thing that can make it look abominable. Their faces are generally smeared with a white composition prepared for the purpose; their bodies are covered with ashes: thus they go strolling about in companies of 20 to 50 in a state of grotesque and hateful nudity. No pen in earthly hand can adequately describe the mingled feeling of disgust, sympathy, and sadness which fills the heart that has to come into daily contact with crowds of human beings in such a state.

*Accommodations.*—They marked out for themselves ground in a somewhat tasty style; on this they erected in two lines, little grass huts facing each other at a distance of about 50 paces. These were built in neat rooms. In front of each hut is a mound of earth about four feet high, having a little parapet, or wall of a few inches high, extending all round the top. This is neatly smoothed over with cowdung. On the top of these chalwertrás, or mounds, they bask in the sun during the day, and read their sacred books, or talk, or sleep as they feel inclined.

Near the centre of each encampment they have a rather splendid flag, suspended on a very high bambu, which waves with all the beauty and grace of nature over their heads. Alongside the flagstaff is erected a kind of pyramid of earth about 20 feet square at its base, and 15 feet high, ascended by flights of steps on the four sides. On the apex of this are placed a few sea shells, a dish of flowers, a small image of “Mahádeo,” and a few rather elegantly polished brass candlesticks. This place is regarded as too sacred for *us* to ascend so as to see fully what is on it. Over it, at a well-adjusted distance, is a large awning, suspended by the four corners. It consists of four separate awnings of beautifully fringed pink silk and crimson velvet; each one diminishing in size as its place is lower in the series, so as to suggest the idea of an inverted pyramid, and to form a pretty good counterpart to the platform below. All this if it could be viewed apart from the unearthly appearance of the occupants, would leave rather a pleasing impression.

*Parade.*—When they go out on public days, &c. the principal men of the “Nirbání” sect go paraded on seven large and splendidly caparisoned elephants, over which are spread a number (which I did not count), of splendid flags. Others are mounted on the finest horses and camels, some of them armed. The whole is preceded by mace-bearers carrying enormous silver sticks, and much of the insignia of royalty; then all this is followed by the mass of the sect clothed in their uncouth, and ashy, and odious *nakedness*, strolling along like what no man ever described, and surrounded on all sides by an almost innumerable multitude of men, *women* and children, all rushing to get on the highest places, and even trying, to get upon each others shoulders to obtain a good view of them. Thus they go, and the other sect follows them in about equal parade, to the river side where they all bathe.

As we stood by their flag-staff this morning, they pressed us to make an offering of a few rupees on their shrine, assuring us that a few days ago an English gentleman of high standing

in the civil service did make an offering of a gold mohur on the same shrine, and thought if *he* did so, we who are "smaller folks," might with all safety do so too. They gave his name, his office and his place of residence. I suppress the name: would that the curtain could be drawn over the deed and its results, as I draw my pen over his name!

*Feast.*—The Param Mahant, or Abbot, of a sect of "Gosáins" whose head-quarters are here at Allahabad, died a short time since, and the sect fixed upon the time of the mela to place another upon the "Gaddí," (seat of state.) As a matter of course, or of etiquette, they had to invite the whole tribe of Nágás, Gosáins, Udásís, &c. to a feast. This was prepared, and on the appointed day they all assembled on an elevation extending from the corner of the fort. They seated themselves naked as they were generally, in six rows, two and two facing each other on the smooth ground. When "all things were ready" they served out to each person two balls of a sweetmeat composed of flour and sugar, and one or two other ingredients, fried in ghí. These rolls, or balls, were about three inches in diameter. They had each a kind of platter made of leaves stitched or fastened together by wooden pegs, no other furniture. After they had all received their portion of sweetmeat, they ate them together. Afterwards a portion of "Dhai" was served out to each in a cup made of the same kind of leaf. This was all the food and furniture and parade which appeared in the festival.

The next morning, the sweetmeats, &c. that remained from the feast were distributed as "charity" to the *bráhmans*, Nágás, Gosáins, &c. There passed by our place 20 men with full baskets on their heads on their way to the quarters of the Nágás. These were preceded by mace-bearers and two men blowing *trumpets* for the purpose of calling public attention to the supposed *munificent alms*. I never before saw such force in the Saviour's precaution on that subject. "When thou doest thine *alms*, do not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward." Again the fact of *one* poor mendicant beggar feeding one or two thousand beggars, and then dispensing the fragments that were left with the clangor of trumpets and the parade of nobility, shewed in strong colors the readiness of the human mind to be captivated by appearances, and led away from facts, else it would have struck themselves as inconsistent that one who professed himself to be a houseless, penniless beggar, dependant on the



charities of others for a bare subsistence, should make such a display of wealth in the presence of myriads!

Both parties of the "Nágás" prepare at certain intervals of time, or on certain occasions, what they call "*Hom*" (burnt offering.) In this they burn incense with various rather unmeaning ceremonies and reading shlokas from their sacred books. The incense is composed of ghí and various kinds of grain and flowers, &c. all vegetable substances, except the ghí. The ceremony of burning is performed by the Param Mahant, aided by others high in rank. But the ceremony is not worth detailing. They were either unable or unwilling to give us any intelligent account of the object of the *Hom*. How far the idea of *sacrifice* enters into their *Hom* I could not learn.

Among them a very important personage was paraded about during nearly the whole of the mela. This was a man who has one of his legs cut off, and its place supplied by a wooden one. He has held both his hands at full stretch above his head until they have both become stiffened and indurated, so that he cannot take them down. *Nature* after bearing long, had forced herself to come to his aid by forming large protuberances under his arms and inside his elbows to sustain his arms in their new position. Thus with both hands projecting far above his head, and in a state of entire nudity, he was paraded nearly every day past our tent on the shoulders of others, who seemed to esteem it a high honor to carry such a holy man upon their backs. He was usually followed by a vagrant crowd of admirers. And although he professes to have perfectly subdued, by the power of devotion and penance, every earthly emotion, it was very manifest that he felt flattered if we noticed him by looking at him as he passed, and that he felt disappointed if we did not notice him as he rode in triumph past our tent.

With all this devotion and victory over earthly propensities and emotions, his temper is so very irritable that the natives deprecated our having any thing to say to him. Mr. S. encountered him once in Banáras and found him quite as violent and irascible as the people had said he was.

The "Nágás" at one time assert that "there is no difference between their *gurú* and the Divine Being;" at another that "there is no difference between *themselves* and God." They charge the "*Gosáins*" and other sects with atheism. But they are generally so ignorant as not to know very much about atheism, except that it is opposed to them, opposed to their lofty claims of union with the Divine Being.

They accustom themselves to go strolling about the mela

in companies of from 10 to 15, with their bodies and hair smeared with ashes, and their faces daubed with various colored paints, each having an empty gourd in his hand, and following each other at the distance of two or three rods, singing in a loud and mournful tone "ang," "ang," "ang," each man in a different tone, and at a different key. Their music at a distance would fall on the ear with a soothing, saddening, influence, were it not connected with the idea of their religious delusions and assumption. Of the word "ang," which forms the substance of their song, I could get no satisfactory account. The Sanskrit word "ang" means "body," but they must have some other idea connected with it.

*The Bairágís.*—They occupy a district of the mela ground by themselves. There are about 2000 or 2500 of them on the ground as they suppose. Elephants are numerous among them. They visit all the places deemed sacred by Hindus. In their peregrinations they go singly, or in small parties as convenience or inclination may happen to lead them. They, as the Nágás, depend entirely on *begging* for their daily food, and are seldom suffered to feel the pressure of want. Indeed the appearance of the whole tribe of mendicants proclaims that they live on the "fat of the land." The Bairágís profess to worship Sítá Rám and Sáliq Rám. Idols of brass and stone and wood are numerous among them. They play on cymbals and other instruments, and sing before their shrines; they seem to pay especial honors to the incarnation of *Rám*. They generally wear large, coarse ropes round their waists, and seem to vie with each other in disfiguring their appearance and giving to themselves an unearthly aspect. One of their Mahants told us "they wear these ropes around their waist simply as a kamarband," but this was manifestly a mere evasion. One of their number assured us with all possible gravity, that "they were so entirely freed from *sin*, and so *holy*, that even the *holy Ganges* is made more pure by bathing their feet."

*Nánaksháhís.*—They are a sect of "Sikh Bairágís," who adopt the principles and doctrines of Nának Sháh. They number about 1000 at the mela. They have four principal Mahants. They visit all the sacred places of note among the Hindus. They travel generally in small parties, for the sake of convenience in begging. They tell us that "all persons of family give them food; sometimes wealthy persons make them considerable presents." It seems to be a kind of admitted principle among the Hindus, and which these people are very sedulous in cultivating, that where a man inclines to prefer the endearments and conveniences of social life by marrying and cherishing any of the *family* relations, he is under obliga-

tions, as an offset against this indulgence, to give liberally of the best that he possess to those who, denying themselves all these earthly conveniences, and living a life of religious austerities, pray for them, and thus become their intercessors. With this assumed and admitted superiority over those who consent to partake in the enjoyments of social and domestic life, these mendicants traverse the country claiming as a purchased right, a portion of the best products of the labors of the *gríhasts*, (family folks.)

The *Nánaksháhís* worship Nának Sháh. They profess to have occasional interviews with the Divine Being, yet when this is sifted a little, it appears so be only with some of the *deotás*. They however profess to worship only Nának Sháh, and the *Granth* sacred book which he prepared for them.

As we stood by one morning they were engaged, as some of them said, in worshipping the *Granth*, as others said in "*blessing* food which was about to be distributed to bráhmans, &c." They had a platform of earth erected about three feet high, and 30 feet square: over this was a canopy of broidered cloth. They were ranged in a circle or row around the edge of the platform as close as they could stand together. The principal Mahant was repeating shlokas from the *Granth*, while at certain intervals, or certain expressions, they all joined their hands together and made a respectful bow towards the book. The persons engaged in conversation with us, seemed light and cheerful, and to have their whole attention taken up with what they were saying to us; still at the regular period they did not fail to place the palms of their hands together and pay their respects to the *Granth*. This sect although calling themselves *Udásís*, (penitents,) like all the other mendicant sects, look full and fresh in their appearance, and as though the piety of the laboring people would not suffer them to want any thing in the line of eatables. In a word, it is too plain to be mistaken that the principal reason with the greater number of those mendicants for continuing in their sect and their profession, is the superior ease and security with which they procure an abundant supply of all that they consider good to eat, whilst they can live an easy, indolent life, free from care and free from exertion. Aside from this, many of them seem to be bound to their profession by a very slender cord.

Early in the mela, as we were engaged in discussions with the pandits and others, a large overgrown *Bairágí* with a shaggy head and naked body, pressed his way through the crowd and seated himself on a morhá just in front of Mr. M. and myself, in a most conspicuous position. He drew up his feet on the morhá, and commenced singing to himself in an under



tone, to show that he was not paying any attention to what we were saying. We endeavoured to show him from the word of God that in thus throwing off his clothes and exposing himself he violated not only the command of God but also all the finer and better feelings of our common nature. He did not assent to the justness of any thing which we said, and we thought we had quite failed in reaching his mind. But we were surprised a day or two afterwards to see the same man come into the midst of us and sit down "clothed" and, in some respects like "one in his right mind."

As we stood by to see the course of things at the "bará khána" given to the Nágás and other naked folks, there sat near us an old and shrivelled and feeble woman who had tottered here from a distance. She had one hand full of dry *sand*, some of us expressed some curiosity as to what she meant to do with it; she immediately explained what she intended to do with it by commencing to *eat* it; at the same time telling us it was sand which she had taken up by the side of the holy Ganges, and that it would take away all her sins if she would eat it, and that she held it as a most precious treasure. In the mean time she kept throwing it into her mouth in small quantities dry as it was, and toiling and stretching her face to gulp it down and actually succeeded in swallowing nearly all of it while we stood by. The "Prágwálls" (bráhmans, supported by pilgrims resorting to Allahabad), seem now to regret much that the "Company's Tax" has been taken off at this place. They came to us several times during the mela with this complaint that "the taking off the tax had grealty injured them." "Formerly," said they, "when the Company took a rupee as tax from each man, the people thought nothing of paying us six or eight annas. But now that the tax is taken off and the road to the sacred waters laid open freely to all, the people have found that they are too poor to pay us any thing! They say now the way is open to every body, we can go and bathe as much and as often as we please and no body can prevent us?

Thus the bráhmans deprecate the free access of every body to the water as likely in the end to ruin their prospects.

The "Prágwálls" seem exceedingly anxious to prevent the people from hearing us preach, and from seeing our books. Whilst the people are coming in large crowds about the height of the mela they go out to meet the people at some distance and conduct them in in large companies, and take especial pains when they come near us, to conduct them by "on the other side," lest haply some of them should pause, and hear and have their confidence in the Ganges shaken. I have seen

one individual, conducting as many as three or four companies, past us in one day, always showing deep solicitude lest any of them should even incidentally hear us.

The impression on my mind from the whole of the mela is, that the more intelligent among the Hindus themselves are persuaded that their system cannot stand before Christianity, and that one day it must yield. And I think this impression on their minds would be greatly strengthened, if in their discussions with Missionaries and others, they were drawn over more to the broad, firm ground, which the word of God takes in this matter. Discussions with them are exceedingly apt to run off into the labyrinths of Hindu *science*. And the shlokas and counter-shlokas of the shāstras, and metaphysical discussions about the attributes or absence of attributes in the Divine Being, consume the time and usurp the place of the solemn strong appeals of the Bible, and the developments of the Divine character and attributes, which are set forth in the word of God with a clearness and power that can disturb the most callous conscience. Besides God has not promised to convert or sanctify men by Sanskrit shlokas or the doctrines of the Púrāns. His own word is that by which he has taught us to hope for their sanctification. I know it is necessary at times to follow them through the mazes of the shāstras, to ferret out all their subterfuges, but it is hard to keep from being hurried there too soon, and spending too long a time in wandering through such dark and unfruitful fields, and I have often seen them bow to the majesty of truth as it is presented in the Bible after a long and fruitless battling over the current phraseology of their metaphysical sciences.

The Jews required a sign (to prove that Jesus was the Christ), and the Greeks sought after wisdom (demanded a system of religion that would accord with the principles of their *science*), and so do the Muhammadans and Hindus; but our work is to “preach *Christ crucified*, to the Jews a stumbling block, and to the Greeks foolishness”—to the Muhammadans *impiety* and to the Hindus nonsense—but to those who are called and enlightened from above, “Christ the power of God and the wisdom of God.” And while we are often thrown back on the question, “Who hath believed our report? and to whom is the arm of the Lord revealed?” We are not without evidence that the word of God is going forward and showing to the people the majesty of its power.

*Allahabad, March 1st, 1840.*

W.

## II.—*The Orissa Mission—Need of more labourers.*

The following is an extract from a letter that we have received from the Rev. J. Stubbins.

“While there are those who are ready to risk their fortunes in Lotteries and different worldly amusements, who contribute their hundreds and thousands towards the erection of theatres, &c. it is matter of fervent rejoicing that there are those who, with much less questionable ambition and infinitely more important objects, contribute liberally of what God has graciously given them for the promotion of his glory and the welfare of their fellow-men. This is a benevolence which will stand the scrutiny of him who hath said ‘Occupy till I come’—one over which they will not mourn in the closing scenes of life, nor through eternal ages.

“Amidst the various claims upon Christian sympathy and liberality perhaps none are greater than are presented by Orissa, so long the seat of vice in its most degraded forms—of every thing shocking to humanity, pernicious to Society and ruinous to the eternal interests of the immortal soul. It however demands our gratitude and praise as Christians, that the awful and infernal gloom which has for ages settled down upon this unhappy province, is gradually being dispersed by the rising beams of ‘the Sun of Righteousness,’ and we do trust the day is comparatively not far distant, when this light of life shall shine forth in all its radiant and meridian splendour. In the neighbourhood where I reside, it is almost as common as possible for the people openly to acknowledge that ‘idols and idolatrous worship are false and delusive—that the religion we preach to them, is the only one that can make them happy for time and eternity.’ Under these impressions, many with deep seriousness frequently inquire more fully about the plan of salvation; our hopes are raised respecting some who seem almost to have made up their minds to become the disciples of the Lord Jesus Christ, and we do trust they will soon declare, ‘this people shall be my people and their God my God.’ I was not unfrequently delighted, in some of my tours during the last cold season, to witness the fixed and affected looks of many who had never before heard the word of life, while with eyes glistening with tears they exclaimed ‘Aha! this is truth—this is the religion of God,’ &c.

“But how does my soul melt within me, when I reflect upon the limited number of laborers to cultivate this extensive field—that efforts are at present necessarily so contracted to pluck these perishing myriads as brands from the eternal burnings! Surely something more will shortly be done for the salvation of their deathless souls, that we shall not long be left with perhaps not one Missionary to a million Oriyas! But we rejoice in the increase of effort being made at home to send out others to join us. A letter recently received from our Secretary states, that ‘a gentleman in Birmingham has offered to pay a third part of the outfit and passage of four Missionaries, if sent out within a year.’ We do earnestly hope the offer will be accepted by the remaining portion of the expense being raised. It has occurred to me that some persons in India would rejoice to assist, in connexion with the gentleman who has already so liberally contributed 200 rupees, in bringing out some of the young men who have offered themselves as candidates for Missionary labor in Orissa. Should any feel disposed to assist in a matter of such eternal importance to the



inhabitants of this benighted province, their contributions will be most thankfully received and acknowledged and transmitted to the Home Committee by any of the Orissa Missionaries. It appears measures are being taken for the abolition of that iniquitous impost the pilgrim tax. Surely Government does not intend again mocking our expectations on this subject, but effect an everlasting and satisfactory abolition, and wash its hands from all the filth of idolatry whether in countenance, interference or support\*.

“ *Berhampore viâ Ganjam, March 17, 1840.*”

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### III.—*On the Urdu New Testament, translated by the Missionaries of the London Society at Banâras.*

To the Editors of the Calcutta Christian Observer.

SIRS,

In your last number you have given us some faithful, intelligent, and well-timed remarks on the omission of some passages of the New Testament in the translation made by the Missionaries of the London Society at Banâras. The writer, however, seems not to have been aware, that *scores* of other passages are similarly omitted, and not a few altered in their readings. I believe the most of those omitted and altered, have the authority of Griesbach, an authority now very generally disputed by the most eminent orthodox Biblical critics, and an authority which your correspondent has shewn is not to be depended on. Knowing, as I do, the independent-mindedness of the Banâras translators, I have been astonished at their slavish-mindedness in reference to Griesbach.

The following list contains *some* of the omitted and altered passages, but by no means all of them, as observed by me. As there are other translations of the New Testament in circulation among the natives, containing all the omitted passages, it is for every one to conceive what must be the effect upon the native mind of this sad diversity. How long is such a state of things to continue? And can no remedial measure be adopted? When I look at the various translations, I am filled with wonder. We have in the Banâras translation the Greek words presbyter, deacon, episcopus, baptism, &c. left untranslated, and we have in Mr. Bowley's *barâ pâdrî* for high-priest, and *ghusal* for baptism!!!—translations issued from the Bible Society's Depository, a Society which maintains it as a principle to issue no translation which does not

\* Our correspondent's letter reached us before the intentions of the Supreme Government were made officially known.—ED.

conform to the English. I wish some of your able writers in the *Observer* would take up the subject, and endeavour to bring the translators to something like unanimity; a hard task, you will perhaps say.

The *italic* words in the following list exhibit the omitted and altered passages. Those who peruse it, will see that some not very unimportant sentences are not forthcoming. As the Banáras Missionaries are now engaged in a translation of the Old Testament, it will behove the public of the Bible Society (who, I believe, stand engaged by the Committee to support the translators,\*) to see that such another book of gaps and alterations is not palmed upon the world from their depository.

- Matthew v. 47. "Do not even the *tribes* the same," instead of "the publicans."
- vi. 1. "Take heed that ye do not your *religiousness* before men," instead of "your alms."
- ix. 13. "I am not come to call the righteous, but sinners, to *repentance*."
- xii. 35. "A good man out of the good treasure *of his heart*."
- xv. 8. "This people *draweth nigh unto me with their mouth*."
- xviii. 35. "If ye from your hearts forgive not every one his brother *their trespasses*."
- xix. 17. "*He gave answer, Why dost thou ask me concerning righteousness? One indeed is righteous,*" instead of "And he said unto him, Why callest thou me good? There is none good but one, that is God."
- xx. 22, 23. "Are ye able to drink of the cup that I shall drink of, *and to be baptized with the baptism that I am baptized with?* They say unto him, we are able. And he saith unto them, ye shall drink indeed of my cup, *and be baptized with the baptism that I am baptized with*."
- xxv. 13. "Watch, therefore, for ye know neither the day nor the hour *wherein the Son of man cometh*."
- xxvii. 35. "And they crucified him, and parted his garments, casting lots: *that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture they cast lots*."
- Mark i. 2. "As it is written in *Isaiah the prophet*," instead of "in the prophets."
- iii. 5. "His hand was restored whole *as the other*."
- iv. 5. "And the fowls *of the air* came and devoured it up."
- iv. 25. "*And unto you that hear, shall more be given*."

\* The translation referred to by our correspondent is not in the hands of the translators of the edition on which he has felt it his duty to animadvert. The Banáras Auxiliary Bible Society are the parties to whom it is entrusted, and every precaution has and will be taken to render it as perfect and faithful a translation of the whole Bible as possible. The Calcutta Bible Society have not, we believe, sanctioned the translation of some of the London Missionary Society's Missionaries at Banáras.—ED.

- vi. 11. "Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city."
- xi. 10. "Blessed be the kingdom of our father David that cometh in the name of the Lord."
- xiii. 14. "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet."
- Luke iv. 18. "He hath sent me to heal the broken-hearted."
- ix. 56. "For the Son of man is not come to destroy men's lives, but to save them."
- xi. 2. "When ye pray, say, Our Father, who art in heaven." Verse 4. "But deliver us from evil." Verse 29. "But the sign of Jonas the prophet." Verse 44. "And he said, Woe unto you, scribes and pharisees, hypocrites."
- xvii. 36. "Two men shall be in the field; the one shall be taken and the other left."
- John i. 27. "He it is, who coming after me, is preferred before me."
- vi. 22. When they saw "that there was none other boat there, save that one whereinto his disciples were entered." Verse 69. "Thou art the holy one of God," instead of "Thou art Christ, the Son of the living God."
- vii. 53. "And every man went unto his own house."
- viii. 1—12. The whole of this is omitted.
59. "Going through the midst of them, and so passed by."
- ix. 8. "That he was a beggar," instead of "that he was blind."
- xi. 41. "Then they took away the stone from the place where the dead was laid."
- Acts i. 14. "In prayer and supplication."
- ii. 30. "According to the flesh he would raise up Christ." Verse 31. "His soul was not left in hell."
- vi. 8. "And Stephen, full of grace," instead of "full of faith."
- viii. 37. "And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."
- ix. 5, 6. "It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord what wilt thou have me to do? And the Lord said to him."
- x. 6. "He shall tell thee what thou oughtest to do." Verse 21. "Then Peter went down to the men who were sent unto him from Cornelius."
- xiii. 33. "As it is written in the first Psalm," instead of "the second Psalm." Verse 42. "When they were gone out, all the people besought them," instead of "And when the Jews were gone out of the synagogue, the Gentiles besought them."
- xv. 18. "From eternity all has become known to him," instead of "known unto God are all his works from the beginning of the world."
- xvii. 5. "But the Jews took some of the people of the bazars," instead of "But the Jews who believed not, moved with envy, took unto them certain lewd fellows of the baser sort."
- xviii. 5. "Paul was employed in the word," instead of "was pressed in spirit."
- xx. 7. "When we came together to break bread" instead of



- “when the disciples came together.” Verse 26.  
 “To feed the Church of the *Lord* which he hath purchased with his own blood,” instead of “the Church of God.”
- xxi. 8. “We *that were of Paul’s company departed.*”  
 xxiii. 9. “*Let us not fight against God.*”  
 Rom. i. 16. “For I am not ashamed of the Gospel of *Christ.*”  
 vi. 11. “Through Jesus Christ our *Lord.*” Verse 12. “That ye should obey it *in the lusts thereof.*”  
 viii. 1. “*Who walk not after the flesh, but after the Spirit.*”  
 xi. 6. “*But if it be of works, then it is no more of grace; otherwise work is no more work.*”  
 xiii. 9. “*Thou shalt not bear false witness.*”  
 xv. 24. “Whensoever I take my journey into Spain, *I will come to you.*” Verse 29. “I shall come to you in the fullness of the blessing of the *Gospel of Christ.*”  
 1 Cor. vi. 20. “*And in your spirit, which are God’s.*”  
 vii. 5. “That ye may give yourselves to *fasting.*”  
 x. 28. “*For the earth is the Lord’s and the fulness thereof.*”  
 xi. 24. “He brake it, and said, *Take, eat.*”  
 2 Cor. ix. 4. “*In this same confident boasting.*”  
 Gal. iii. 1. “That ye should not obey the *truth.*”  
 Eph. iii. 9. “Who created all things by *Jesus Christ.*”  
 Phil. iii. 16. “Let us mind the same *thing.*”  
 Col. ii. 2. “The mystery of God, *and of the Father, and of Christ.*”  
 1 Tim. i. 17. “The only wise *God.*”  
 ii. 7. “I say the truth in *Christ.*”  
 iii. 3. “*Not greedy of filthy lucre.*”  
 v. 4. “For this is good and acceptable.”  
 Heb. ii. 7. “*And didst set him over the works of thy hands.*”  
 xii. 20. “*Or thrust him through with a dart.*”  
 1 John v. 7. “The Father, the Word, and the Holy Ghost; and these three are one. *And there are three that bear witness in the earth.*” Verse 13. “Who believe on the name of the Son of *God.*”  
 Jude 25. “To the only wise *God.*”  
 Rev. i. 9. “The beginning and the ending.” Verse 11. “I am Alpha and Omega, the first and the last, . . . which are in *Asia.*”  
 v. 14. “*Him that liveth for ever and ever.*”
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#### IV.—The Theological Library.

We are anxious under this title to present our readers with a catalogue of the principal writers, who have in different ages of the Church devoted their labours to the defence or elucidation of the truth as it is in Jesus, accompanied with such extracts from their works as may tend to give a tolerable idea of their mode of thinking and writing, and induce our readers to extend their acquaintance with the works of such of them as are really excellent.

While it is true that of making many books there is no end, it is equally true that the reading of too many books is endless and unprofitable. Not only is much study a weariness to the flesh, but overmuch reading is hurtful also to the mind. Whatever is merely read, without being made the subject of serious meditation, is not profitable, but the reverse. Yet we may be assured that God would not have preserved to his Church so vast a store of sacred literature, unless He had designed it, when properly used, to be a great boon: and so we find that the judicious student, who is directed by the Spirit of God to the right use of the works of the pious of former times, does not fail to derive from them much mental and spiritual advantage. We therefore hope to perform a useful service by presenting our readers with such short notices of the principal writers, and such short extracts from their best works as may supply some hints for their guidance in Theological reading. We are not without hopes also that if kindly assisted and supported in the undertaking by our friends, our notes may serve as the basis of what we believe does not exist in any language, and what has been often declared to be a desideratum,—“A HISTORY OF THEOLOGICAL LITERATURE.”

For the task which we thus undertake we are free to confess ourselves very inadequate, but we trust to receive such assistance from numerous friends as shall make that work comparatively easy, which would be quite impracticable for any one individual, how well qualified soever.

Various modes of arrangement suggest themselves to us as severally possessing various advantages and disadvantages. We might divide the authors according to the times in which they lived, the countries in which their works were published, or the subjects on which they chiefly wrote. It is unnecessary to enter upon the advantages and disadvantages of these several methods. We shall endeavour to combine the advantages of them all, by taking the chronological order as our basis, deviating however occasionally from its strictness in favour of the geographical mode, and inserting sometimes a supplementary paper as to the different modes of treating theological questions at different eras. Thus for example we may mention a dozen English writers side by side, although there may have flourished many Dutch and French writers at the same time; and again we may mention such writers as Clarke and Abernethy alongside of such as Paley in order to contrast their modes of treating the questions which form the subjects of their principal writings. Still we shall never deviate very far from chronological order, one of whose chief recommendations is that it will be the easiest for ourselves. We begin then with the

first ages of the New Testament church, and proceed without further preamble to introduce our readers to the earliest uninspired Christian writers.

#### A. THE FATHERS.

This term is by different writers taken in different significations in regard to its extent : while some confine the title to writers of the first four centuries, others extend it so as to make it include all Christian writers down to the twelfth or thirteenth century. We shall, for a reason that shall hereafter appear, adopt a limited application of the term, and shall not apply it to any writer who flourished after the fifth century. Of the first centuries we have not very many Christian remains ; yet not fewer than we should expect, when we consider the comparatively small number of literary men that had then embraced the Christian faith, and the numbers of their works that must have been lost before reaching our times. We ought also to bear in mind that the circumstances of the church in these early ages were by no means favourable to the cultivation or exercise of literary talents. "To believe, to suffer, and to love, (says the pious Milner), not to write, was the primitive taste." But shall we regret this even in a literary point of view ? How much more valuable may we expect those writings to be which took their birth in a believing, suffering, loving age, than those that originate in one like the present, when book-making has become a profession ? Then men wrote from the abundance of full hearts ; now, it is to be feared, many write only because others do, and because it is expected by the church and the world, that men who have attained any eminence or distinction should give to the world in the form of a book their opinions regarding some subject or other.

From this it will be seen, that we do not in any degree sympathize with the prejudice that many Christians entertain against the writings of the Fathers. Neither however do we attribute to them any portion of that authority which some have claimed for them. We look upon them as men who wrote *without inspiration* in an age which was favorable to the development of piety, but which wanted the benefit of that enlightenment which diffused Christianity has produced in later times, and that experience which is always increasing as the world grows older.

All our specimens we shall present to our readers in an English dress ; when the works were not originally written in English, we shall adopt the approved translations of others when we can procure them, translating for ourselves only when we cannot avail ourselves of the labors of others.



**a. WRITERS OF THE FIRST CENTURY, COMMONLY CALLED  
APOSTOLIC FATHERS.**

**a.—*Clemens Romanus.***

This is he regarding whom we have the testimony of an inspired apostle that his name is in the book of life. Respecting his history there is not much certainly known. He is said to have sprung from the royal race of the Cæsars, to have been educated at Rome with great care, to have begun early in life to make anxious inquiries regarding the immortality of the soul and a future state, and to have consulted on these subjects, without receiving any satisfaction, the schools of philosophers and the Egyptian Hierophants. While in this state of suspense, he is said to have heard of the Son of God's appearing in the world, and to have sought and received instructions from Barnabas and Peter. All ancient writers agree that Clement was at one time Bishop of Rome, but they differ widely as to the time of his appointment and the order of his succession.

The only extant work that is undoubtedly his, is an epistle to the Corinthians. The fragment of another epistle addressed to the same church is by some believed also to be his, and may be considered as doubtful. The other works that have been ascribed to him, are certainly supposititious. Such are the "Epistle to James the Lord's brother"—"Recognitions"—"Clementia"—"Apostolic Constitutions," and "Apostolic Canons."

The Epistle to the Corinthians, which (as we have said) is the only extant production of Clement, whose genuineness is undoubted, seems to have been written about A. D. 95 or 96, on occasion of some unhappy dissensions which had arisen in the Church of Corinth. It had long been supposed to be utterly lost, but was at last found written at the end of a MS. of the Septuagint Version of the Old Testament, in the possession of Charles I. of England. This is the only MS. of the epistle known to be in existence. There is one deficiency near the end which will probably never be supplied.

We extract as a specimen of the epistle the following passage from the translation published by Mr. Chevallier. It forms the 20th, 21st, and 22nd chapters, and is a passage of much beauty and sublimity.

XX. The heavens, peaceably revolving by his appointment, are subject unto him. Day and night perform the course appointed by him, in no wise interrupting one another. By his ordinance, the sun and moon, and all the companies of stars, roll on, in harmony, without any deviation, within the bounds allotted to them. In obedience to his will, the pregnant earth yields her fruits plentifully in due season to man and

beast, and to all creatures that are therein ; not hesitating, nor changing any thing, which was decreed by him. The unsearchable secrets of the abyss, and the untold judgments of the lower world, are restrained by the same commands. The hollow depth of the vast sea, gathered together into its several collections by his word, passes not its allotted bounds ; but as he commanded, so doth it. For he said, "Hitherto shalt thou come, and thy waves shall be broken within thee\*." The ocean, impassable to mankind, and the worlds which are beyond it, are governed by the same commands of their master. Spring and summer, and autumn and winter, give place peaceably to one another. The winds, in their stations, perform their service without interruption, each in his appointed season. The everflowing fountains, ministering both to pleasure and to health, without ceasing put forth their breasts to support the life of man. Nay, the smallest of living creatures maintain their intercourse in concord and peace. All these hath the great Creator and Lord of all things ordained to be in peace and concord ; for he is good to all ; but above measure to us, who flee to his mercy, through our Lord Jesus Christ, to whom be glory and majesty, for ever and ever. Amen.

XXI. Take heed, beloved, that his many blessings be not turned into condemnation to us all. (For thus it will surely be,) unless we walk worthy of him, and with one consent do that which is good and well-pleasing in his sight. For he saith in a certain place, "The Spirit of the Lord is a candle, searching out the inward parts of the belly†." Let us consider how near he is, and that none of our thoughts or reasonings, which we frame within ourselves are hid from him. It is therefore just that we should not desert our ranks (by declining) from his will. Let us choose to offend men, who are foolish and inconsiderate, lifted up, and glorying in the pride of their reasoning, rather than God. Let us reverence our Lord Jesus Christ, whose blood was given for us. Let us honour those who are set over us ; let us respect our elders, let us instruct our young men in the discipline and fear of the Lord. Our wives let us direct to that which is good. Let them shew forth the lovely habit of purity (in all their conversation) with a sincere affection of meekness. Let them make manifest the government of their tongues by their silence. Let their charity be without partiality‡, exercised equally to all who religiously fear God. Let our children partake of the instruction of Christ ; let them learn of how great avail humility is before God, what power a pure charity hath with him, how excellent and great his fear is, saving such as live in it with holiness and a pure conscience. For he is a searcher of the thoughts and counsels (of the heart): whose breath is in us, and when he pleases, he takes it away.

XXII. All these things the faith, which is in Christ, confirms. For he himself by the Holy Ghost thus speaks to us§. "Come, ye children, hearken unto me ; I will teach you the fear of the Lord. What man is he that desireth life and loveth to see good days ? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good ; seek peace, and ensue it. The eyes of the Lord are upon the righteous ; and his ears are open unto their prayer. But the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cried, and the Lord heard him ; and delivered him out of all his troubles. Many are the plagues of the wicked : but they that trust in the Lord, mercy shall compass them about||."

\* Job xxxviii. 11. † See Prov. xx. 27. ‡ 1 Tim. v. 21. § Ps. xxxiv. 11—17.  
|| Ps. xxxiii. 10.

V.—*The Hill Tribes—New and important field for Missions.*

We have been favoured with the perusal of a most interesting Missionary Journal, containing an account of a tour to the north-east. We have gathered much interesting information from it respecting those regions, which will, we hope, be of service to us, and interesting to our readers in future numbers. We have this month culled a few observations in reference to the *Garrows*, one of the Hill tribes, evidently a bold and enterprising people. They occupy the western extremity of the range of hills of which the *Khasias* are the east; and in some measure they resemble that singularly interesting tribe. A lengthened and interesting account of the *Khasias* appeared in the *Observer* for March 1838. The account of the *Santals*, by a resident among them, fully confirms all the statements of our correspondent in the *Observer* for June 1839. The account of the *Coles* from the *Advocate* shows us that the field of Missions is opening on every hand with brightening prospects of success. We have before us for the present, as subjects for prayer, faith and labor, the Hill tribes of the *Khasias*, *Garrows*, *Coles* and *Santals*. We shall continue this subject as opportunity offers.

THE SANTALS.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The accompanying are a few recollections of the Santals of the Western Hills. A residence among them of two years in different parts of the country enables me to relate thus of them from personal knowledge; from the hands of a ready writer I am sure it would interest many of your readers.

Yours sincerely,

A LATE MOFUSSILITE.

A residence among the Oriyas and Santals, for a period of upwards of two years, ought to be cause of interest in observing the manners and customs of a people so little known as the latter class are.

The Santals are an athletic and good-humoured race; in the presence of a stranger they are very much disposed to boast and try the power of limb with each other, but in the best humour: indeed, the violent rage and bazar language, so common among their neighbours, is rarely witnessed among them.

Fondly attached to hunting, in the cold and hot seasons they quit their villages for two weeks at a time, leaving the old men and women in charge. The bow and tomakh (tauqí) of



various shapes are their usual arms ; the matchlock is an article of some value and therefore rare. In numerous bodies they scour the jungles, beating drums, shooting and killing all kinds of birds and animals, even tigers, bears, and hogs, which they freely eat; the best portions are despatched to their homes, where they are beaten into a small bulk, then dried in the sun till the flesh is of the consistency of wood ; it is afterwards hung up to the inside rafters, and eaten along with such jungle herbs as Oriyas are careful not to partake of, during the rainy season, when rice is not to be procured among them for nearly five months. They are passionately fond of venison : at night they bivouac under the shade of a large tree, staking a space all round ; the song goes round in which a dozen or more join, it is low noted and with much musical sweetness. A kind of spirituous liquor is freely indulged in, but although too often in a state of intoxication, they rarely commit any excess. Brandy is a name familiar among them, they say it is the drink of Englishmen, that it makes them strong and prevents fevers. In the morning the drum is again beaten, the warwhoop sung to excite to the chase, and they sally forth with their pack of dogs, each in a leash, to follow the wounded boar, who when brought to bay, is quickly despatched by a shower of arrows. A European who is a good sportsman, is held in considerable estimation, and they very gladly accompany any person on an excursion which promises this sport even without pay ; yet if remuneration is offered, it is thankfully accepted. The skins of the animals are brought to their homes and hung up as trophies of their success. Passing through miles of jungle, a tuft of dried grass will very frequently be seen hanging from the branches close to the road side ; this they reckon an omen of safety ; it lessens their dread of the prowling tiger. After returning to their villages, for some time they pass a sleepy inactive life : each house is staked all round with wattle ; over this fence they assert the tiger never will leap. The sardárs or principal men (who are collectors of rent) generally have several apartments with a square inside : if they fortunately possess a large sum of money, it is concealed under ground. One apartment is allotted to the buffaloes. The roofs of the houses are thatched with straw. The women and girls sit spinning and pounding grain the greater part of the day at the door or under the shade of a neighbouring tree, while the men are either lounging on *chárpáis*, or chatting. The women are not fearful ; the eastern custom of concealing the face is not much practised. They do not hesitate quickly to give a reply to any inquiry a stranger may make ; strange to say, the men are more timid at the appearance of strangers.

The wives are said to be faithful to their husbands and are never beaten; a wealthy sardár often has two or three. An insult offered to a female is sometimes revenged by the death of the offender. Such a sad occurrence happened to the son-in-law of a Zemindar who lived near me; he was dragged from his house during a dark night, put to death by arrows, and his poor wife indignantly treated. So fatal a retaliation alone seemed to appease their ire and blot out the disgrace. They are fond of going to a market, and when treated to jalpán and sweetmeats, they are all glee and seem happy; they do not hesitate to eat these from the hand of the "white stranger." The articles of sale they bring, are chairs, stools, hatchets, jungle iron, and very durable ropegrass used in building huts: also spinning-wheels rudely made. Men and women adjust their hair very tastefully in a knot close to the left ear, decorated with a garland of white flowers, sometimes with three twigs, a foot in length, with flowers made fast at the tip, waving gracefully in front; it is a piece of gallantry to be allowed to place a flower upon the head of a girl. They are frank and communicative with each other, and coyness is in small degree among them. During the occasion of some Hindu festivals the young men and girls dance, with hands united, to the sound of a shrill fife and drums, the dancers singing at the same time; they have then (with a mountain air of freedom about them) an interesting appearance, all which invariably gains the good will of Europeans: this is done in front of the temple, into which they are not permitted to enter, the tamásha alone seems to have attraction for them.

An image or object of worship is never seen about their domiciles, a bráhma is not an object of veneration, and they prefer living apart from an Oriya village. The zemindars do not depend upon their settling permanently on their rented lands, as they are so fond of moving about; they are always forced to uphold and assist the zemindar in his frequent quarrels with his neighbours: many retain lands rent-free for such services, a practice which existed in Scotland in the feudal ages. When oppressed, they remove to a neighbouring táluk, when a dark night favors their escape. When one or two persons die suddenly in a house, they quit it as if it were a plague, leaving behind their little furniture; it is imagined that death has been the work of some malignant spirit, and that by quitting that place its fatal influence cannot for a time reach them. The dead are carried into the jungles and laid upon the ground, when the foul jackal soon leaves it a skeleton, although in the midst of a forest, where fallen timbers could in a very short time be piled.

A jest and a smile are general among them, and they are not backward to appeal to a resident European in a matter of injustice. At night their villages resound with the song of mirth and the dance, while both sexes partake rather freely of a spirituous liquor. In the Dulboom and Sumbulpore hill countries it is said, that Jugghaism is not known among them, dacoity seldom. Swine run in numbers about the villages. On the occasion of a feast a sow is killed, put into the midst of a large heap of burning straw, and at night the carcase is eaten. The Oriyas speak well of the Santals; in business and other matters they are invariably found to speak the truth. Bengálí Gomástahs engaged in the cultivation of Indigo are known to assert that these tribes are not given to falsehood, and that their word can be depended upon: their Oriya neighbours likewise speak well of their veracity. If supported, they do not hesitate to bring in the serious charge of extortion and oppression against the stationed Darogahs, whose interest it is to give these simple people a bad character. The evidence of the Santals is received in the Mufassal courts with considerable confidence by the Bench. Their language is not understood by the Oriyas, the sound is nasal and somewhat similar to the Gipsy tongue, they also converse in Bengálí. Their language knows no written character: for each day's work a tie is put upon a string, which is attached to their bodies, or on a notch upon a piece of wood. Among the wealthy their cultivations are extensive, and they labour very hard when the rains set in. Buffaloes are preferred to oxen. They delight in having a well made plough. The garry wheels are composed of a solid piece of wood; these they are never disposed to sell even at a price considerably higher than their value. Their villages are to be found in the jungle clearances, or on the skirts of a wood to which their families fly, if they apprehend danger to their persons or their crops\*. They do not seem to have any religious rites; the swearing upon the skin of a tiger is deemed an act of solemnity. They are quiet and well disposed people, very averse to have any quarrel with their neighbours; they delight very much in wandering from day to day in the jungles with a small hatchet, humming a wild sweet air, and pulling fruit from the trees. Great quantities of black ebony, rough wrought into rulers and native clubs, are procured by the Midnapore merchants and transferred to the Calcutta market. The high parts of the mountains are free of jungle, and the population is said to be very scant. Being only about three days' dák from

\* Along the foot of the Kunjur mountains on the E. side their villages very much abound. Some seemed to contain a great deal of grain: the country is undulating and highly interesting.



the metropolis, the locality is thought to be well adapted for a sanatorium: it is exposed to a strong sea breeze in the evening, and the proposed Bombay post road will run not far from the S. range. They rise in the Orissa country near Tiakatta, the residence of the Marbanja rájá, an independent prince, stretching far westward to the source of the large Soohenricca river, and then extending to the N. in an easterly direction. Upon the summit of the highest a large stone temple lifts its grey head, bidding defiance to the tornadoes of centuries, possibly at no late period the dark scene of human sacrifice. During the rains the torrents can be seen with the naked eye, pouring down their foaming waters to the rich open plains below. In the foreground of this beautiful amphitheatre two hills of less size rise covered with wood. Very thin ice is said to be seen upon the pools in the cold season. Large bodies of able men are employed at Indigo Factories, where they are comfortable; they are reckoned steady and willing workmen; their little savings are carefully stored up. One or two deputed by the body depart to their homes to see how the several families fare. Some have gone to the Mauritius, deceived by the flattering tale of some wily Daffadár to earn Rs. 7 or 8 per month;—no intelligence of their welfare to gladden the hearts of a sorrowing family—no promised remittance comes, and the miserable mothers and children live upon the little pittance to be spared from the hand of a poor neighbour.

Their history is said to be obscure and from themselves no intelligence or tradition can be obtained; they say that for ages back they have been resident in the country.

W. S.

*Calcutta, April, 1840.*

### THE COLES.

The propriety of establishing a Christian Mission amongst the *Coles* has been advocated in the pages of one of our contemporaries; the desirableness of such a step and its importance will not be disputed, the surprise is that it has not long since been effected: attempted it has been, but without success, death having laid his hand upon the devoted Missionary almost at the commencement of his labours. The *Country* and its inhabitants appear equally adapted for hopeful Mission labor. The *Cole* country is an extensive table-land: its elevation above the level of the sea from 2000 to 2200 feet. It contains about 3000 square miles. The ground is slightly undulating; rocks and hills covered with low jungle, rising to an elevation of from 300 to 400 feet, are scattered over the whole surface of the country: these contribute much to diversify and improve the scenery. Except on these hills, there is scarcely any jungle to be seen, though, strange as it may appear, this table-land is encircled by a belt of high and thick jungle, which may be seen on ascending the small hills in every direction at a distance of 80 or 90 miles. The climate, according to the testimony of those who have resided there, is one

of the most delightful in all India, the elevation of the land rendering the nights cool and refreshing, and this all the year round. New arrivals are however subject to fevers and agues. The whole land is in a state of high cultivation, which strikes the traveller the more on his first arrival, after having passed through the immense and dreary forests by which it is approached. Rice, oil, cotton and wheat are the chief products of the soil; nearly all kinds of European vegetables and fruits might be raised. Teak, toon and mango trees are very plentiful; they grow to an amazing height in this region of plenty. They are almost always planted in rows, forming fine groves, which contrast very beautifully with the cultivation around.

The population consists chiefly of *Coles*. They live in small hamlets, of from 20 to 30 families in each. There are a few Hindus and Musalmáns amongst them. The Coles have a language of their own, perfectly distinct from the Bengálí or Hindustání. The following are a few specimens of the language:—*Horo*, a man. *Aira*, a woman. *Hon*, a child. *Sadom*, a horse. *Oonie*, a cow. *Hapa*, a stick. Persons conversant with Hindustání can make themselves understood amongst them. They have no books, no letters, no priests, no caste, and on these accounts are more accessible to Christian instruction than the generality of the Natives of India. Their religious ideas are very few and crude;—the only religious ceremonies in which they indulge, are a kind of sacrifices offered in order to propitiate evil spirits. Like all hill people they believe in witchcraft and ghosts. They are a comparatively intelligent race of people; their aptness to learn is evident from the progress which has been made by the pupils of the English School established amongst them by the worthy resident, Major Wilkinson, at Dorando. The readiness with which they can reply to questions put to them in English on Grammar, Geography, History, &c. shows that, with good instructors, they might easily be brought under the influence of education and religious impressions. The propriety of establishing a Mission amongst a people so primitive in their habits, and so separate from the surrounding idolatries, must at once commend itself to the Christian Church. The establishment of Christian Schools, conversing with the people, and preaching to them in the simplest form, are at present evidently the best means for effecting the benevolent intentions of the Church. The formation of grammars, dictionaries, the preparation of school-books, the translation of the Holy Scriptures, and giving to the people settled habits of life, will all be the work of time; but we trust an attempt will at once be made by some section of the Church to give the light and blessedness of the Christian faith to the Coles.—*Cal. Christ. Advocate.*

### THE GARROWS.

The Garrows are quite a distinct race from the Bengálís; they have a wild and fierce appearance; their country is hilly, the hills and jungle extending to the very water's edge. The hills are not above 250 or 300 feet above the level of the plain. Each Garrow family lives separately in the midst of the desert jungle; their huts are generally situated in a little valley close by a rivulet which is fed from the neighbouring hills. Each family has two huts, one for the use of the family, the other for the cattle and provisions. The huts are built of bamboos, thatched with dried grass; they look very neat. The hut

intended for the family, is raised on a stage of bamboos about eight feet from the ground. The room above is not more than 3 feet high. In the immediate vicinity of the houses the jungle is cleared away. Cotton trees, pepper plants and pumpkins grow in great profusion. Objects and places of worship may be seen near the dwelling-houses. The places of worship are constructed of reeds, hung over by way of ornament with cotton bushes; they have the appearance of trees rather than temples. The friend from whose journal we have obtained our information, says, "On an altar constructed in the shape of a house about a foot square, I saw the remains of a fowl which had been sacrificed not long before." They offer worship to their gods, especially during the time of sickness. Their clothing is very scanty; in fact it scarcely deserves the name. The men wear a piece of cloth about four fingers' broad round the waist; this appears to be their only garment. Many of them adorn themselves by wearing a rude crown on their heads, ornamented with pieces of white shells. The women are not secluded, as among the Bengális; they go about in matters of business the same as the men. Their clothing is equally indecent with that of the men. They only wear a piece of cloth about one foot broad round the waist, while with another, a little broader, they make a turban; they adorn their bodies with coarse ornaments. Some amongst them have however adopted the Bengálí custom, which indicates an approach towards civilization. The men are all armed with swords. They exchange cotton, pepper, &c. for rice, salt, plantains and other produce of the plains, with the Bengális. The following is an account of a funeral ceremony amongst the *Garrows*.

Dec. 18. We reached to-day again the Garrow-hills and went ashore. The people had seen our boat from a distance and had assembled on the bank. There were about 50 men, women, and children present. They did not run away, when we approached, as they had done the first time, but called us, saying, Come, come. I went with them. They took me to one of their houses, situated on the sloping hill of a small valley; whilst I was going along, one of them said in Bengálí, "Sir, my father died to-day." And indeed, when I arrived at his house, the ceremonies were still going on. There were about 6 or 8 men performing music with copper-plates and tomtoms; one blew in a long buffalo-horn; on one side was a sort of a neatly built cage in the shape of a coffin, and in it I saw plantain leaves and cooked rice, with other articles of food. I asked them what it meant; they answered, "bap morchee, jom dhorche," meaning by it, I suppose, that he had prepared this food and this cage for jom, that he might not carry off his father. Near a fire we saw two legs, the head, and some other pieces of a killed cow, which they were about to devour. I went afterwards to a little hut, situated on the top of a small hill and belonging, as they said, to the wife of the deceased. It was, as other houses, built on bamboos, 6 or 8 feet high, and provided with a ladder of the same material to ascend to it. I asked my new



friends, if I might go up to it. They said, Go, go ; so I climbed up. It consisted of a single room about 3 feet high, and contained nothing but a fire-place, a heap of paddy and two bottles made of pumpkins. The side against the river had been left quite open, just as if those wild people had a taste for the beauties of nature ; for the view from within the house on the Brahmaputra below and the immense plain through which it winds its course, was really very pleasant. When we left these people, we made them a present of a little wine and sugar. We arrived in the night again at Akrah.

They are, like all rude people, very much attached to their children. Their notions of religion are very crude, and their prejudices against the truth not at all strong : they, as well as the Coles and the Santals, form a good field for Mission labour. May every tribe and tongue soon hear of the glorious gospel in their own language.

φίλος.

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#### VI.—*On the duty of omitting Apocryphal passages in a popular version of the Holy Scriptures.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Your *Observer* for the month of April has just come to hand, in which I see some "Remarks on the omission of certain passages of the New Testament recently published by the Missionaries of the London Missionary Society at Banáras," by T. S. The article is written in a style which is not usually adopted by able and respectable critics, and which I will not imitate, because it proves nothing in a literary controversy. The author speaks of us as "erring brethren," accuses us of having laid "violent hands" on the Bible itself, of having "perpetrated an atrocity on our own responsibility in defiance of the highest critical authority." There could have been no objection to T. S.'s reviewing our version, pointing out and animadverting on its faults, for it is not *perfect* ; but I ask a candid Christian public, whether he is warranted to set out on a religious crusade against a body of Missionaries whose orthodoxy has never been impeached ? There has lately sprung up in Calcutta a certain class of writers who, with the shout of "Sword of the Lord and of Gideon !" break through all the rules of Christian propriety, charging and attacking men, and often the best of men, right and left, which they call fighting for their Zion.

For this spirit I have the utmost contempt—it is "of the earth, earthly," though it wishes to pass for heavenly-born.

The *Calcutta Christian Observer*, once a periodical of which the Missionary body in India might be proud, once enlisting the piety and talent of the best men in all parts of India, once being filled every month with correspondence and interesting matter, by which it has taken such a deep hold upon the affections of those who supported it in its better days, has not gained by infusing too much of this spirit into its pages. I was at first doubtful whether I should reply to a writer of this class, but as the subject is important, and as silence might be misconstrued, I will honor him with *arguing* him down in a friendly manner. "To speak the truth in love" is our rule in regard to controversy, which we hope to observe also in the present instance, though I see beforehand that I shall sometimes be obliged to animadvert freely on my opponent's mistakes.

It is an acknowledged fact, that at an early period the canon of the Scriptures was marred, by admitting into it whole apocryphal books, which are still considered canonical by the Roman Catholic Church, and as such sincerely and adroitly defended. Whenever an abuse or an error has been once established, it will assuredly be upheld by a certain class of persons. Origen may be considered their representative, and he has nearly said every thing that can be said on their side of the question. When Julius Africanus told him that the story of Susanna was apocryphal, he said, "Should God, who gave the Scriptures to all the Churches of Christ for their edification, not have cared for those for whom Christ died?" &c. &c. This was as rational as to say, "Should God, who gave us eyes to see with, not have made provision that no one shall be able to injure it, or alter a humour in it, either by negligence or by instruments sharp or blunt?" We may be sure that God has made such provision for the eyes of men, as well as for the Scriptures; but no one can *a priori* say what this provision is. "Moreover consider," said Origen, "whether it will not be well to remember the words, 'Remove not the ancient landmark which thy fathers have set.' Proverbs xxii. 28." These two arguments have at all times, with various modifications, been opposed to those who have stood out for the purity of the canon. But thanks be to God, the Church has never wanted men, who opposed the admission or retention of apocryphal books or passages, and who would copy, and read in Churches, and translate, and publish nothing but the inspired word of God; who, to adopt the style of T. S., reasoned in this way:—So long as the purity of the Scriptures is preserved, the Church possesses within herself the means of detecting and rectifying all the errors into which her members

may fall. But when the Bible is interpolated with the fancies of men, then is the very citadel and fortress of Christianity assailed, and the watchman on Zion may not without treason be silent. So long as the Bible is preserved pure, the Church, however corrupt she may be, possesses within herself the seeds of reformation; but with the purity of the Scriptures perishes the hope of the Church. If the very fountain be polluted, how can the stream be pure? Are not most of the errors of the Roman Catholic Church supported by apocryphal writings admitted into *their* canon, such as Tobit, Bel and the Dragon, Judith, Maccabees? &c. &c. The light that is in her, has become darkness; and how great is that darkness! Is not the Scripture the light of the Church? and is not the Church charged by all the most solemn sanctions to keep this heavenly light purely and brightly burning? Has not God threatened to punish him that *adds*, as well as him that takes away? Are the watchmen on Zion not bound to expunge from the Sacred Canon things apocryphal and spurious, though the illiterate oppose and the bigot cry out against it? Is not every truth better than error, even the most devout? Can we give more unambiguous proofs of our reverence for the Bible than by unwearied efforts to purify it from human additions, mutilations and corruptions?

The translators of the version in question belong to a Society whose fundamental principle is "not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government, but the glorious Gospel of the blessed God, to the heathen." We have no Creed, no Common Prayer Book, no authorized Catechism or anything of that kind. The Bible, and the Bible alone, is our creed and our guide in doctrine and in practice. Over its purity we ought to watch with a zealous and constant care.

Our Directors have, in a printed letter of instructions, laid down for our guidance the following rules in reference to translating the Sacred Scriptures:

*"Let your translation be made from the best editions of the Hebrew and Greek originals, with such helps from versions ancient and modern, as can be obtained."*

*"Let your version, as far as possible, be in conformity to the style and manner of our authorized English translation; we refer particularly to its simplicity, its dignity, and its general faithfulness."*

*"Translate the inspired and canonical books only, and that (in the first instance at least) without note or comment."*

Agreeably to these rules we made our version from the large critical edition of Dr. Griesbach's Greek New Testa-



ment, because it is by common consent, on the whole, the best edition of the Greek original. But we have not invariably and implicitly followed him. We have in many places deviated from him, for an example of which see 1 Tim. iii. 15, where we have translated, "God was manifest in the flesh," though Griesbach in his text has preferred  $\delta\varsigma$  to  $\theta\epsilon\omicron\varsigma$ ; for Dr. Henderson's masterly pamphlet on the passage convinced us that  $\theta\epsilon\omicron\varsigma$  was the true reading. In conformity with our instructions we published our version "*in the first instance*" without preface, without note or comment. If therefore T. S. has "cause to complain that these omissions are made in a popular version, without any reason being assigned for the absence of the passages," he will see that we have in this case merely acted according to our instructions.

I felt a little vexed to see that T. S. in his remarks on the passages, turns round upon Dr. Griesbach, after having taken most of his critical lore from that illustrious scholar, and insinuates that he was after all so ignorant as not to know what an obelus means in the MSS., or for what purpose these were written, and so dishonest as to allow his theology to gain the ascendancy over his criticism! Surely T. S. might have remembered the injunction of Scripture: "*Thou shalt not cook the calf in the milk of the mother.*" He will find it a much easier task to bring discredit upon his own judgment than to upset the firm foundation on which rests the fame of Dr. Griesbach. He has shown no tendency to heterodox views either in his text or in his notes, and T. S. should know this and acknowledge it.

The Calcutta critic has made a singular mistake. We have *not*, as he asserts, left out John v. 4, either in the Persian character or in the Romanized edition! That a man should never have looked at the book he was criticizing, is a proof that he is a critic of the true school. Such reckless conduct is a disgrace to literature. It vitiates his whole article; it will vitiate whatever he says hereafter. It is on this very passage that he says, "Griesbach who had so much better opportunity of examining manuscripts, is much more moderate; he admits the passage, with the mark of an *inferior degree of certainty*. Those who are well acquainted with the work of this most laborious and profound scholar, are aware that his theology is sometimes allowed to gain the ascendancy over his criticism, and that this is precisely a passage of that kind that he would have been most desirous to omit. But he was too honest a man and too rigorous a critic to take so bold, and by his own showing, so unwarranted a step. The perpetration of this atrocity was left to the Banáras translators, who have perpe-

trated it on their own responsibility ; in defiance of the highest critical authority." Let our readers say who has perpetrated an atrocity on his own responsibility, we or the Calcutta scribe ? Is such recklessness not altogether disreputable ? But the worst of all is that he says, "The passages which we have observed to be omitted are the following—John v. 4, &c." I hope he will frankly acknowledge that he has not "*observed*" John v. 4, to be omitted, and stated what was not true. But the less we say on this point the better : it is too bad !

We have omitted the story of the adulteress ; and in defending the course we have taken, I must in the first place entreat my readers to turn up the passage in Dr. Griesbach's large critical edition, as I do not wish to make here a display of my erudition to astonish the ignorant, though I have here the best opportunity of doing so. The story is wanting in the oldest MSS. It is told in different ways in those that have it. I think every unprejudiced mind must come to the conclusion that the passage is spurious, after considering it in Griesbach. Dr. Tholuck, one of the most able and pious men of the present age, has in his commentary on John a long dissertation on this passage, of which the following is an epitome. The story is not found in A, B, C ; (it is defective from ch. vi. 50, till viii. 12 ; but the *space* shows that this story was not in it.) D has it, but as it has other apocryphal additions to Matthew xxviii. 28, and Luke vi. 5, it is of little authority in this particular. Some of the MSS. put the story at the end of the Gospel of John, others at the end of the Gospel of Luke. It is not found in Cyrill, Origen, Chrysostom, Nonnus, Theophylact, Apollinaris, Basil, Theodore of Mopsuestia. These fathers never even make any allusion to it, which they would no doubt have done in the controversy on penitential discipline, if they had known it or considered it as genuine. It is wanting in the oldest MSS. of the Syriac, Coptic and Armenian versions.

T. S., after putting on paper a certain number of MSS., says, "Thus the authorities in favour of the passage greatly preponderate over those which make against it." Is T. S. so ignorant as not to know that not the number of MSS., but their antiquity decides critical questions ? Or if he be not so ignorant himself, does he wish to preach up the fears and prejudices of the ignorant against our version ? Both would be equally reprehensible. Can he tell us why the oldest MSS., the oldest fathers, and the oldest MSS. of the oldest versions have it not ? Here the question turns, and here it must be decided. Dr. Tholuck most positively decides against the genuineness of the story, though he thinks it may contain a

fact handed down by tradition, but not written by any of the evangelists.

Dr. Olshausen, Professor at the University of Erlangen, whom Professor Robinson of America considers the most pious scholar of Germany, is at present publishing a very elaborate commentary on the New Testament, which is also being translated in the United States. The substance of a long article on the passage is this : The story of the adulteress evidently destroys the whole connexion ; ch. viii. 12, compared with ch. viii. 21, 30, 59, shows that the discourse, begun in ch. vii. 37, is continued ; and not only the connexion of ideas proves its unity, but also ch. viii. 20, 59, shows that the whole was delivered in the temple. We meet in ch. vii. 53, all at once the strange remark : “ Every man went unto his own house, but Jesus went unto the Mount of Olives,” with which ch. viii. 59, does not at all agree, according to which the Lord taught in the temple as in ch. vii. 37. The words : “ Every man went unto his own house ” are very dark. If the chief priests and pharisees in ch. vii. 45, be meant, the remark that they went home after their session, is useless, and the context does not allow us to refer it to the strangers who had come to the festival. The expressions *πας ὁ λαός ; καθίσας ; ἐδίδασκεν ; οἱ φαρισαῖοι καὶ οἱ γραμματεῖς ;* and the continually recurring *δε* are not the style and language of John. The decision, says Dr. Olshausen, of most of the ablest critics of the present age against the genuineness of the story is so uniform, that we may consider the controversy as ended.—Thus far these two eminent critics, Tholuck and Olshausen. Perhaps some of our readers will not be at the trouble of comparing all the passages to which these scholars direct us. I will therefore treat the subject in a more popular manner. In ch. vii. 37, the evangelist ushers in a discourse of our Lord with these important words : “ In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of waters.” After having uttered these two sentences, a dissension arose among the people ; and the priests and pharisees, who held their sessions in one of the out-offices of the temple, were thereby encouraged to send officers for his apprehension. This is merely mentioned by the evangelist to sketch the scene. It appears that the whole discourse was delivered in the presence of the officers who were to apprehend him, while the chief priests and pharisees remained sitting in council. It is utterly incredible that the officers sent for his apprehension would on their return have said, “ Never man spake like this man,” if they had only heard the two sentences in ch. vii. 37, 38. But if they



heard the whole discourse, we can easily account for the impression which they received. Now if, according to the *textus receptus*, Christ went to the Mount of Olives, and every man to his own house, the continuation of the discourse from ch. viii. 12—59, was delivered on the day after the festival, when the people had dispersed. Is this likely? On the other hand if the text of the most ancient MSS. and the text of the most ancient MSS. of the most ancient versions be adopted, in which the story of the adulteress is omitted, the whole is consistent and beautiful.

We have rejected the passage on account of the overwhelming external evidences against it, but it must be allowed that this story has also internal marks of spuriousness. It is difficult to interpret it in consistency with the tenor of Christ's teaching. The reply in v. 7 is very startling, for if it be necessary that the judge or accuser be sinless, in order that the culprit be punished, no crime could be punished, as no one is sinless. T. S. says, "The woman was not brought before Christ as a judge; and he as a moral teacher took occasion to point out to them the fact, that they were themselves not better than she: just as almost any preacher would do, were any hearer to interrupt him with a narration of some act of vice; just as Jesus himself, when he was told of those whose blood Pilate had mingled with their sacrifices, promptly replied, "Unless ye repent, ye shall all likewise perish." There is no analogy between the two cases. Christ did not say, Let him that is sinless among you, speak against Pilate's atrocity, but took occasion from the melancholy fate of the victims to remind them of their own impending ruin. I ask T. S., whether he would give a similar reply, if an adulteress were taken in the very act, or a murderer or any other criminal who according to law had deserved capital punishment?—would he, as a *moral teacher*, not instinctively shrink back from laying down such a doctrine? This objection is, to my mind, very momentous. How often have these words been misquoted and misapplied by a licentious and wicked world! Christ is represented as saying, "Neither do I condemn (*κατακρίνω*) thee," though she shows no signs of either repentance or faith. This is contrary to the analogy of either cases in the gospel. This *κατακρίνειν* cannot have the meaning here of accusing, as it is generally interpreted by those who consider the story as forming part of the canon, partly because *κατακρίνειν* is not used in the story for accusing, but chiefly because only eye-witnesses could be accusers in such a case, which Christ was not. T. S. in stating the internal objections against the passage, fights with shadows which he himself has conjured up, and he has des-

patched them with extraordinary ease. When engaged in this laudable work, he makes the bold assertion that the question was tempting, because the Roman law did not admit of death by *stoning*. We learn from John xviii. 31 and Josephus's Ant. xx. 9, § 1, and Whiston's note on the last passage, that the Sanhedrin could pass sentence of death upon a criminal, but could not put it into execution without the consent of the Roman Procurator, but not that the Roman law was applied to Judea, but just the contrary.

After carefully and attentively considering and weighing all the external and internal evidences against the story, we came to the conclusion that it is no part of the inspired word of God; and, as honest and conscientious men, could not admit it into our translation of the N. T. How could we adopt into our creed what we do not believe?

The passage in 1st John v. 7, is now so universally considered an interpolation, T. S. himself being witness, that we must look upon the controversy as closed. What he says on this passage is *vox et præterea nihil*. Luther did not translate the spurious words. If T. S. will bring forward arguments in support of their genuineness, I will answer him, but I do not wish to imitate him in beating the air. But I entreat you to republish in the Observer the very able article on this passage by the late Mr. Orme, whose orthodoxy was never questioned, published in the Congregational Magazine for 1829, where the whole controversy from beginning to end is put in the clearest light and treated in the most masterly manner. If T. S. can refute that article and prove the passage to be genuine or *even doubtful*, his name, as the natives say, will spread through the whole world. If you have no copy of the Congregational Magazine for 1829, I can send you one.

When translating, we attentively considered the passages in question with the best editions of the Greek original, with commentaries in Latin, English and German. We had not only those helps which T. S. mentions in his article, but a great many more. We have come to a conclusion different from that of our respected critic. I cannot possibly divest myself of the pleasing idea that our opinion is just as good as his.

As our version has sold and is selling well, there was no need for us to begin the discussion, nor do we wish to continue it just now, as little good would result from it. But as the subject has once been brought forward, I respectfully call upon the Committee of the Calcutta Auxiliary Bible Society to publish their sentiments on the subject in the *Calcutta Christian Observer* and *Intelligencer*, to say whether popular ver-

sions shall be made "*from the best editions of the Hebrew and Greek originals,*" as our Society has instructed us to make them, or from the *textus receptus* only; whether they agree with Origen, that the ancient land-mark which our fathers have set, should not be removed, or with those who think that the results of the laborious and extensive researches of the most able and indefatigable scholars of the Christian world should be made use of in popular translations. I do not call upon them to decide between us and T. S. as to the passages discussed in this paper, but to declare their views on *the general principle*. If translations shall be made from the *textus receptus* only, if such apocryphal passages as 1st John v. 7, shall be stuck in, with marks of spuriousness on their foreheads to perplex the people, translators will then know what course to pursue.

In the few months, since an edition of 1000 copies has been published of our version by Mr. P. S. D'Rozario, 600 copies have already been sold and paid for. We want the remaining 400 immediately for our own mission. The first edition may therefore be considered as out of the market. Nothing will be easier than to stick the spurious passages into a second edition, if we should be convinced of the propriety of doing so.

T. S. says in his concluding remarks, "Although we believe we are pledged not to say any thing editorially for or against the Romanizing system, we may surely be allowed to say that we should have rejoiced to see a fair experiment of it made under more favorable circumstances, and that we are sorry that the first version of the scriptures printed in that character should have been one which shuts itself out from the possibility of a favorable reception by the universal Church." I have to make several remarks on this passage. Our version is not the first in the Roman character, both the Calcutta Auxiliary Bible Society and private individuals having previously published portions of the S. S. in that character. Christians belonging to the Roman Catholic and Greek Churches will not use Protestant versions: so none can be made at present for the Universal Church. It seems that the Baptist Churches in India will also have their own versions, and I for one think that they are perfectly correct in the course which they are pursuing. And the course that seems to be pursued by the Bible Society in endeavouring to force the premature production of a version for the Universal Church in India, will either lead to no version at all being made, or to the establishment of separate Bible Societies for each denomination. We have already Roman Catholic and Baptist Bible Societies, and we *may* soon have Episcopal,



Presbyterian and Congregational ones. Our Society is founded on the same Catholic principle as that of the Bible Society, and therefore we hope to go on harmoniously with it, unless the principle of both or of *either* be upset.

I leave it to your own judgment whether a version, sold in so short a time after its publication, has advanced or prejudiced the Romanizing scheme. As to pledging yourselves editorially for or against Romanizing, it is all the same. You might as well pledge yourselves against the Persian or Deva-Nágari letters. Roman Character books are used in all Missions and Missionary schools of Hindustán with perhaps a solitary exception here and there ; books are written, published and sold in it ; the Allahábad Press has at present four or five on hand. So you may pledge yourselves just as you please. A little opposition might perhaps do good just now, and I hope you will take the hint.

I am sorry that I do not know who the writer of the Remarks on our version is, as it prevents me from repaying the compliments to his character, which he has paid to ours. To judge from his article he seems to be a sincere and good man, though quite mistaken in the remarks which he has advanced. I take leave of him with feelings of great respect.

Yours,

ONE OF THE TRANSLATORS.

*Benares, 12th April, 1840.*

P. S.—I wish to make a few more remarks on the general subject of the translation of the New Testament into the Hindustání language. About five years ago we and the Church Missionaries *attempted* to make a united version of the New Testament, but we could not go on with them, partly because we thought that there was an unnecessary delay, partly because we could not agree on translating the terms referring to Church Government *in a uniform manner in all places*, and partly because we could not agree on the text to be adopted. They have, I believe, given up translating the New Testament for the present, after having published Luke and the Acts, and made some alterations in Matthew, but they may intend to resume the work at some future time, and they therefore keep up the original title of “ The Banáras Translation Committee ” *in terrorem* over us. If they go on with the same zeal and speed as they have done hitherto, their version may be ready after twenty years, when we all shall likely rest in our graves. The Baptist translation will, of course, be adopted by that mission, and our version by our mission. Now I ask, is it proper for the Church Missionaries at Banáras, after we have separated, after two versions have been published and put into circulation, to keep up the original title of “ The Banáras Translation Committee ? ” Is it proper for the Calcutta Auxiliary Bible Society to recognize them as such ? Do the Church Missionaries at Banáras intend to make at some future day a version for the Universal Church of India ? Does the Calcutta Auxiliary Bible Society intend to wait for this projected version, sanction it and force it upon the Universal Church ? Do the Church Missionaries and the Calcutta Auxiliary Bible Society suppose that the Baptist Missionaries and the

London Society's Missionaries will throw their versions to the moles and to the bats as soon as an Episcopalian one appears, after their versions have been for years in circulation and taken firm root in their missions? Or do the Church Missionaries and the Calcutta Auxiliary Bible Society, in this emergency, intend to take again refuge to Mr. Martyn's version, which has been condemned by all the Missionaries in India, the Church Missionaries included? Or will the Church Missionaries imitate the steward in the parable, who fearing that his stewardship was about to be taken from him and who, having serious objections to *digging* and being ashamed of *begging*, sat down to make some alterations in the existing documents? Will the Church Missionaries, "The Banáras Translation Committee," take the Baptist version or our own, make some alterations in it, and then publish it for the money and under the sanction of the Calcutta Auxiliary Bible Society as a translation for the Universal Church of India? By this method they will escape both the trouble of *digging* and the disgrace of *begging*, and men of all ranks and conditions will praise them for having "*done wisely*;" but the *fairness* of the proceeding might be questioned by "such men as the authors of the translation before us."

I should be glad to see this point cleared up. Is their translation of Luke and the Acts superior to our version of the two books? A careful comparison of the two versions of these two books will decide the question, and we are not afraid of challenging this careful comparison. It will be found that some renderings are better in their version and some in ours.

We intend to revise our version with the translations which have appeared since ours was published, and with all the other helps at our command. We will discard the new division of chapters and verses, and throw the old one into the margin, as Bishop Lowth has done in his translation of Isaiah and Dr. Griesbach in his Greek Testament. We have no objection to translating all the terms referring to Church Government. Let *ἐκκλησία* be *Jamáat*, *ἐπίσκοπος* *Nigabbán* or *Názir*, *διακονος* *Khádim*, *πρεσβυτερος* *Shaikh*, *βαπτισμος* *Isnán*, but we insist on the uniform rendering of these terms in all places. In the disputes about Church Government our version must make a reference to the Greek original quite unnecessary and superfluous. We cannot follow the *textus receptus*, as long as our Directors do not alter our Instructions, which they will never do. Such an alteration would undo many things done by their Missionaries in the South Sea Islands and other parts of the world. We may be sure that our Directors have given us no instructions which are contrary to the rules and principles of the British and Foreign Bible Society. It must rest with the translators, not with the Bible Society, what readings shall be adopted or rejected. Translators dare not sell their consciences to any Bible Society, and those who will do so, are not fit for making a version for the Universal Church. To interpolate the records of one's creed, to adopt them to the prejudices, opinions and consciences of other persons, for the base purpose of getting them published and circulated by their money, would, to my own mind, be so enormous a crime, beside which every other crime would appear as a virtue, I am glad to see that T. S. agrees with me on this point. "It is for translators to determine how it (John v. 7) shall be treated." On reading T. S.'s article one might be misled to suppose that he has found fault with us for acting on his own principles. This is only appearance. We agree very well. We as translators have determined how 1 John v. 7, shall be treated. We have thrown it out. We could not be accessory to the commission of a pious fraud, which has made more Socinians than the Athanasian creed itself, (which by the bye the American Episcopalians have omitted in their Common Prayer Book.) We might

as well stick the whole Athanasian creed into the Epistle of John, "with a mark to point out that its genuineness is not completely established," as 1 John v. 7.—"If this verse be really genuine, notwithstanding its absence from all the visible Greek MSS. except two, one of which awkwardly translates the verse from the Latin, and the other transcribes it from a printed book; notwithstanding its absence from all the versions except the Vulgate, and even from many of the best and oldest MSS. of the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth century, and most of the Latins down to the middle of the eighth century; if in spite of all these objections it be still genuine, no part of Scripture whatsoever can be proved either spurious or genuine; and Satan has been permitted for many centuries, miraculously to banish the finest passage in the New Testament from the eyes and memories of almost all the Christian authors, translators, and transcribers."—*Porson.*

We have taken our stand on the broad Catholic principle of two noble institutions, the British and Foreign Bible Society and the London Missionary Society. All writings which do not convince us of having violated that principle, will not in the least affect us, nor will we take any notice of them, after this full and frank statement of our opinions on the subject of translation. The sooner the Calcutta Auxiliary Bible Society cordially act on this broad Catholic and truly Christian principle, the better; otherwise they will exist for the sole purpose of being an incubus upon Hindustán, of preventing us from obtaining the *Hindustáni Scriptures*, after the *Bengálí Scriptures* have already slipped out of their hands into the hands of our excellent brethren, the Baptist Missionaries, where I wish them to remain.

NOTE BY THE EDITORS.—Our correspondent has requested that we will insert his communication without note or comment. So far as the question at issue is concerned, we shall do so; because it is our rule, "except where the appending a brief note may save much and very injurious misapprehension;" but we cannot allow the opportunity to pass without offering one or two remarks. 1st.—As it regards his remarks on the temper in which the *Observer* has been lately conducted. We have now had the conduct of the periodical for some time devolved upon us, and from a careful review of what has been written, from the success which has accompanied our advocacy of the subjects to which reference alone can be made, the amount of circulation and correspondence with which we have been favored up to the latest date; these things considered, combined with a consciousness, that while endeavouring to maintain the neutral and Catholic principles of the *Observer* amidst often very warring opponents, together with the fact of our present correspondent's being the only complaining and condemning communication, which has reached us, as to the temper in which our labors have been conducted:—all these lead us to the conclusion, that without intending to offend even one brother, we must pursue the even tenor of our way in the same spirit, and we hope with the same success as heretofore. 2ndly.—Neither can we allow the opportunity to pass, without suggesting to our correspondent, and all others who may deem it their duty to engage in Biblical controversy, the propriety of employing the mildest and most courteous language consistent with the interests of truth. Should a different course be pursued, we must suspend our rule, anent the use of the editorial pen in omissions and emendations; for we cannot allow the pages of the *Christian Observer* to be the medium of reckless reflections, whether personal or sectarian.

"Think twice before you write once, and you will not write that last which you penned first," was the remark of a wise parent to a good but



impetuous child. It may be applicable in most cases of controversy. We eschew the subject of Romanizing, for a burnt child dreads the fire: and it is our recollection of the controversy in connection with that subject which induces us at the opening of this, which promises to be a prolific one, to suggest adherence to the useful motto: *Suaviter in modo et fortiter in re.*  
—ED.

## VII.—Letter to a Friend.—IV. The Saviour.

May 1st, 1840.

MY DEAR FRIEND,

Although some months have elapsed since my last was addressed to you, yet has this seeming neglect arisen from no indifference to your eternal welfare or to the paramount importance of the subject of Salvation. If we would serve God faithfully and diligently in this world, we have to contend with the element of *limited time*: many things are to be done, and each requires its own allotment of moments. Some things *may* be done, other things *ought* to be done, but a third class *must* be done. Thus have I been drawn aside for a little space. Are you, my friend, willing now to hear from me on the continuation of my former letter? Does my proposal to write, kindle within you a desire to read, to know, and to consider? Is SALVATION an interesting subject still? Have you taken heed against the snares of the world, as I formerly warned you to do? or have you gone into its vortex, and are you now sunk into the centre of its folly? I shall suppose that you have not played the fool with eternity, or masqueraded with the silly hypocrites of the world, who pretend that they think themselves safe when they know they are not. I shall suppose that you are still making that most reasonable inquiry, "What must I do to be saved?" and that what you have learned in the past, has created a thirst to learn more in the future. I shall then at once plunge into my subject of communication in this letter, and speak to you of a SAVIOUR.

Salvation is not an abstraction—this we have already seen. Neither is it the fruit resulting from contact between a sinful soul and a holy creed. No, it is the work of a Saviour, it is the result of a *personal* agency. That which is the noblest mode of operation, is employed in the work of human salvation; and we are directed to a *person* who saves. Official and professional distinction is not overlooked here; it is the very office, or special name of our Saviour, that he saves—"Thou shalt call His name Jesus, because He shall save His people from their sins." Here are no grounds for speculation or doubt; there is a person, an office, a name, "Jesus," the "Saviour!" Blessed assurance! Herein is the simplicity of the sun, "the ruler of the day," of the moon, "the ruler of the night!" As light from those, so is salvation from Jesus. Neither is there another Saviour but He. God hath revealed none else; and man can discover none other but this. It is relief to have but one resource, one only alternative; for then there is no entanglement of choice, no incurring of painful risk. The object being one, the act may be one, immediate and direct; and the result one also, sure and instant in its production. Oh how sweet to a soul seeking immediate salvation, to know that there is but *one* Saviour, and *one* salvation! How does the soul throw itself on this oneness of salvation as on the oneness of Godhead, and say "my only God, my only Saviour—my Lord and my God!"

This Saviour is **DIVINE**, my beloved friend ; one of the Blessed Trinity. He is the **SON** in the Godhead. What is comprehended in this divine relationship, we cannot understand. It is a Divine peculiarity, and understood only where it exists. But the fact itself is fraught with bliss to sinners. Our Saviour is the Son of God—God the Son. The first chapter of the gospel by John asserts and illustrates this in the most striking and irresistible manner ; leaving doubt to none but to those who from pride, vanity, or prejudice prefer the wishes of the reader to the plain and direct words of the writer. Our Saviour is **GOD** ! the Creator and Upholder of the worlds. What can be too hard then for Him ? what too difficult for Him to accomplish ? “Jehovah is my salvation,” say we, “therefore, will we trust and not be afraid.”

This Saviour is the **GIFT OF LOVE**. It was Love that sent Him, it was Love that brought Him, to save us. “God so loved the world that He gave His only begotten Son :” and Christ loved us and therefore “gave Himself for us.” This is a most important element in the mission and character of the Saviour ; and when well understood, removes a world of difficulty from the path of the returning sinner. Does God love to save sinners ? Yea, does He so love to save them, as to give His own Son to be their Saviour ? Does Jesus love to save sinners ? Yea, does He so love to save them, that He gave Himself to be their Saviour ? Is love the mainspring of salvation ? “Then why should I doubt that I may be accepted, or that I may be saved ?” saith the believing penitent. Oh, what an inducement is this to accept of the Saviour, and to honour Him, that He is the gift of love ! They are considered as the brutes of the human race, nay rather as the devils of our world, who despise the love and trample on the proffered affection of an earthly heart ? But what shall we say to a heavenly, an infinite, a Divine heart visiting us on the wings of love, and carrying to us the gift of everlasting salvation ? Shall not this gain your confidence, my hesitating friend ? Can you refuse to confide yourself to the Son of God when He *loves* ? Ah, no, relax that arm of pride, smooth that doubtful brow, still that beating heart, yield thyself to love, love infinite and eternal ; and be at peace for ever and for ever !

This Saviour is also **MAN**, true man. He who came to save us, became one of us : He who loved, joined Himself with those whom He loved. This is a deep mystery, but it is also a glorious fact. He became an infant of the womb, a child of woman, a youth of years, a man in the world. He breathed, He ate, He drank, He walked, He suffered, He died, like men. He subjected Himself to the same law, submitted Himself to the same trials, was tested by the same temptations, was surrounded by the same persons, passed through the same circumstances, obeyed the same God, and took upon Him the same curse and penalty with men. He made Himself the same with each one of us in every thing but *sin*. That He had not ; that He could not have ; else He could be no Saviour, but must Himself have needed to be saved. Being “bone of our bone, flesh of our flesh,” He was, and is our very kinsman. We have none nearer of kin to us within the universe, than is the Son of God Himself. Even now, when glorified, He sits in our kindred body at the right hand of God in the heavens. He is our brother, our very brother, our elder brother, the first-born amongst many brethren. Our Saviour is our brother : Oh blessed truth ! He is so, not by necessity of nature or birth, but by free choice, and by deliberate assumption, by voluntary incarnation. Oh how near is Christ to us, my friend ! how is He a very part of us ! Muster courage then ; gather up affectionate confidence ; fix your eye upon His and our common humanity ; plead your kindred claim ; you are of His kin ; say so : “Son of God ! Son of Man ! kinsman Re-

deemer ! behold, my very flesh, and blood, and bones, behold my tears, hear my sighs ! Am I not one of that race of which Thou becamest one ? I by necessity of birth, Thou by blessed incarnation ? Oh look upon me, thy poor, mean, sinful, wretched, perishing kinsman ! Oh art Thou not MAN, even as 'Thou art God !'

Thus cry unto the blessed Saviour, and He will not despise His poor kindred. He has not forgotten former days of humiliation and suffering on this earth. He has not forgotten the night of the bloody sweat in the garden, nor the day when he hung as the crucified curse on Calvary. He remembers, and loves to be reminded as a kinsman of the manger and the tomb, of His birth, of His life, and of his death, of the labours of His body, of the travail of His soul. Go in this confidence to Jesus's feet and there sit weeping—for he too hath wept ; and he will say to thee "why weepest thou ?" Then say to Him, "because Thou art my kinsman and I disowned and despised Thee : Have mercy, Oh have mercy, on me, my Redeemer, my kinsman, the beloved of my soul !"

You will easily perceive, my dear friend, from what I have said already, how our Saviour is a MEDIATOR. He is intermediate betwixt two parties as to his work ; but he is also intermediate as to the constitution of His person, for He represents two natures in His own self. As man represents matter and spirit in one person, so does Jesus in a far more mysterious manner represent God and man in one person. The possibility of such intimate union is a question for God and not for man to determine ; for the former is the infinite superior of the two, and with Him that matter rests. The fact is enough for us. With what confidence may you rely on Him, who, being God, represents and sustains Godhead ; and who being man, represents and sustains at the same time our common humanity ! How certainly may we know that God's glory and man's safety are now compatible ; and that, where the natures themselves so agree in personal union, the interests of those natures cannot but become also one. If Godhead and humanity are united, then surely God and man may be reconciled. See then the sure pledge of salvation given in the very person of the Mediator. His name is "Immanuel, God with us." It is unreasonable, therefore, to have any doubt as to reconciliation and consequent salvation through such a Mediator, who combines in Himself the very natures of the *offended* and the *offenders*. How simple, yet how glorious a contrivance this, in order to furnish a basis, a pledge, a medium, of reconciliation ! Oh, let us dwell in this doctrine of the Mediation of Christ ; let us enter into the glory of the constitution of His person ! Then shall we be at home in the very recesses of redemption ; and delight to roam through the deepest caverns, and the profoundest retreats of the manifold wisdom of God. He represents my God, and He represents myself ; God to me, and me to God, Oh how blessed this Jesus ! How excellent this Saviour ! my perfect Mediator !

Mark this well also, my friend ; how Jesus the Saviour is the perfect REPRESENTATIVE of those whom he saves. He has come into their very place, and substituted Himself for them. Am I a fallen man ? He is an unfallen man. Have I committed sin ? He has committed none. Have I never done any thing perfect ? He never did any thing imperfect. Have I dishonoured God's sovereignty ? He has honoured it. Have I broken God's law ? He has fulfilled it. Have I a sentence of death on me ? He has taken it on Himself. Is the penalty of death mine ? He has endured it in His own body. All this He has done, not in a private or personal capacity, but as a substitute. His incarnation, righteousness, death, resurrection, were all vicarious, or the acts of a representative substitute. Their very design, their very end is suretyship. Now if this be so, and if you, my dear friend, feel that in order to acceptance before God you need a



representative to act for you, then behold this Saviour is He: "He shall justify many, for He shall bear their iniquities." "He hath borne our griefs and carried our sorrows." "The chastisement of our peace was laid upon Him, and by His stripes we are healed." Surely we may have ineffable confidence in Him who voluntarily became our representative to discharge the law penalties which we had entailed, and to redeem the inheritance of life eternal which we had forfeited. This is the doctrine which the serpent and his seed have laboured hard to root out from this perishing world; but in vain—God will never permit this gospel of the vicarious righteousness and true sacrifice of Christ to be lost or forgotten in the earth. Lay hold of this then in seeking salvation. Behold Christ is the representative of sinners on the cross, and make Him your own by acceptance and trust.

This leads me in conclusion, to speak of Jesus as an everliving and present INTERCESSOR. He ascended up on high, and is now within the Holy of Holies, procuring and communicating the benefits of His sacrifice which He offered on earth. He lives and He saves *now*; yea, to the very uttermost does He save now; for, "He ever liveth to make intercession for those who come to God by Him." He was dead, but is alive again and liveth forevermore. He is accessible now as of old. He is within hearing as of old: He is as near to you by His Divine presence as ever He was to His disciples when He tabernacled in Judea; and He is now as much a Saviour in His exalted and intercessory state, as He was ever in His state of humiliation and suffering. There is no distance to be removed, no space to be overcome, there is no new office to be created, no new plea to be devised; the Jesus of the gospels is our Jesus, the Christ that died on Calvary is the Christ of whom now I write. To apply to Him is in itself as simple (I do not say as easy) an act as to eat the food or drink the water, or breathe the air that God hath given you. You are a sinner perishing—He is a Saviour given; will you, do you accept of Him?

My object has been to introduce you somewhat to the knowledge and acquaintance of our blessed Saviour. I have acquitted myself in a very imperfect and inadequate manner. I have almost broken down in the attempt. I have left much unsaid about the glory of my Lord and Saviour. He will forgive me, I know, for I intended it not in dishonour or neglect of His majesty. Even the world itself could not contain all the books that might be written on this subject. I should like to say something more of the *character* of Christ as a Saviour, and also direct your attention a little more to the *sacrifice* which he offered up of Himself, but I may not now—perhaps I may again.

I close this epistle with beseeching you to enter into immediate fellowship with the Son of God. Lose not a day, lose not an hour, lose not a moment. Even now lift up your heart to Him. He heareth the whispers of the soul; and He loveth to meet with us in secret. Oh, my friend, separate yourself from this time-murdering world. Join not in its ruinous trifling. "Jesus waits for me," say thou to thyself, and then drop thy toys and baubles, and go meet with Him who waiteth for thy coming. Oh did men know the sweetness of friendship and fellowship with Jesus, soon would peace, righteousness and joy fill their souls, and overspread their land! May the Lord, the Spirit lead you and guide you unto the Saviour, and may you in union to Him enjoy salvation, eternal SALVATION!

Yours with love lasting and sincere,  
J. M. D.

VIII.—*A Short Memoir of the Rev. W. H. Pearce.*

In drawing up a short account of the life, death and character of Mr. Pearce, the writer finds himself called to the discharge of a very mournful duty. He enters upon it with feelings of grief and disappointment—of grief for the loss of a most sincere and affectionate friend; and of disappointment from the expectation he had entertained that one better fitted to describe the loss sustained by the Mission and the Public, would have spared him the painful task. It is not however the first time he has been constrained to duties of this mournful kind. In 1838, he was called to lament the loss of an affectionate and faithful wife; in 1839, of his beloved brother and companion Mr. Penney; and now in 1840 of his long-trying and ever-devoted friend Mr. Pearce. Thus, one after another and in this quick succession, has he witnessed the departure of his dearest associates; and now, of all those who commenced the Mission with him in Calcutta upwards of twenty years ago, none are left beside himself and the widow of his last deceased friend; all have been removed from this field of action, either by the providence of God to other parts of the world, or by the stroke of death to the spirits of the just made perfect. This last bereavement is to the writer peculiarly distressing, and brings forcibly to his mind Young's *Apostrophe to Death*.

Insatiate archer! could not one suffice?

Thy shaft slew thrice, and thrice my peace was slain.

He knows not how to express his feelings for the loss of one so dear to him, except in the words of David when lamenting over his dearest friend slain in the high places: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful; passing the love of women."

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Mr. Pearce was a most interesting character, being loved by all who knew him for his own excellencies, and rendered conspicuous by the virtues of his parents. He was the eldest son of the Rev. S. Pearce of Birmingham, whose praise is in all the Churches. No one can read the life of his Father without being struck with his eminent piety and ardent desire to do something for the welfare of India; and no one can review the life of the son without perceiving how completely he was animated by his father's spirit, and how steadily he pursued the great object on which his heart was fixed. It is almost impossible to reflect on what the father devised, and what the son executed, without being reminded of the case of David and

Solomon. David said, "I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build a house for my name: Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father."

Mr. Pearce was born at Birmingham on the 14th of January, 1794, and before he was six years of age was deprived of his father, the guide of his youth. In the edition which he published of his father's life, the following are his remarks in reference to that event. "Having lost his beloved father before he was six years of age; almost the only recollection of his person and character, possessed by the editor, is associated with his coffin; and he is therefore necessarily incompetent to add any thing of importance to the memoirs from his acquaintance with the subject. He has, however gathered up some fragments of value which might have been lost; and hopes that in doing so, he has performed an act of public utility, as well as of filial gratitude."

By the death of his father, he with his mother, brother and sister were thrown upon the care of the Church of God. The sympathies of the religious public were greatly excited on the occasion, and plans were soon devised by which the widow's and the orphans' wants were all supplied. On this Mr. Fuller offers these excellent remarks:—

"The situation in which he left his family we have seen already, was not owing to an indifference to their interests, or an improvident disposition, or the want of opportunity to have provided for them; but to a steady and determined obedience to what he accounted the will of God. He felt deeply for them, and we all felt with him, and longed to be able to assure him before his departure that they would be amply provided for: but owing to circumstances which have already been mentioned, that was more than we could do. This was a point in which he was called to die in faith: and indeed so he did. He appears to have had no idea of that flood of kindness which immediately after his decease flowed from the religious public; but he believed in God and cheerfully left all with him. 'O that I could speak (said he to Mrs. Pearce a little before his death); I would tell the world to trust a faithful God. Sweet affliction; now it worketh glory, glory!' And when she told him the working of her mind, he answered, 'O trust the Lord! If he lift up the light of his countenance upon you, as he has done upon me this day, all your mountains will become mole-hills. I feel your situation, I feel your sorrows, but he who takes care of sparrows will care for you and my dear children.'

"The liberal contributions which have since been made, though they do not warrant ministers in general to expect the same, and much less to neglect providing for their own families on such a presumption, yet they must needs be considered as a singular encouragement when we are satisfied that we are in the path of duty, to be inordinately 'careful for nothing, but in every thing by prayer and supplication, with thanksgiving to let our requests be made known unto God.'"



From his infancy he was trained to religious reflexion. This appears from a letter written by his mother to a friend when he was sick; in it we see the tenderness of the mother, and the first dawnings of piety in the mind of her son.

“ My dear boy has a fever, the symptoms of which are alarming. The physician assures me his lungs are not at present affected; though I much fear it will so terminate. Mr. and Mrs. N. are unbounded in their tenderness and attention: I know not what is before me. God is a sovereign, and has a right to do with me and mine as seemeth good to him. I have long ago in words acknowledged his right; nor will I now retract should he remove the delight of my eyes from me. No, though he slay me, yet will I trust in Him. I feel an unbounded confidence in Him. He will, I am persuaded, do all things well. He has been very gracious to me. My dear William is a very desirable child. I feel all the mother yearning over him; yet I have not had the least disposition to think hard of God; but have viewed it as the rod in the hand of a father who knows the end from the beginning, and who doth not afflict willingly, nor grieve the children of men. Pray for me, my dear friend, that it may be sanctified. My love to our friends. I hope they will not forget us when they bow before the great Physician; for as our dear boy says, It is of no use to apply to earthly physicians without the help of the great One.”

After the death of his father, Mr. Pearce was placed under the care of Mr. Nichols, a kind and benevolent gentleman, whose heart was touched with sympathy for the bereaved family, and who came forward and offered to adopt the eldest son of his deceased friend as his own child. Great was the attention which Mr. Nichols paid to the formation of his character. In his education he acted upon the principle laid down by the wise man: “Train up a child in the way he should go and when he is old he will not depart from it.” Through all his life did Mr. Pearce carry with him the savour of those truths which were here first instilled\* into him, and to the day of his death exhibited the lovely virtues of the man who took the charge of him in his early youth. Mr. Nichols died only a few years before our friend, so that he was amply rewarded for all his care of him in his youthful days, by living to see in him a moral likeness of himself, a worthy son devoted to objects of benevolence and willing to make any personal sacrifice for their accomplishment. A regular correspondence was kept up between them as long as they both lived, and there can be no doubt that it contains much that will illustrate the character of our friend if permitted to be made public.

After Mr. Pearce was removed from Birmingham to Nottingham and committed to the care of Mr. Nichols, he was placed in the school of one Mr. Goodacre, which was at that time the best seminary in the place. Though his tender spirit was scarcely fitted to contend with the rough manners of many

\* “ *Quo semel est imbuta recens, servabit odorem Testa diu.*”—Hor.

around him, yet by the sharpness of his intellect he made his way among them and commanded their respect; whilst his more gentle manners softened the minds of some and made him an object of admiration.

While residing at Nottingham he used to accompany Mr. Nichols on the Lord's-day to Arnold, a village at a short distance, and to listen to the gospel as preached by him to an attentive congregation. The discourses he there heard, the acquaintance he there formed, and the conversation into which he entered in going and returning, were blessed to his soul by the Spirit of God; and though they did not produce a decided change of heart, they prepared him for higher communications of divine grace. Conversion is very diversified in the manner in which it is effected, though always the same in its end. Some, like the apostle Paul and the jailor at Philippi, are convicted and converted in a short space of time; while others pass through a series of gradual changes from year to year before they become decided Christians. "But all these worketh that one and the self same Spirit, dividing to every man severally as he will?" Where habits of vice have been contracted the operations of the Spirit become notorious by leading the individual to abandon those habits and enter on a new course; but where no such habits have been formed and the depravity of the heart only is to be opposed, the workings of the Spirit are then like the leaven that is hid in three measures of meal, operating till the whole is leavened.

Being now well disposed and inclined to imitate those whom he saw active in doing good, he was encouraged to take a part in conducting the Sunday school, and to assist Mr. N. by giving out the hymns. The dread of leading unconverted characters to engage in the most sacred and solemn of all duties, has led many to discourage all youthful beginnings; while others, sensible how much piety is increased by exercise, have encouraged the first appearances of piety. It is right indeed that unconverted characters should not be employed as ministers of the word; but there is reason to believe that many, humanly speaking, have been driven to a worldly calling, who would have been shining lights in the church, had they at the first received due encouragement.

There seems reason to believe that the indications of piety now manifested, added to an acute understanding, and uncommon quickness of perception and comprehension, led Mr. N. and others of Mr. Pearce's friends to entertain the idea that he might one day be engaged in the work of the ministry. It was therefore thought right, in addition to a good common education, that he should receive such a one as is commonly given to

candidates for the sacred office ; for this purpose he was placed under the care of the Rev. Dr. Ryland of Bristol, and with the exception of sermonising, went through the regular course of four years' studies required at the Bristol college. By this means he became well acquainted with the classics and sacred literature, and also had an opportunity of forming an acquaintance with many who afterwards occupied important stations in the churches.

After passing through his college studies, he appears to have come to the conclusion that he was not possessed of the qualifications, either natural or moral, that were essential to fit him for the work of an English preacher. His voice was rather weak, and his utterance rapid, and these natural defects seemed insuperable. It is remarkable, however, that afterwards in the Bengálí language in which every vowel is pronounced, and which consequently compels a slower enunciation, he overcame this defect and was able to preach with the greatest clearness and acceptability. It was the defect, however, which he at this time felt in the spirituality of his mind that induced him to decline the arduous work of the ministry. The studies of the college are seldom favourable to the life of God in the soul, and few pass through them without experiencing a diminution in the ardour of their piety. Our friend knew that the ministerial life among those he should be called to serve, would be intolerably irksome, if not altogether impracticable, unless supported by eminent piety and self-devotion, he therefore for the present thought it his duty to decline those heavy responsibilities which he did not feel himself prepared to sustain.

Thus far the stream of time had run smoothly and regularly on, without exciting any particular emotion, but it had now conducted to an important crisis. There are periods in the life of every individual when he is brought to pause and ponder on the way he shall go ; when the pillar of cloud that has conducted him stops, and he knows not which way it will next turn ; and when he is called to verify the scripture declaration " a man's heart deviseth his way, but the Lord directeth his steps." Our friend felt he was now come to a turning point in life, and his guardians felt so too, and were very anxious to ascertain what course to recommend to him as an honourable means of gaining a livelihood. Just at this time an apparently trifling incident occurred which determined his future steps through life. One day when at the house of Mr. Potts of Birmingham, who was one of his guardians, Mr. Collingwood, the printer to the University of Oxford, paid the family visit, and while sitting in the study, a youth came singing into the room with a book in his hand, and having



placed it on the shelf and taken another went out blithe and gay as he entered. Mr. C. was struck with the appearance of the youth, and with his good temper and cheerfulness, and was led to make inquiries respecting him. The precise circumstances in which he was placed were related to him by Mr. Potts, and they led him to make the offer, that if his friends thought it right for him to enter on the business of a printer, he would gladly take him under his own care and instruction. Mr. King, Mr. Potts and even Mr. Nichols all agreed in thinking this an opening made by divine providence, though they were perfectly ignorant of the way in which it was to be overruled to the increase of religion. If they could have guided events, this is not the way they would have chosen ; they submitted to it because it appeared to be of divine appointment ; but we now see it was one of those links in the chain of providence which, by connecting the past with the future, secured our friend's future happiness and usefulness.

When, removed from Bristol to Oxford, placed in the family of Mr. Collingwood, and engaged in the active duties of life, Mr. Pearce seems to have been quite sensible of his privileges and anxious to improve them. It would be difficult even to fancy a situation in which he could have been more advantageously located. His master was all that could be desired as a scholar, a gentleman and a Christian ; and the Clarendon press afforded him every advantage calculated to fit him for that extensive sphere of usefulness which he was destined to fill in India. In writing to one of his guardians soon after he was settled at Oxford, he remarks,

“ It is with pleasure that I now address you, to announce the safe arrival of my indentures and the satisfaction I feel on entering upon my present situation for so long a time.

“ The advantages of the situation are certainly great: an amiable, learned and kind master, an accomplished and agreeable family, a faithful and affectionate minister, every thing of this nature which deserve my gratitude—gratitude to that Providence which has fixed my lot in a situation possessing such manifest advantages, and gratitude to those friends whose kindness and concern for my welfare will, I trust, forever endear them to my heart. Such friends, real, disinterested friends, are not granted to every one, nor are the advantages which they have procured, bestowed upon many of the children of men. Truly I have felt the accomplishment of the promise ‘ When thy father and mother forsake thee, then the Lord will take thee up.’ ‘ I will be a Father to the fatherless.’ O may the advantages which I enjoy produce their suitable effects.”

It was at Oxford that Mr. Pearce became decided in his religious views and character. Here the seed which had been sown, and long concealed, began to grow and put forth vigorous shoots. The eldest daughter of Mr. Collingwood appears to have exerted great influence over him in bringing him to a decision. She

obtained from him a faithful promise, that he would read a portion of his Bible, of Doddridge's *Rise and Progress*, and other books of a similar nature, every day. While his mind was thus exercised, a sermon was preached by Mr. Hinton, whose ministry he constantly attended, which produced a most powerful effect upon him, and led him to devote himself body, soul and spirit to that Saviour who had redeemed him with his precious blood: and having given himself first unto the Lord, he gave himself next to his people by the will of God.

No sooner had he experimentally learned the value of his own soul and of the salvation which is by faith in Jesus Christ than he immediately inquired, 'Lord, what wilt thou have me to do?' and what can I do to promote the welfare of those who are perishing for lack of knowledge? This desire to be useful to others led him to take an active part in conducting the Sunday school established at Oxford, and others in the villages. The most pleasing testimony was given to his conduct as a Sunday school teacher, by a vote of thanks addressed to him by all the teachers on his removal from Oxford. It was during the latter part of his time at Oxford that Mr. Pearce first began to direct his thoughts to the East, and to make inquiries whether there was any opening in which he could subserve the interests of the mission. He now entered into all his father's views and feelings, and like him panted for the opportunity of declaring to the heathen the unsearchable riches of Christ. His example was not without its effect upon others. His inquiries were communicated to Mr. Fuller and Dr. Ryland, and made the subject of conversation among several of the students under the care of the latter. Two of these were led into the same train of thought and inquiry, and were induced to offer themselves to the Society for foreign service. One of these, then entirely unacquainted with Mr. Pearce, subsequently became his most intimate friend and colleague, his brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

The time appointed for Mr. Pearce's remaining at Oxford having expired, and no definite news having been received from India, as to the way in which he could serve the mission, he removed to Birmingham, and there commenced business for himself. He had the fairest prospects of establishing himself there, and of being useful in the church over which his father had presided; but when intelligence was received from Mr. Ward of Serampore, signifying how happy he should be to receive the son of his beloved friend Samuel Pearce, and to have him as his companion and assistant in printing the Scriptures, Tracts, &c. he renounced all other prospects for the

purpose of devoting his life to these important objects ; and it is believed, would have done so, even had those prospects been a thousand times more flattering.

At Birmingham, Mr. Pearce allied himself by marriage with a respectable and pious family. On the 3rd of April 1817 he married Martha, second daughter of Mr. Blakemore, merchant ; and among all the temporal blessings bestowed upon him by a gracious providence, he ever acknowledged that of a kind and devoted wife as the chief. The last few lines of poetry, which he wrote only a short time before his death, testify in the most lively manner his affection for his partner, and his gratitude to God for their union. May He who is a Father to the fatherless and a Husband to the widow, sustain the mind of the bereaved, and fill with his presence the aching void occasioned by the loss of one endeared by so many years of friendship, and so many acts of kindness.

Arrangements having been made with the Baptist Missionary Society for Mr. Pearce's proceeding to Serampore, he left England on the 7th of May, 1817, and arrived in India on the 26th of August, in the same year. When just on the eve of his departure, he had addressed to him an affectionate and interesting letter by his young friends, with whom he had laboured in acts of benevolence at Oxford. As it exhibits in so amiable a light their kind feeling and good wishes, no apology is deemed necessary for its insertion.

At a Meeting of the Teachers of the Oxford Sunday School Society, held March 6, 1817, it was unanimously Resolved,

That although this Society passed a vote of thanks to Mr. W. H. Pearce on his removal from Oxford, they are desirous of expressing in a more especial manner (antecedently to his leaving his native country) the very high regard in which they hold his endeavours to promote their interests.

They particularly call to mind his having been one of the earliest and principal promoters of the institution, his acceptance of the office of secretary, which he held from its establishment, till his leaving Oxford ; his uniting with the secretaryship the no less important duties of sub-treasurer and depository, his valuable assistance in the superintendence of two of their schools ; his anxiety to aid in the formation of the male and female Adult schools : his assiduity in promoting their interests when established, his punctual discharge of the office of visitor to the schools, in which his judicious conversation with the parents greatly contributed to the prosperity of the children individually and of the Society collectively ; and, finally, his excellent and highly beneficial example, to which the Teachers in general refer much of their zeal, constancy and delight in their work.

The Society feel deeply interested in the direction which Infinite Wisdom has given to his views, and unite in most ardent supplication, that great success may attend his labours in that glorious work, which was seldom absent from his parent's heart ; and respecting which, if his happy spirit could let fall a wish from the realms of glory, it would meet its fulfilment as his son enters the vessel in which he is about to embark to accelerate the triumphs of Christianity on the shores of India. O may



“Soft airs and gentle heavings of the wave  
 Impel the ship whose errand is to save.  
 Let nothing adverse, nothing unforeseen,  
 Impede the bark that plows the deep serene,  
 Charged with a freight transcending in its worth  
 The gems of India, nature’s rarest birth,  
 That flies like Gabriel on his Lord’s commands  
 An herald of God’s love to pagan lands.”

In addition to these heartfelt desires the Teachers beg Mr. Pearce’s acceptance of the Rev. Hugh Pearson’s memoirs of Dr. Buchanan, once a faithful labourer in the same cause. They feel much, while thus expressing their affection for an endeared friend, and direct most ardent wishes to the divine throne that he may (at a far distant period) meet in heaven the subject of these Memoirs, together with those holy men with whom they hope he will shortly be a companion in labour, and every other Missionary who shall have been found “faithful unto death.”

Though they expect to see the countenance of their friend no more on earth, they hope in the honoured band of Missionaries to behold it with joy at the resurrection of the just.

Signed on behalf of the Teachers,

EDW. STEANE, }  
 J. W. SLATTER, } *Secretaries.*

Immediately on his arrival in India, Mr. Pearce proceeded to Serampore, and laboured in connection with Mr. Ward in the Printing office. His progress in the study of the Bengálí language was rapid, and his talents and exertions highly valued, and there was every prospect of his being long useful and happy at Serampore. Before one year had elapsed, however, these prospects were beclouded. At this time a difference of opinion had arisen between the senior Missionaries and the Society as to the relation existing between them, and the engagements by which they were bound to each other. On this occasion Mr. P. took part with the Society, and in acting up to what he believed to be right, he had sacrifices to make; he had to give up the brightest prospects of usefulness, to risk the good opinion of those whom he highly esteemed and loved, and to commence operations in Calcutta, under every disadvantage, dependent entirely upon his own energies and the divine blessing.

On his removal to this city he united himself with the junior Missionaries of the Society, and took a most active part in all the measures they adopted for the establishment and extension of the mission. In the printing department he commenced operations on a very limited scale, with only one press, in a contemptible mat hut adjoining the house where he lived. This establishment he continued to enlarge as Providence enlarged his means, and raised it from the most insignificant to one of the most efficient in the city. To the honour of Mr. Pearce it must be said, that this office, belonging as it does entirely to the Society in England, never cost them one far-

thing, from its commencement to the death of its founder. On the contrary, it every year contributed to the objects they were engaged to support. Our friend consented to carry on the arduous duties of the Printing office precisely upon the same principle as the apostle Paul consented to labour in making tents, that he might have the satisfaction of being able to say, "Ye yourselves know that these hands have ministered to my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

While conducting the business of the office, he was not unmindful of the state of the Heathen, but was continually planning something for their temporal good, or writing something for their spiritual instruction, or persuading others to exert themselves on their behalf. In the early part of his course, he often addressed the Bengális in the different Native Chapels in this city; though his chief exertions were directed to teaching and preaching in a more private manner.

After Mr. Pearce had laboured assiduously for about five years in Calcutta, his health began to fail, and in 1823 it was found necessary for him to take a short voyage for the recruiting of his health. In this voyage to Penang he was accompanied by his beloved sister, and the charms of her society greatly relieved its tedium. He appears to have felt uncommon delight in the scenery of the Islands as viewed from Government Hill. This hill, independent of the two Bungalows reserved for the use of the Governor, contains a third called the convalescent Bungalow, erected by Government for the temporary accommodation of invalids, to whom the change of climate is generally found to be of essential service. It is 2500 feet above the level of the town. One of the longest pieces of poetry he ever composed, and the best as to description, was penned on this hill, beginning with these lines:

"Near where the equator parts the torrid zone,  
There lies an island called from royal race,  
The Prince of Wales's Island; or by those  
Who knew it earlier, and whose name survives  
The lapse of rolling years, Pulo Penang," &c.

During his stay at Penang he received the greatest attention and kindness from the religious friends he found on the spot; and after enjoying for several months their society and the scenery of the lovely place, he returned to Calcutta with his health greatly improved.

On his return to Calcutta, from the commencement of 1824 to 1829 he was diligently engaged in the duties of his

office and in occasional preaching to the natives. Within this period also he began to render valuable assistance in the work of translating the scriptures. He never undertook to translate any part himself, but his assistance was peculiarly valuable in the final correction of the proofs. He had the eye of a Christian, a Critic and a Printer. He could see at once, if passages contained any thing contrary to the analogy of faith—he could perceive, if justice had been done to disputed texts—and no eye was ever quicker than his in discovering a typographical error. These qualifications rendered his aid in the Bengálí version of the scriptures invaluable, and those deprived of it feel themselves called to double diligence and care, to supply his lack of service. The two last works on which his heart was set, and which he hoped to see completed, were the Bengálí Bible with headings to the chapters and references and renderings at the foot of the page; and a reprint of Martyn's version of the New Testament in Persian; but instead of living to see them finished, he did not live to see the first form of either of them through the press. The Bengálí had been kept waiting for him three years, while he was seeking in his Native Isle renovated health to engage in it; and when he had returned with health in some degree restored and fitted for the work, he was removed before the first sheet had been struck off. Truly may we say in reference to this event of Providence, "How unsearchable are His judgments and His ways past finding out!"

In the year 1829, upon Mr. Yates's being called from the Native Church to take the pastoral charge of the English Church in Circular Road, Mr. Pearce was requested by the Native brethren to supply the vacancy. His mind had for several years previously been engaged in reflecting, whether he could not do something more for their spiritual welfare; yet so fearful was he of thrusting himself into the sacred office of Pastor without suitable qualifications, that after receiving a pressing invitation to accept the charge, he first required a year's trial to be given him; and after that, when at the expiration of the year the call was repeated, he required the sanction of all his Missionary brethren and of the English church to which he belonged, before he would accept it. When all had testified they were perfectly satisfied, that he possessed those gifts and graces which eminently fitted him for the office, he consented to undertake it, and was set apart for it in the Circular Road Chapel. The account of his experience and his confession of faith which he read at the service, gave great satisfaction to all who heard them. The ordination prayer was offered by the Rev. J. Hill and the charge given by the Rev. W. Yates from 1 Tim. iv. 6. "Take heed to thyself and to the doctrine," &c. It may be



truly said that through his whole pastoral course, a period of about 10 years with one of probation, he acted up to the spirit of the charge that was then delivered. His heart was intent upon the instruction and spiritual improvement of those committed to his care. He allowed them access to him at all hours, entered into all their complaints and griefs, and never failed to impart to them the best advice, and to secure for them assistance where it was absolutely needed. His last hour of labour upon earth was in the midst of them, and he may be said to have died seeking the increase and establishment of his beloved Native church.

It must not be supposed from the preceding remarks that all his energies were devoted to the welfare of his church, and that he was indifferent to the wants of the heathen. Though through the feebleness of his voice many could not hear him, yet he had the care of several Native preachers, who supplied his deficiency in preaching, and it was his concern to make them scribes well instructed in the kingdom of God, and able to bring out of the divine treasury things new and old; and in addition to what he did in preparing others to preach the word, he by the use of his pen communicated divine truth to a very great extent. His *Satya Ashray* or *True Refuge*, a tract printed in Bengálí, Oriyá, and Hindí, has been circulated and read more extensively than almost any other, and by that, though now dead, he yet continues to speak to the thousands and millions of Bengál and Hindustán.

In 1836, after a residence in India of nineteen years, it was judged desirable by Mr. Pearce himself, as well as his friends and medical attendant, that he should be released for a season from his arduous duties to enjoy the benefit of a colder climate. Had it been possible for him to relax his efforts without removing from this climate, it was thought by many that his health would have been improved, but there seemed no possibility of his desisting from strenuous exertion, except by going away altogether from the scene of labour. He left Calcutta on the 1st of January, 1837, in the ship *Mount Stuart Elphinstone*, and arrived in England May the 4th. In the busy scenes of active benevolence in England, Mr. P. found it as impossible to be quiet as in India. Though he had not strength to stand forth and address large congregations, he soon made himself heard through the medium of the press to a much greater extent. His heart was first set on the words of the Saviour: "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest to send forth labourers into his harvest." This was his prayer, and his actions corresponded with his prayer. He sat down and

composed a powerful appeal to the religious public for ten fresh labourers to be sent forth into the harvest. The appeal was not in vain, the sum required for the purpose was subscribed, and the greater part of the agents speedily engaged. He made a similar appeal to the Tract Society, which was crowned with the like success, so that he had the satisfaction of seeing that his visit to England had not been without benefit to India.

The former appeal, however, with the labour of correspondence and journeying which it involved, was too much for an eastern invalid. The severity of the cold too was more than his weak frame could endure; so ill was he during the last winter of his stay, that but little hope was entertained of his ever being able to return to India. Through the mercy of God however he was restored, and on the 20th of June, 1839, was permitted with four new Missionaries to sail for Calcutta. His health during the passage was somewhat improved, though he never seemed to be perfectly recovered. It had been fondly hoped by his friends here, that after an absence of three years from his office and his church, he would be prepared to resume his labours with fresh vigor, and to carry them on with delight for many years to come. But the Lord had otherwise ordained: before six months had elapsed, he was attacked by a disease which his constitution was unable to sustain, and in less than twenty-four hours removed from his labours to his rest.

It appears that our friend, like his father, had a sort of foreboding as to the kind of death he should die. What his father felt and said of consumption, he felt and said almost verbally of cholera. "Of all the ways of dying that which I most dreaded was by a consumption, in which it is now highly probable my disorder will issue. But, O my dear Lord, if by this death I can most glorify thee, I prefer it to all others, and thank thee that by this means thou art hastening my fuller enjoyment of thee in a purer world." When that which he feared, came upon him, he was enabled to meet the last enemy in his most terrible array without alarm, and to say, "Rejoice not against me, O mine enemy, though I fall, I shall rise, though I sit in darkness, the Lord shall be a light unto me."

The day before his death was spent just in the manner his friends could have wished it to be spent, had they known it to be the last. He had written to the Society in England, drawn up an appeal to the American and Foreign Bible Society, and conversed with the members of his church. In his appeal, the last thing he wrote, there is one passage truly remarkable. Speaking of his return to India and of others now engaged with him in Missionary labours, he observes, "How long we

may all be spared together, or how soon disease or death may remove the most efficient labourers from the scene of action, is to us quite unknown; but we feel these circumstances to be a solemn call to us, to work while it is called to-day, and to do with all our might, whatever work God in his providence may seem to put in our hands." O what would his feelings have been, could he have certainly foreknown that the very day on which he was dictating these lines, was to be the last in which they were all to be spared together!

The account we have to give of the last hours of our friend's life, is necessarily short, and cannot be better expressed than in the words of Mr. Tucker at the close of the funeral sermon which he preached on the mournful occasion. He observes,

"You will be desirous, however, of hearing something concerning the close of Mr. Pearce's life. Short was the warning which his Lord thought fit to give his devoted servant. On Monday, the 16th, after corresponding with friends in England and America on things pertaining to the kingdom of God, he was engaged to a late hour in religious conversation with some of the members of his Church. The next evening, before that hour arrived, his course was finished, and he had entered into the joy of his Lord. During the intervening night he was attacked by cholera—and as his feeble constitution had been much weakened by recent sickness, he seemed almost immediately to sink beneath the shock. In the forenoon, conscious that his end was approaching, he said to his beloved partner and another dear friend who were giving him some assistance: 'Love one another; live near to God; win souls to Christ.' A Christian friend observing to him that he had been commended to God and that his will would be done, he replied, 'Serve God in your day and generation.' His beloved partner then asking for a parting word, he said, 'Stay in the Mission, and do what good you can, and the peace of our Lord Jesus Christ be with thy spirit.' As his strength proceeded very rapidly to diminish, his most intimate Christian brother asked him, if he thought the disorder would terminate his earthly career. He said, there could be no doubt of it. He then asked him, if he felt peaceful in the prospect. He replied 'Peaceful, but not joyful—peaceful but not joyful.' His friend asked him, why he was not joyful in the prospect of entering into glory? He said, 'Why I thought there was something more for me to do for the good of India before departing.' His friend rejoined—'God has work for his people in another world besides this.' He replied by nodding, and seeming to whisper 'very true.' At this point the Doctor came in, and looking at him said, I hope Mr. Pearce, you feel happy. He replied, holding him by the hand, 'Doctor, I have a good hope through grace.' A little after, another friend came in, and after quoting some consolatory passages of Scripture, to which he responded by occasionally raising his hand, asked him how he felt. He replied, 'I hope in Christ—I hope in Christ.' His friend quoted, 'Unto you that believe, He is precious.' He answered 'I know him to be so,—infinitely.' Perceiving that all would soon be over, his friend said, 'You are going to your Lord and Master.' He instantly replied 'A most unworthy servant.' These were nearly the last words he spoke audibly. The powerful medicines he had taken, seemed to confuse his mind and impair his utterance. There was one incident, however, which occurred soon afterwards, which some who were present, will not soon forget. Being raised suddenly in bed to relieve the



oppression on his chest, his eye fell on one\* who stood at the foot of the bed, who had been born and reared in all the delusions of Muhammadanism, but who has for many years proved, through the grace of God, a very consistent and devoted Christian. A heavenly smile instantly broke over the wan face of the sufferer, which was instantly responded to by the converted Musalmán in the true spirit of our text—*Bhay karío ná, bhay karío ná, Prabhu níkaté dānráitechhen*—(Fear not, fear not, the Lord is standing by thee.) The dying saint nodded his assent, and deeply were all around affected with the spectacle of one in the garb and mien of an Oriental, and in a strange tongue, helping to soothe the death-bed of a British Christian with the sublime consolations of the word of God. After this, Mr. Pearce seemed gradually to sink into insensibility, and about 9 o'clock the scene was closed."

The following account of the funeral, taken from the Calcutta Christian Advocate, we think worthy of insertion in this place, as it seems to say to all emphatically, "Behold the perfect man, and mark the upright, the end of that man is peace."

"The funeral was attended by a vast concourse of ministerial and other friends—we may add, we believe, by almost every convalescent Missionary in the city. The deep feeling manifested by all parties, showed how much he had been respected while living, and how evidently he was sorrowed for in death. Previously to the removal of the corpse from the mission premises, suitable portions of scripture were read by the Rev. J. D. Ellis, and an affecting prayer was offered by the Rev. W. Yates. Mr. Yates is by this mournful event, left the last of those who originally formed the Calcutta Mission. He was evidently much affected by the severing of this last link which connected him with his early Mission work. At the grave's mouth a striking and affecting address was delivered, and prayer offered by the Rev. F. Tucker. The pall was borne by the following Missionaries: the Rev. W. S. Mackay, of the Scottish Mission; the Rev. F. Wybrow, of the Church Mission; the Rev. Messrs. Gogerly, Lacroix, and Boaz, of the London Mission, and others. The scene at the grave was very affecting. There were gathered around the last sleeping place of this good man, the converted Hindu, Musalmán, Armenian, Portuguese, Eurasian, and European, lay and clerical, of all the different shades of opinion in the Christian church, all gathered together to pay the last mark of respect to departed worth; a faint type of that morning when the same grave shall be opened, and all the just shall stand around the throne of Christ, with their differences healed, united in heart and soul, to pay all homage not to man, however excellent, but to that blessed Lord who hath redeemed them by his own precious blood. But

"Why should we mourn departed friends,  
Or start at Death's alarms?"

For him to die was gain. What a blessed change has passed over our friend! What a reception must his happy spirit have experienced on its arrival at the heavenly Canaan!—To meet with his devoted parents, with Lawson, and Chamberlain, and Penney, and other friends endeared to him by a host of most sacred associations, and with many, of whom he could say: "Behold these the children whom thou hast given me!"—the crown of his rejoicing and his reward:—but above all to see Him whom unseen he had adored, and present these converts as trophies at His feet, what joy—how full and complete!"

\* Shujáat Ali.

On Lord's-day the 29th of March, two funeral sermons were preached in Calcutta, on account of Mr. Pearce's death: one in the morning, at the Chapel in Intally, to the Native church, in Bengálí, by Mr. Yates; from Heb. xi. 4: "He being dead yet speaketh;" and the other in the evening, at the Dharamtalá Chapel, in English, by Mr. Tucker, from Rev. i. 17, 18: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me saying, Fear not; I am the first and the last: I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." The attendance on the occasion was such as to evince how well he was known and how much he was beloved\*.

The above brief historical outline of Mr. Pearce's life and death occupying all the space that could be given in this number, the delineation of his character is reserved to the next.

*Resolution passed at the Monthly Missionary Conference.*

At the monthly Missionary meeting for prayer and conference, held at Mirzapore on Tuesday, 7th April, 1840, the brethren unanimously agreed not to separate on the present occasion, without placing on record, in the minutes of their proceedings, their united testimony to the *high christian worth* and truly *Missionary spirit* of their lamented brother, the late Rev. W. H. PEARCE, whom it has pleased the great Head of the church to call unto himself, since they last met together. To all was he endeared by many amiable Christian qualities. Those who had the privilege and pleasure of intimate intercourse with him, felt that in him they possessed a kind and affectionate friend, a brotherly and judicious counsellor—one who in the true spirit of Catholic Christianity sympathized with his brethren of all denominations in their difficulties, and rejoiced with them in the success of their labours. In his departure, the Missionary body generally, throughout this Presidency, have sustained a loss which may not soon be repaired. His house was the Missionary's home,—ever open to receive with kind hospitality, and into Christian fellowship, those who in the course of their Missionary pilgrimage, required a resting place in this city. But the Missionary body, of which he was, for upwards of twenty years, an efficient and laborious member, have lost in him a FATHER and a BROTHER. Their brethren of other denominations desire, to sympathize with them in the loss which their Mission has sustained, and to pray that the Lord of the vineyard would raise up other labourers to fill up the breach, which in his all-wise Providence, he has seen it meet to make. With the bereaved widow would the Missionary brethren also desire to mingle their sorrow. She has sustained a loss which He alone, who is the Husband of the widow, can compensate. May the GOD of ISRAEL be her stay and her rock;—may his grace be vouchsafed to her, in rich abundance, and may she be comforted by those consolations which He, in whom she trusts, and who has called his servant into the blessedness of eternal rest, can bountifully give.

By desire of the members of the Missionary Conference, the Chairman and Secretary of the Meeting beg to forward the above resolution to the bereaved partner of their beloved and lamented Brother, and to his colleagues in the Missionary cause. (Signed) THOMAS BOAZ, *Chairman.*  
DAVID EWART, *Sec.*

\* We are sorry that there is one omission of no small amount in the detail of the labors of our lamented friend. We refer to his literary exertion as Editor of this, and a contributor to at least one other Magazine. We trust the compiler will supply the omission in his next article.—Ed.

## Poetry.

“KNOW’ST THOU THE LAND.”

(In imitation of Goëthe.)

“They desire a better country.”—“He looked for a city.”—“In my Father’s house are many mansions.”—*Sacred Scriptures.*

Know’st thou the *land* where transcendently bloom  
Immortality’s joys with a deathless perfume?  
Its delectable pleasures no mortal can tell,  
For God in that land will eternally dwell.  
Know’st thou it?

Thither, O thither,  
Ye “strangers and pilgrims,” with you would I go.

Know’st thou the *city* whose builder is God,  
Prepared as a bride for the sight of her lord?  
No thing that defileth, nor maker of strife  
Can enter—but those in the “Lamb’s book of life.”  
Know’st thou it?

Thither, O thither,  
Ye blood-purchased myriads, with you would I go.

Know’st thou the *house* with its mansions of rest,  
Where the wonders of Heaven are revealed to the blest?  
Where the seraphim join with the numberless throng  
To swell the loud strains of the Conqueror’s song?  
Know’st thou it?

Thither, Oh thither,  
Triumphant Redeemer! with Thee would I go.

W.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta proceeds on his visitation tour in the possession of health and strength.—Letters have been received from the Cape from the Rev. W. P. Lyon, who sailed in the *Owen Glendower*. We are glad to report the improving state of Mrs. L.’s health. The other Missionary connexions, and in fact all on board, were well; they had had rather a tedious, but otherwise agreeable passage to the Cape. The Rev. A. Gros, formerly of the Mauritius Mission, whose departure under painful circumstances, as it respected his health, was noticed in a recent number, has materially recovered by his voyage to Europe. Mr. G., it is believed, will be employed in future as a Missionary to his countrymen in France and Switzerland.—We regret to learn that the entire failure of the health of the Rev. W. Buyers, of the Banáras Mission, renders it imperatively necessary that he should proceed immediately to Europe.—The Rev. Mr. Moore of Agra has been appointed to the office of translator to the North Western Provinces.



## 2.—THE CHARAK PUJÁ.

The Charak Pujá, concerning the debasing practices of which we have raised our voices every year, has again been practised (with some slight modifications) in the midst of this city of palaces, seat of the Supreme Government and fountain of education.—Can it be possible, (is an inquiry which may well be instituted by many,) that here in Calcutta—in the sight of Government House, the Native subjects of our most gracious Queen shall be permitted, under the sanction of superstition, to cut and maim and lacerate one another in a manner which is perfectly revolting to reflect upon, and involving consequences which deserve no milder designation than *murder*! It is not only possible or probable, but it is actually the case: hundreds have within the very site of the seat of Government, perpetrated atrocities on one another, at which civilized humanity shudders, and at which every thing worthy of the name of religion hides its head. This Pujá, reprobated by the whole press, and by many Hindus, and by, we should suppose, all Christians—this Pujá has existed long enough (far too long)—it is a blot upon the lowest order of human beings, and a deep disgrace to every thing Christian in the land, that it has not long since ceased. We do trust, that all persons interested in the real welfare of the people will unite in collecting information, and placing it speedily before the Supreme Government with a view to the suppression of the Pujá at the earliest possible period. Some surely may endeavour to influence the wealthy Bábús on whose aid it materially, if not altogether, depends. How disgraceful is it, that men who can squander their money for such barbarous purposes should be amongst the regular visitants at Government House, or be elected members of any enlightened Society, or specially should be ranked amongst the friends of education and enlightenment! We sincerely hope that ere another year it will almost cease to be.

## 3.—THE BRAHMA SHABHA.

This Hindu Star Chamber is, we are given to understand, on the eve of dissolution. Some of the most respectable of its members have intimated their intention to resign *all* connexion with it, if they have not already done so; thanks to the well-timed and pungent exposés of the press for this fresh triumph over ignorance and superstition. It is matter of astonishment, that such a Society should have been allowed to exist under the very eye of the Government so long, containing as it did a power unconstitutional and far too potent for any Society in such a country under a foreign Government. But the chief matter of astonishment is, that the natives should have so long borne with the arrogance and assumed authority of this conclave: the end is, however, we believe, at hand. At such an event there can be but one feeling and that one of rejoicing, to think that a Society which originated in a desire to perpetuate the Sati, and continued but to sow the seeds of domestic discord on every hand, is nearly defunct.

## 4.—THE MAURITIUS.

From the late arrivals we find that the state of things at the Mauritius is not a whit more settled than the atmosphere of that district of storms. The subject of Cooly importation *nolens volens* appears to have occupied much of the attention of the inhabitants. A Committee for procuring laborers or slaves had been appointed, but it does not seem to have met with the entire approbation of the planters. They appear to wish to deal directly in human beings themselves—an agent has been despatched to England to facilitate the business of enslaving the Coolies of India. In the meantime a vessel has been despatched by some private

individuals to the coast of Madagascar and the Mozambique channel, with a view to provide slaves for the Mauritius market. The attempt of the Legislature to pass a law for the better observance of the Sabbath, with a view to protect the apprentices, *alias* free laborers, *alias* slaves, has met with the opposition and ridicule of the planters' press. 'We are natives of a Catholic country,' says the principal journal, 'and in such countries the Sabbath ceases, when the morning worship closes.' Admirable reasoning! and is this the mercifulness of popery—to make the day of rest cease in Mauritius at the close of morning worship, to the poor slave under a politer name? The departure of Sir William Nicolay, a man who for his neutrality and humanity has earned for himself the dislike of the many, is marked by insult; while the return of M. D'Epinay, the agitator of Mauritius, is celebrated in the most marked manner. The man who represents Her Most Gracious Majesty, is insulted for carrying into effect her humane intentions; the man who beards her representative, is flattered and caressed. In a word, the present state of feeling at the Mauritius is soon told—it is a desire to maintain the old slave-holding pseudo French system; or in other words, the pecuniary and political influence of the very very few, at the expense of the many. We hope the friends of the Cooly will not sleep at their post, but watch most vigilantly the every movement of the Mauritians in this matter.

#### 5.—THE COOLIES IN THE WEST INDIES.

The last Overland contains an item to this effect. One sentence in it says that the Coolies are contented, cheerful and happy; another, that they have expressed their determination to return to this country, and this most decidedly, at the expiration of their apprenticeship. It is said, their repugnance to Christianity has, in a great measure, ceased, and they are anxious to assume the Europeo-African dress and to intermarry with the Africans. One sentence already hints at the probability of the coolies finding their way to Texas. Surely this cannot be. Will this be taking their labor to the best market? On the whole, we cannot reconcile the idea of a happy, cheerful, contented Cooly determining to come back to his *monkey* estate, and all the discomforts so constantly described by the Gladstonites as existing in the hills of the Santals and Coles—descriptions of which will be found in another page, exhibiting the present real monkey condition of the former companions of these kidnapped people. We leave our readers to draw their own inference on this subject—but we do once more ask, *Where is the Cooly Report?*

#### 6.—SOCIETY FOR THE SUPPRESSION OF THE OPIUM TRADE WITH CHINA.

A Society having for its object the suppression of the destructive and contraband trade of Opium with China has been formed in England. We fear it is too late in the day, at least that its operation must be held in abeyance pending the waging of war with the celestials. In the mean time from all accounts of the fearful increase of the use of this health-destroying drug in England, the efforts of the Society may well be applied there: for every Overland but brings intelligence of the increased use of opium by all classes—than which scarcely a greater evil could befall that country.

#### 7.—THE MARRIAGE OF THE QUEEN.

Her Most Gracious Majesty Queen Victoria has, as our readers will long since have been informed, entered into the marriage relation with Prince Albert of Saxe Coburg and Gotha. We chronicle this event as one of interest to all who feel for the welfare of our youthful Sovereign and the best interests of the country, to express our unfeigned plea-

sure on the occasion, and to entreat all true Christians to lift up their hearts in prayer to God that the lives of both Her Majesty and His Royal Highness may be long preserved and be distinguished by every connubial blessing; and that the example afforded by them in this important relation may be worthy the imitation of all their subjects and every crowned head in the world.

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8.—BRITISH AND FOREIGN BIBLE SOCIETY'S INCREASED EXERTIONS.

It affords us the sincerest pleasure to announce the cheering intelligence, that that noble Institution, the B. and F. Bible Society, is pursuing its course amid good and evil report with enlarged prospects of success. The issues of Scriptures in France has increased very much during the last year, (36,000,) and in Britain the Society has adopted a new rule to afford the Scriptures at a lower rate even than before, and by this arrangement a vast increase has taken place and will take place in the diffusion of the word of God, an order for 500,000 English Scriptures for England alone having been just issued. The funds of the Society continue to increase, and its friends to stand firm amidst much that is calculated to discourage. The operations of the Calcutta Auxiliary will, we doubt not, be materially enlarged by the appointment of Dr. Hæberlin as the Society's Agent in Northern India and Secretary of the Calcutta Auxiliary. The pecuniary engagements of the Society for printing, &c. amounted, according to our last letters, to £92,000.

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9.—AGRA MISSIONARY SOCIETY.

The friends of Missions at Agra have formed an independent local Missionary Society at that station; the object of which is, to preach the Gospel to the Natives by the most economical agency, without reference to sect or party. It is in fact the London Missionary Society in miniature. We wish it every success in the name of the Lord.

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10.—INSTITUTION FOR THE EDUCATION OF THE DAUGHTERS OF MISSIONARIES OF ALL DENOMINATIONS, ESTABLISHED AT WALTHAMSTOW, 1838.

*Regulations* I. That in the commencement of the Institution, it be limited to the *daughters* of Missionaries. (This limitation is not proposed without regret; but found expedient from the uncertainty of there being, at first, funds adequate for both boys and girls.)

II. That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed twelve pounds per annum for each child under ten years old, and fifteen pounds for all above that age; if clothing be included, five pounds per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort.

III. That all the arrangements, (domestic and educational, for girls) be under the direction of a Committee of fifteen Ladies, with power to add to their number, one of whom shall act as gratuitous Secretary.

IV. That during short vacations at Midsummer and Christmas the children be not *required* to leave the Institution, but shall be allowed to leave in cases mutually approved and arranged by the Committee and the parents or parents' representatives.

V. That no children be admitted under five years of age, nor after twelve, nor retained after sixteen, except in special cases, to be agreed on by the Committee.

VI. That in every case of admission to the Institution the parents provide a guardian or representative, who will undertake to receive the



child whenever the Committee may determine on its removal from the Institution, and find it expedient to transfer the child to such guardian or representative.

VII. That half-yearly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances admit.

VIII. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

IX. That the Committee endeavour to meet the parents' wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the Committee, (formed on their local knowledge of the character, capacities, and qualifications of the children.) Should they not succeed in effecting such arrangements, the Committee are at liberty to act on the provisions of Rule the sixth, and are exonerated from further responsibility.

"I have only lately," writes a lady in England, "had any hope of seeing this school or rather *home* (for the children of Missionaries) established. It is intended for the daughters of those devoted persons, who, leaving all that might reasonably attach them to their native land, go out to carry the glad tidings of salvation through Jesus Christ, to the perishing heathen. We know that in many cases, climate, and perhaps in many more, the contaminating influence of heathenism must prevent the parents from keeping their children with them. They are not in circumstances to provide a liberal education for them in their native land, and even were this difficulty met, the ordinary routine of instruction at school, would but ill prepare them for the difficulties, self-denial and devotedness, a Missionary's life should involve. Neither could they be trained in those domestic habits, which every wise mother, in the middle walks of life, would desire. Deeply impressed with these sentiments, and believing that nothing was too hard for the Lord, a few of us have been led to make the effort to establish an Institution on the principles detailed in the little book which accompanies this. Last November, the school was opened at Walthamstow with many fears, but I trust in faith. An excellent lady, desirous of helping us effectually, offered to reside in the house, if we could spare her two rooms, for which she pays £110 a year, and labours for the good of the children, as much, as if her support depended on her exertions. We desire it for *all parties*; and I believe that *party feeling* is but little known amongst Missionaries: 1 am sure at least it should be. We have now twelve little girls in all.—2 from Berhampore: 3 from Malacca: 1 from Corfu: 1 from Madagascar: 2 from Jamaica: 2 from Lattakoo: and 1 from the Cape. We have a nice convenient house, a truly devoted teacher, and I trust I may say, the blessing of God has visibly rested on our labours; for the dear children are becoming more and more interested in the best things, and three mothers, who have returned, or are about to return to their spheres of foreign labour, assure me, they go with lightened hearts, and hands strengthened for future services.—*Oriental Christian Spectator*.

[NOTE.—We sincerely rejoice at the formation of this truly valuable and long much needed institution. The friends of missionaries who have thus been mindful of the best interests of their offspring, demand the warmest thanks and most cordial co-operation of the whole body for this fresh token of their sympathy with them in their manifold labors and anxieties. We need not say that we pray, that the institution may long abide and flourish, and be a nursery from whence many a devoted female Missionary may be sent to the glorious work of Missions to the heathen.—ED. C. C. O.]

## 11.—SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

The fifth year of the Society's labours having closed, the Committee present, as usual, to their friends and subscribers, a summary of their proceedings during that period.

Within the last year, four new labourers have been dismissed to their respective stations, viz:—Miss Giberne and Miss Metcalfe to Ceylon; Miss Machell to Vizagapatam; and Miss M'Laren to South Africa. To these must be added Miss Combe, sent out through the Parent Committee, by the Geneva Society, to Batavia, to assist Miss Thornton. This makes the number sent out from the commencement of the Society, twenty-four; but two of these have been removed to a better world, and the more immediate service of their Saviour; and some are no longer in direct connexion with the Society. Several others are in course of preparation, among whom may be mentioned one intended for Smyrna, an application for an infant school teacher having been made by the Missionaries there.

*Batavia.*—Miss Thornton, assisted by Miss Hulk, continues her labours with patience and perseverance. The last reported numbers of her own school were, nineteen boarders, and ten day-scholars. The arrival of Miss Combe will enable her to accomplish a long-cherished plan of establishing a Chinese boarding-school. For this, preparations were already in progress at the date of her last communications.

*Singapore.*—The Huddersfield Auxiliary having undertaken to raise £100 per annum for the support of an agent of the Society at this station, the Committee had expected ere this to announce her departure. Various circumstances have, however, hitherto concurred to delay their hopes. They now trust that the right individual has been found, and that she will very shortly be enabled to prepare for her departure.

*Macao.*—The Committee have with regret to report, that disappointment and failure have here for the present attended their efforts. Circumstances, which it is needless to detail, having compelled Miss Barker to relinquish her situation as assistant to Mrs. Gutzlaff, she is now the wife of the Rev. W. Deane, American Missionary at Bankok. The Committee trust that an opening will soon present itself for resuming their labours in this interesting field on a different footing.

*Bengal.*—Miss Barlow (Mrs. Wybrow) and Miss Warren are now stationed at Burdwan, as assistants to Mrs. Weitbrecht. Miss Jones, having resigned her situation upon the arrival of Miss Barlow as her successor, is now the wife of the Rev. J. Leupolt, of the Church Missionary Society, at Banáras. The schools at Burdwan continue to flourish. In the Orphan School there are thirty children; and in the infant and day-schools about a hundred and forty. Miss Missing having arrived at Calcutta, to take the superintendence of the Central school, where she is now established, Miss Thomson resigned her situation there, and joined Mrs. Wilson, at the Orphan Refuge, at Agarparah, near Calcutta. A promising Orphan Asylum had been formed at Futtehpore, by Mrs. Madden, formerly Miss Carter, and a hundred children of both sexes collected, whose parents had perished by famine. There was every appearance that this was the beginning of a most useful work, but it has pleased an all-wise God to order it otherwise, and to call away Mrs. Madden from her labours on earth, to that rest for which she was well prepared. This promising institution has consequently been broken up, and the children placed under the care of the Church Missionaries at Banáras.

*Madras.*—The boarding-school for East Indian children, which Miss Hale and Miss Pennington were sent out to establish, was opened in September last, and in February there were sixteen boarders, and fifteen day-boarders. Miss Austen's schools, for the lower class of East Indian

children, was opened in February, and the last accounts stated the number of children to be fifteen. Miss Craven has ceased to be connected with the Society, in consequence of marriage. Miss Machell sailed for this Presidency the end of April. Her destination is Vizagapatam, as assistant to Mrs. Gordon, of the London Missionary Society, in the charge of an orphan school.

*Bombay.*—Miss Smith arrived in November last, having been sent out to assist Mrs. Farrar, of Nasik, at that lady's request. Mr. and Mrs. Farrar having found it necessary to pay a temporary visit to England, Miss Smith remained for four months at Bombay, in the family of the Rev. Mr. Candy. She then proceeded to Nasik, where she was received by Mr. and Mrs. Stone, and took charge of the girls of the native boarding-school. A brief sojourn of six weeks was all that was permitted her, just sufficient to evince her worth to gain the esteem and affection of all around her, and to make her loss deeply felt. She died of small-pox, April 30. Her end was peace, and the last words that passed her lips were those of praise. A successor will probably be applied for and the Committee have every reason to believe that other claims will soon be urged from this presidency.

*Ceylon.*—The Committee refer to the account of the first anniversary of the Colombo Branch Society, published in their last sheet of correspondence. The success which has attended this experiment, and the willingness and anxiety of the natives to have their daughters educated, afford pleasing evidence, in addition to other testimony, that, in this favoured island, a rich harvest awaits the labourer. Miss Crosthwaite's school contained twenty-four girls, all of the highest class of natives, of various ages, from twenty-five downwards. Miss Giberne and Miss Metcalfe arrived about the middle of March. A school for the burgher children, or descendants of Europeans, was opened by the former, April 5; and at the date of her last letter, April 23, she had one boarder and twelve day-boarders, with the expectation of several others, and was already desirous of a helper. Miss Metcalfe is to assist in the schools established by the Wesleyan Missionaries at Jaffna.

*South Africa.*—Miss Hanson, having arrived at Cape Town in September last, has been placed in charge of the school connected with the Ladies' Benevolent Society. Her last report stated the daily attendance to be from thirty-five to forty. Application having been made by the Glasgow African Missionary Society, for an agent of this Society to assist in their missions in Caffraria, Miss M'Laren has been appointed to that post. She will be received into the family of the Rev. Mr. Niven, stationed at Iggibigha, near Bavian's river.

*Egypt.*—Mrs. Lieder, late Miss Holliday, continues her labours at the Missionary school, and the harem of the Pasha. A letter, addressed by her royal pupils to the Committee, will be found in the last extracts, affording pleasing evidence of the esteem in which she is held. It may be hoped that a preparation is being made for the introduction of a better knowledge than she has hitherto been able to impart. She has been permitted to recommend several books for translation into Arabic, and publication at the Government press. Among those in course of preparation are, Paley's Natural Theology, Abbott's Mother at Home, Dunn's Normal School Manual, and Buckland's Bridgewater Treatise. It is probable that in the course of the ensuing year it may be found expedient to send an assistant to Mrs. Lieder.—*Bombay O. C. Spectator.*



THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 6.—JUNE, 1840.

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I.—*Bráhmans and the Aborigines of India*\*.

MY DEAR FRIEND,

Some time ago I hinted to you that it was my impression that the bráhmans of India originally emigrated from Egypt, since which time they have converted the Hindus to their faith. As it is a day of canvassing new subjects, it may perhaps not be uninteresting to my friends to give them some of the reasons upon which I ground the opinion.

A point like this can only be proved by direct history or by some points of resemblance in the characters of the people; but as all Hindu history is such a mixture of inconsistency, I shall confine myself to the latter method, which to my mind affords evidence amounting almost to certainty.

1st. By referring to Gen. xliii. 32, you will perceive that the ancient Egyptians had something of that singular custom called *caste*, which is so peculiarly distinctive of the inhabitants of India, the rules of which are defined and enforced by the bráhmanical priesthood. It appears from this passage that the Egyptians considered it an abomination to eat bread with the Hebrews, and that this prejudice was carried so far that even a separate table was set for Joseph, though at that time lord of the land. The reason why they could not eat with Joseph, it is clear, was because he was a Hebrew, and not, as some might suppose, because the prince could not condescend to eat with the common people, for according to historians every Egyptian was considered of noble birth, and might

\* We have been politely favored with this letter designed for a friend in America. The account of the Santals referred to by the writer appeared in a former number of the *Observer*.—ED.

on certain occasions sit at the table of the king. Now it is a singular fact that amongst the Hindus, elevation in rank can have no effect to elevate a man's caste. If a low caste man is exalted to a throne, his own bráhman domestics will still refuse to eat at his table. It cannot be presumed that at that early age the Egyptians had that completely regulated system of caste which now exists in Hindustán, but the fact that they excluded foreigners from their tables, and considered shepherds such an abomination that the Israelites, who were of that occupation, were obliged to dwell in the land of Goshen, indicates that they had amongst them the germ from which caste has sprung.

2nd. The Egyptians believed in three principles that accomplished the work of creation and pervade all nature. These three principles were deified under the names of Osiris, Isis and Typhon. The first was supposed to be that principle of intelligence which gives form to matter, the second matter, and the third the imperfect state of matter. Now this is the very doctrine of the Hindu Vedas, and in several Hindu shástras it is represented by the mystical word  $\text{ॐ}$ . The dot above this word *ong* is said to have sprung from the Divine Light, and is the symbol of the first male, and the half circle below, the symbol of the first female energies. From these two sprang the letter which has three points, (  $\text{ॐ}$  ) and is said to be symbolical of all that exists in this world, and hence every thing should be reckoned by threes. Thus spirit, matter and corruptibility; the father, the seed, and the mother; the God, the teacher, and the disciple; the true attribute, the worldly and the wicked. These symbolical representations are also deified into the forms of Brahma, Vishnu and Shiva, which images are said so exactly to resemble some of the ancient Egyptian images, that a company of Hindu soldiers who were not long since conducted through that country, recognized in them the images of their own deities, and fell down and worshipped them.

3rd. Another argument may be drawn from the peculiar resemblance that the bráhmans bear to the Egyptian priests. Instead of directly reproving the king, the Egyptian priest was in the habit of proclaiming aloud the excellencies of a virtuous prince, that by these means he might be reminded of his duty and not offended by the sharpness of rebuke. Now nothing is more common when a Hindu Rájá travels through the country than to see several bráhman attendants running by his side proclaiming the glories of a good ruler. But the Indian bráhmans bear a more striking resemblance to the Egyptian priests in the secret doctrines, which were thought by the Egyptians to be more excellent than the common doctrines

which were taught to the ignorant part of the community. The same kinds of doctrines are taught by the bráhmans of India, and it is a fundamental principle in their creed that there are two kinds of religion, one for the wise man, and the other for the fool. In the Yujar Veda, Yama says to his disciple, " Knowledge of God which leads to absorption is one thing, and rites which have fruition for their object, another; each of these producing different consequences, holds out to man inducements to follow it. The man who of these two chooses knowledge is blessed, and he who for the sake of rewards, practises rites is excluded from the enjoyment of eternal beatitude," (Rámmohan Ráy's translation of the Vedas.) From Gen. xlvii. 22 and 26, it appears that the priests of Egypt had portions of land assigned to them by the king, and so very sacred were they deemed to be, that Joseph in the time of the famine could not purchase them with the rest of the land of Egypt. How much resembling these lands are those which have been given to the bráhmans by the princes of India for religious purposes, and exempted from all taxation ! These lands are well known throughout the country by the name *Brahmatwar*, &c. The British Government, much to the dissatisfaction of these usurpers, have of late wisely commenced resuming such as have been claimed, but to which no title can be proved, and it is to be hoped they will soon put an end to many of these unjust claims and establish greater equality amongst their Indian subjects. It is only to be lamented that they do not resume the whole, for if the country is their own, why should the land of one man be exempted from taxation any more than that of another ?

4th. There is a striking resemblance between the Egyptian objects of worship and those used in this country. Moses alleged it as the reason why the Israelites could not sacrifice to their God in Egypt, that by so doing they must sacrifice the abominations of the Egyptians before their eyes. It is well known that those beasts which the Egyptians worshipped, such as oxen, cows and calves, were sacrificed by the children of Israel; therefore, in slaying before their eyes, such animals as were held most sacred by the Egyptians they must have incurred their displeasure. Now it is well known how sacred the cow is held throughout India, and in no way could Europeans and Musalmáns so successfully sacrifice the abominations of the bráhmans as by eating the flesh of that animal.

The crocodile was another object of Egyptian worship. These huge animals were fed and ornamented by the priests



and regarded with profound veneration. This very custom exists in many parts of India, and in fact all Hindus who regard the religion of bráhmanism pay the crocodile divine honours. Besides the worship of those animals, it is stated by travellers that the images of the Hindus bear a striking resemblance to those still extant in Egypt.

5th. The doctrine of transmigration, which formed a part of the Egyptian theology, and which accounts for their embalming the dead, as they held that the spirit did not seek another abode till the former had become corrupted, is also most strenuously maintained by the bráhmanical priesthood. "Now birth, and now death" is a most favourite verse we often hear them repeat from their shástras, which signifies that there is a constant change from one body to another. This change they believe will continue till one has through voluntary suffering secured sufficient merit to entitle him to absorption into the Deity. It is a question if ever any other two nations so much resembled each other in the manner of teaching this doctrine as the Egyptians and Hindus.

6th. Again, Egypt in the book of Psalms is called the land of Ham who was the son of Noah, and whose son Mizraim is supposed to have been the first who inhabited that country after the flood, and hence in the sacred writings it is generally called Mizraim. Now Mizraim or Misara is the name by which this country is known throughout India, and it is a circumstance that in no small degree favours our argument, that this is one of the most common surnames amongst bráhmans in every part of India. Bhagabán Misara is the name of one of our converts. When asked to give the signification of the name, they usually say they know no more about it than that it is a name applied to the whole family, and which they inherited from their fathers. Is it not indeed an interesting fact that at this day so many of these Indian priests bear the very name of Noah's grandson Mizraim?

7th. There is still a tradition amongst the bráhmans that they came from a foreign country and taught the people of India religion, and some say that that foreign country was Egypt. My native brother has told me that he was taught by his father that he originated from Egypt, from which country he received the name of Misara. Now if this idea of the bráhmans be correct, it follows that as long as they have no interest in Christ, in whom all the nations of the earth are blessed, they are under that curse pronounced by Noah: "Cursed be Canaan\*, a servant of servants shall he be unto

\* Mr. Noyes, like many others, seems to forget that the curse was pronounced, not upon Ham but on Canaan.—Ed.

his brethren." Although the bráhmans, as priests of religion, exercise almost unlimited influence, yet all political power has long since passed from them into the hands of the Rájputs, who, though with the most of all other classes of Hindustán, they are converts to their faith, are evidently of a different origin.

8th. To conclude this argument, it gives me pleasure that I am not alone in the supposition that the bráhmans are not the original inhabitants of India. Mr. Maurice, a gentleman who has written much about this country, supposes that "the first migration of mankind took place before the confusion of tongues at Babel, from the region of Ararat where the ark rested. By the time the earth became sufficiently dry, either Noah himself or some of the descendants of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion." (From the *American Encyclopedia of religious knowledge*.)

These descendants of Ham I hold to be the bráhmans, and from the foregoing reasons believe they emigrated from Egypt. According to the history of this country they once held political sway, but were at length overpowered by the Rájputs, and being unable to maintain the character of princes, they became the priests of India.

A very interesting inquiry now suggests itself. If the bráhmans have obtained their power through conversion, are there still remaining any Hindus who have never yet become converted to their creed? To this question it may be answered, there are in almost every part of India, those who though situated at an immense distance from each other and known by different names, such as Coles, Khunds, Santals and Bhumijas, yet have a striking resemblance to each other in features, language, manners, customs and religion.

The particular tribes in the vicinity of which providence has cast my lot, are the Santals and Bhumijas, a brief account of which singular and highly interesting people, I have already communicated to you. The simple character of their religion, destitute of images and all other appendages of bráhmanism, indicates the correctness of their claim to be the original proprietors of the soil.

I am of opinion that these people are the descendants of Shem, and the late noble interference of the British Government to prevent the Cooly trade (which is only another name

for slavery) may be regarded as a fulfilment of prophecy. "And Noah said, blessed be the Lord God of Shem, and Canaan shall be his servant." There is not a people to be found who would be more averse to slavery than the Santals and Bhumijas. While the haughty bráhman who would not condescend to eat with the king, will still do some of the most menial services, such as cooking the food and rubbing the limbs of his master, the poor Santal or Bhumija had rather die than submit to such services. Though willing to work as day labourers, they at the same time manifest all the independance of English or American workmen, and though for two years past I have made repeated trials, offering double and treble wages, I have been unsuccessful in getting one to serve as a domestic.

The bráhmans have by no means been negligent in attempts to convert these people to their own faith, and though generally unsuccessful, they have often through their influence with the Rájás, compelled them to bear the expenses and do the drudgeries of their pujás.

It also must be confessed that the Santals and Bhumijas have received a little tincture of the bráhmanical creed. They usually admit the doctrine of transmigration, though they almost invariably declare themselves to be very doubtful as to what will become of the soul after death. I wrote you last year that they buried their dead; but I have of late learned that they burn them and throw some of the bones into the Ganges. A few days since I understood that they practise both burying and burning; so it is natural to suppose that the custom of burning and paying a kind of respect to the Ganges, is but an adopted custom and extends only to some tribes.

Of late we have taken eight or ten of their children into our Boarding-school, but they do not like to associate with our Oriya children, on which account we have much to do to keep them from running away. They also appear determined to keep up their native language amongst each other.

On account of the famine this year, these people are greatly distressed; and hundreds are obliged to forsake their villages in search of food. Many have come to us to beg rice. I have made use of these opportunities to secure their confidence, and with some success; but they always express great fears lest I should learn their language, which they say would prove the destruction of their race. They however, become more familiar every day, and there is good reason to believe that should a Missionary settle amongst them he would soon reap a rich harvest of souls.

Now, we are supposed to be the descendants of Japheth,



concerning whom Noah said, "God shall enlarge (persuade) Japheth; he shall dwell in the tents of Shem." Is not God now persuading us to dwell with these Santals that we may communicate to them a knowledge of eternal love?

Who knows but these people, so long neglected, may be the most prepared to hail the good news of salvation with delight? Do send us the men and the means by which we shall be enabled to try this glorious experiment.

Yours in the gospel,  
E. NOYES.

*Balasore, April 17th, 1840.*

## II.—*An effort worthy of universal imitation for the Conversion of the Females of India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

From the reports of institutions, contained in your valuable miscellany, I have observed with much pleasure the increased attention paid to the subject of *Native Female Education*, and have perused with the deepest interest, the article contained in the *Observer* for March, on affording private gratuitous instruction to those females, whose caste will not permit them to attend public schools. In every respect such a plan seems highly desirable. May it be abundantly blessed by the great Head of the Church!

No feeling mind can reflect on the long dark night, which has obscured the fair east without the most painful emotions; but the first beams of the morning have opened, and (with the word of God in our hands), we feel assured, that the degraded females of India will, ere long, behold the Sun of righteousness in his meridian splendour: still we would not forget that much, very much remains to be done! While successfully engaged in the instruction of children, I would ask, can nothing be done for their degraded mothers? While in their heathen state there is, generally speaking, little hope of teaching them to read. As has been justly observed, "women of sixteen or eighteen plead as an excuse that they are too old to learn;" but shall we on this account suffer them to launch into eternity without making an effort to save them? At present the only efficient mode of instruction seems to be, to visit them, and in their verandahs, or lowly huts, hold friendly conversations with them on the subject of religion. It is true there are discouragements\* arising from their extreme ignorance, and the too general impression that knowledge is only necessary for the other sex. To teach these long neglected females the way of life may be an arduous but is not a hopeless task. Only let them be frequently visited, point out to them affectionately the folly of idolatry, and tell them in simple strains of the love of *Him* who left his throne to save them. Such visits cannot be entirely useless. The promise is, "my word shall not return unto me void," &c.; whether in public, or in private, "the Gospel is the power of God unto salvation." So far as

\* Hindu females in conversation with each other use a low kind of language which renders it difficult for Europeans to make themselves understood: familiar intercourse with them soon obviates this difficulty.

my acquaintance extends, the ladies who have been thus engaged have met with sufficient encouragement to induce them to persevere. Except when detained at home by rain or other unavoidable circumstances, I have during the last twelve months visited one or more families, morning and evening. I give the result of my experience simply with the hope that it may excite some who have not made the attempt to try the experiment for themselves. I may observe that the scene of my labours has been partly in villages, and partly, and I must add principally, in a city where the prejudices of caste run high, and idolatry exists in all its abominations. Occasionally I have visited Musalmáns, but generally Hindus of different castes. On visiting a new place it is sometimes the case, that females unaccustomed to Europeans, are afraid to enter into conversation, but their fears are easily dissipated. Except in a very few instances, I have met with a cordial reception, and am often invited to sit down in their verandahs, or open courts, and not unfrequently to enter their houses, but I never think of doing so, without permission. On an average I meet with from three to five females, in each house, but frequently ten or twenty collect together for the purpose of conversation. Doubtless curiosity often operates in the first instance, but many appear glad to receive such visits, long after such a motive has ceased. After a little familiar chat by way of introduction\*, I frequently inquire what they worship; what advantages they have derived from worshipping idols, &c. In most cases they admit that they are sinners, and that the various rites and ceremonies they have performed, have not cancelled sin; this leads to a conversation on the folly of idolatry, the advantages, and absolute necessity of worshipping the true God, and of trusting in Him who alone can cleanse them from all iniquity. I have met with several females who disavow their belief in idols, and express a desire to worship the true God, one of whom observed, "I have long worshipped idols and have not obtained the slightest benefit, and now if you will teach me how to worship the true God, I will serve him; but except some one teach me, how can I know the way?" The other day when telling a woman of good caste of the love of Christ, she said, "Go on, these words afford me great pleasure."

A few weeks ago, I visited for the first time, a populous village. While some appeared indifferent, except when the conversation turned on food, and raiment, others entered into conversation on sin, and its consequences with much apparent interest. In the course of my visit, the Son of God was spoken of as a propitiation of sin. A woman who was standing in the doorway immediately responded to the sentiment by mentioning the name of Christ. To hear that name from the lips of one whom I imagined had never heard of the Saviour, was indeed "music to mine ears." I inquired, "Where did you hear of Jesus Christ?" She replied, "Several years ago I went on pilgrimage to Jagannáth and saw the Pádris giving away books; from thence I travelled to Cuttack to visit some relatives; while spending a few days with them I heard a man read a little book which spoke of Jesus Christ. Since that time I have lost all my children, which has occasioned me much distress; what I now most desire, is to know how my sins can be pardoned, and my salvation secured." She requested me to go with her to her dwelling, in an adjoining street; I did so, and found a number of women sitting in an open court. The woman referred to appeared to be in good circumstances, and about thirty years of age. She spoke with much simplicity of the depravity of her heart, and said it was so wicked, that she could not avoid daily committing sin. She knew little of the nature of God, or of justi-

\* Many express surprise that Missionaries should leave their native land and friends, and travel thousands of miles for the purpose of instructing them.

fication by faith, but deeply felt that she needed something more than the Hindu system could impart. The whole of her inquiries were characterized by deep seriousness, and in answer to my inquiries, she observed, that her visit to Jagannáth had only served to increase her load of guilt, and that for the last two years, she and her husband had ceased to worship idols and partook their food in silence.

On rising to leave the house she said, when will you come again? Who will tell me more of these things?

Hoping this subject will commend itself to all who sympathize with the degraded females of India.

I am, yours sincerely,

B. S. E.

[We sincerely hope that the praise-worthy effort of our fair correspondent will be universally imitated by those who in whatever work they engage are highly influential.—ED.]

### III.—*Urdu Version of the New Testament. Reply to the letter of "One of the Translators" in last Number.*

We must commence our reply to the letter of "One of the Translators" of the Banáras version of the New Testament by a free and frank acknowledgment of, and an expression of deep and unfeigned regret for, the mistake we committed in our former article in representing John v. 4 as one of the passages omitted in the said version. We had been told by a Missionary brother that he understood the passage was omitted. Possessing ourselves a very scanty knowledge of the Urdu language, we searched out the passage with some difficulty, and certainly thought that the omission was made as we had been told. Distrustful, however, of our knowledge of the language, we put the book into the hands of a friend, and understood him to say, that there was nothing in the translation corresponding to the fourth verse of the fifth chapter. How the mistake on his part originated, or whether in reality the mistake was altogether on our part, we cannot tell. All that we can now say is that we deeply regret the occurrence both on our own account, on that of our readers, and on that of the Translators. To both the readers of the *Observer* and to the Translators we beg to offer our sincere and unrestricted apology.

And now the matter at issue between us is reduced to smaller dimensions. The question now is all about John viii. 1—12, and 1 John v. 7.

As to the former of these passages we can do little more than reiterate what we have already said. Notwithstanding the letter of the Translator, our conviction is rather strengthened than shaken that the passage is part of the inspired word of God.



Let us confine ourselves at present to a view of the authority of the Uncial MSS. for and against the passage. Those quoted by Griesbach as omitting the passage are A, B, C, L and T.

A, (the Alexandrian MS.) is by all admitted to be of the highest antiquity and authority; but it is only by vague inference that it is quoted against this passage, seeing that it is deficient from John vi. 50, to viii. 12. Wetstein indeed by counting the number of words contained in two leaves has concluded that the passage was omitted in the MS. This however is, at the best, unsatisfactory, and gives but a slight degree of probability that the passage was not written in the Alexandrian MS. Even if it were certain that the whole quantity of matter contained in the *textus receptus* could not have been written on the lost leaves, the omission might have been, for aught that any one can tell, in any other passage as well as this. For example the passage omitted might have been ch. vii. 40 to the end.

C. (The Codex Ephremi.) The authority of this invaluable MS. is just of the same kind with that of the former. There is a chasm from John vii. 3, to viii. 34. So that no one is entitled positively to say that the passage in question was not in that MS.

L. (Codex Reg. 62 or Stephani  $\eta$ ). This MS. omits the passage, but it leaves a vacant space, clearly shewing at the least that the transcriber knew of the existence of the passage, and most probably that it was found in his own copy, but that he had doubts as to the propriety of its insertion.

T. (Codex Borgianus) is a mere fragment containing only John vi. 28—67, and John vii. 6—8, and 31. To quote the authority of this MS. against the passage therefore is utterly unfair, and we cannot tell why Griesbach put it into the list of MSS. in which the passage is omitted, unless for the purpose of swelling the scanty number.

Thus then B, (the Vatican MS.) is the only one of all the Uncial MSS. that can be received in testimony against the passage.

In opposition to this we have the passage without note in D, G, H, K, M. Of these D is said by some to be the oldest MS. extant. It contains some false readings and apocryphal additions, as we stated in our former article and as the translator also mentions; but regarding these it is to be observed that "they are very far shorter than this passage and are usually mere glosses." It is also to be remembered that this MS. though of the western recension, contains very many Alexandrian readings; so that its authority reduces somewhat

more the value of the already very uncertain probability afforded against the passage by the Alexandrian MS.

Thus then stands the argument so far as Uncial MSS. are concerned. It is vain to go into the small letter MSS. since we have already stated that by the shewing of Griesbach, the passage is found entire in twice as many as the number of those which omit it.

It is said by Staudlin (quoted by Bloomfield) that the passage is found in most, though not in all, of the most ancient MSS. of the most ancient versions. Such as the Ethiopic and Armenian. These versions it ought to be remembered are of the Alexandrian recension, and therefore all go to weaken the probability of the Alexandrian MS. having omitted the passage.

As to the Fathers and early writers, the passage is found in Tatian and Ammonius, both of the 2nd century, and in the *Constitutiones Apostolicæ* written in the 3rd, or at the latest in the beginning of the 4th century. That it is not quoted by writers whose orthodoxy is much better established than that of any of these is admitted; but for this it is not difficult in some degree to account, since it may very probably have proceeded from a fear of lessening in the minds of the simple people the impression of the heinousness of the sin of adultery; for it is not to be denied that this is one of the passages which the licentious are most apt to wrest to their own destruction. We could shew passages in some of the early Fathers in which Christians are charged to keep certain most important doctrines secret from the unbelievers, and how much more anxious may we not suppose must these pious but often mistaken men have been to prevent the unbelievers from getting hold of a passage of Scripture which they would no doubt have quoted as supporting the malicious charges that were brought against the Christians, as an adulterous and incestuous sect? This may fully account for the non-quotation of the passage, and even for its rejection from the copies of the Scripture.

The Translator has given a very strange account of matters in his *popular* treatment of the question as to the connexion of the whole passage. So far as we can understand him he seems to say that the officers who had been sent by the Sanhedrim to apprehend Jesus, must have heard the whole discourse contained in the eighth chapter, else they could not have given in the report, "No man ever spake like this man." Now does he not read in ch. vii. 40—41, that many of the people when they heard the proclamation of Jesus contained in v. 37, 38 said, "Of a truth this is the prophet," and others

said, "This is the Christ." If then the address contained in these two verses was sufficient to call forth these exclamations from the people, why should it not have been also sufficient to justify the declaration of the officers? And why should the Translator, with this fact before him, have written such a sentence as this? "It is utterly incredible that the officers sent for his apprehension would on their return have said 'Never man spake like this man,' if they had only heard the two sentences in ch. vii. 37, 38."

Thus far as to what the Translator calls the external objections to the passage. As to the internal objections, we think them of still less value, if it be possible, than the external. Let the reader take Dr. Campbell's translation of the Gospels, and having read the passage as rendered by him, let him say whatever there be in the narrative any thing inconsistent with the Divine morality of Jesus. As to the few expressions remarked upon by the Translator, we submit that even if it be granted that they are unusual with John, no one is entitled to say that he might not have made use of them. We smile when we read of a critic saying that if Horace did not write in a particular way he ought to have done so; but the case is altered when a critic takes upon him so dogmatically to take exception to the expressions of an inspired writer. On this principle we should reject every passage in which αἴτια λεγόμενον occurs in Scripture. Well does Dr. Olshausen say, that "neither will dissonance of style nor harmony in style and sentiment make the question of authenticity clear."

And now as to the other passage, 1 John v. 7. We think it proper to state to those of our readers who have not given much attention to this subject, that the arguments in favour of this passage are not so contemptible as perhaps they may have been led to suppose. We are quite aware that chiefly through the sarcasm of Porson, every Greekling now thinks it almost a disgrace not to be able to talk magniloquently on the grossness of the imposture by virtue of which this verse was introduced into the Sacred text; and every embryo critic thinks it necessary to shew his independence by decidedly making up his mind as to the propriety of rejecting the verse. Now while we know that we have all this prejudice to contend against, *yet having a higher end in view than that which the Translator sets before us*, we shrink not to set forth a few of the arguments in favour of the passage, by which in our estimation, the spuriousness of the passage is rendered at least a matter of doubt. It ought certainly to modify the prejudice that exists in the minds of many against the passage, that Erasmus admitted the verse after he had most strenuously



opposed it, that it is supported by the conviction of such men as Mill, Ernesti and Horsley, and that the pious and learned Bishop Burgess wrote no fewer than six separate works to prove its authenticity. From a review of one of these works we shall freely borrow in our statement of various arguments in favour of the verse.

The Bishop divides the external evidence into three periods, the first embracing the three first centuries, the second embracing the time from the beginning of the fourth to the end of the ninth century, and the third extending down till the printing of the text of the New Testament.

In the first period there is, according to Bishop Burgess, no evidence against the verse, since no Greek MS. of that period is extant.

In favour of the passage is adduced the Ante-Vulgate Latin version as ascertained by the writings of Tertullian, and Cyprian, who quoted from that version.

But the evidence on which Bishop Burgess seems to place most dependence is the existence of a sect called the *Αλογοι* who existed during this period, and who, as we learn from Epiphanius, rejected the writings of John on account of their teaching the existence and Divinity of the *Λογος*. Now if they rejected the Epistles of John, it must it would appear have been on account of this verse, for there is no other passage in which the term *Λογος* is applied in an unqualified manner to the Son of God. We confess this mode of arguing is to us somewhat pleasing, and resembles not a little in its principle that employed by Paley in his *Horæ Paulinæ*.

In the second period we have a prologue to the canonical epistles written, according to Mill and Bengelius, in the 6th century, and according to Bishop Marsh (one of the most strenuous opponents of the verse) in the 7th or 8th. Now in this prologue there is the following remarkable complaint. “*Quæ (epistolæ) si sicut ab eis (Græcis) Digestæ sunt, ita quoque ab interpretibus fideliter in Latinum verterentur eloquium; nec ambiguitatem legentibus facerent, nec sermorum sese varietas impugnaret, illo præcepue loco ubi de unitate trinitatis in primâ Johannis epistolâ positum legimus: in qua etiam ab infidelibus translatoribus multum erratum esse a fidei veritate comperimus, trium tantummodo vocabula, hoc est, aquæ, sanguinis et spiritus in ipsâ suâ editione ponentibus: et Patris Verbique, ac Spiritûs omittentibus.*” Here then it is very plain that some of the Greek MSS. existing in the days of the author of this prologue read the verse, else how could he complain of the unfaithfulness of those translators who omitted it in their Latin version.

In this period also there is the authority of Fulgentius, Cassiodorus, Vigilius Tapsensis, Eucherius and the Council of Carthage.

From the beginning of the period the differences between the Greek and Latin churches were ripening, and in 451, the date of the Council of Chalcedon, the schism may be regarded as having been consummated. From this time the most bitter animosity and jealousy prevailed between the eastern and western churches. Now we have no statement in any Greek writer that the Latinists had interpolated the passage. Yea we find the passage in the Liturgies of both churches; but it has been by some of the opponents of the verse supposed that it has been inserted in the Greek Liturgy at a late period. If it could be proved to be genuine as it stands in the liturgy it were almost decisive of the whole question, as we know that the state of feeling between the two churches was such that it is inconceivable the Greeks would have borrowed the verse from the Latins had it not been found in their own MSS.

The third period contains the Codex Montfortianus, whose authority was at least sufficient to weigh with Erasmus for the insertion of the verse after he had rejected it from the previous editions of his New Testament.

The internal evidence is in our estimation greatly in favour of the passage. Both the grammar and the context seem imperatively to demand the reading. As to the former we should have expected to read, on the supposition that the disputed words are omitted, not *Τρεῖς εἰσιν δι μαρτυροῦντες, το πνεῦμα, καὶ το ὕδωρ καὶ το αἷμα* but rather *τρια εστι τα μαρτύροῦντα*, &c. but the 7th verse being retained, the masculine participle is first introduced for the purpose of agreeing with the masculine nouns *πατηρ* and *λογος* and then we can easily account for its being retained in the eighth verse for the sake of completing the parallelism.

Again the number of the earthly witnesses seems to be limited to three in order to support the comparison between them and the heavenly witnesses.

As to the reason of the omission of the passage in all the most ancient Greek MSS. it may have been either design or accident. Most probably it was the latter, a supposition which the *homœoteleuton* renders very natural.

We do not say, nor did we ever say from the first, that the authenticity of this passage is established beyond doubt. We admit that there are strong arguments against it, but still we think those which have been adduced in its favour have not been satisfactorily disposed of, and they are certainly of such a nature as not to warrant the bare rejection of the verse.

We have hitherto kept this discussion as free as possible of any allusion to the letter of the Translator, because we think it of much importance that nothing of a personal nature should be mixed up with arguments on such a subject as that before us. Let us now however make some remarks on the Translator's letter.

The Translator tells us that there has lately arisen in Calcutta a class of writers who engage in an exercise which they call "fighting for their Zion," and that they are in the habit, when they go to engage in the said exercises of "shouting" certain words taken from Scripture. The Translator pretty plainly intimates that we, even T. S., belong to that class, and vouchsafes to inform us that he has the utmost contempt for our spirit. There is such a thing as being "fierce for moderation" and truly we may venture to challenge the Translator to shew in our article, or in any other article that has appeared for a long time in the *Calcutta Christian Observer*, any expression more inconsistent with "the rules of Christian propriety" than this very sentence, in which he expresses his contempt for the spirit by which we are actuated, and declares that "it is of the earth, earthly." Yet strange to tell, after all this, and after heaping upon us several epithets such as, to say the least of them, one gentleman does not usually apply to another, he ends all by declaring that he takes leave of us with feelings of great respect!! Ah! well, it is not unpleasant to think that our character has so risen in the Translator's estimation during the intercourse that he has held with us.

The Translator then makes a remark to the prejudice of the *Calcutta Christian Observer*, with which the Editors rather than we have to do. But let us just say, that a former Editor of the *Observer*, one of those under whose conduct it was "a periodical of which the Missionary body in India might be proud," in remarking upon our article said that the writer of it had done wrong in not stating in far stronger terms the enormity of the offence committed by the Translators in omitting the passages. We can tell the Translator that had he put forth his Translation in those days he would have been subjected to another sort of treatment than that he has received from the *Observer* of the present day.

"We will honour him (T. S.) with arguing him down in a friendly manner." Would Paul have spoken in this way of the most virulent and most insignificant of the opponents whom he had to encounter? We trow not.

Then follows a long dissertation as to a remark of Origen concerning the preservation of the Scriptures. With this we



have nothing at all to do—Origen is not our Bishop, we are not in any way responsible for his sentiments.

Then does the Translator endeavour to lay the blame of his conduct upon the Directors of that noble Society, the London Missionary Society, and quotes three of the Instructions of these Directors in reference to translations. Now we thank him for calling our attention to these instructions; his reference has caused us to look into them, and most excellent directions they are. But there is one which the Translator did not quote, which we think it will be difficult for him to shew that he and his colleague (or colleagues) have obtempered: it is as follows:

*“In India, it will be proper to submit these Translations to the local committee of the Bible Society; in which case if fully approved they will commend themselves to the wonted liberal patronage of the Parent Society at home.”*

Did the Translators submit their translation to the Local Committee of the Bible Society, before sending it to press? Did they consider in the course of preparing it, whether the omissions they made would be likely to recommend their version to the approval of that Committee? Since the version was published, have the Bible Society's Committee expressed approbation or disapprobation of it? True the Directors recommend that translations be published in the first instance without note or comment, and most properly so; but we venture to say that when this instruction was drawn up, it never once entered into the minds of its framers that it could be interpreted into a prohibition of such a mark as would express the doubt of the Translators as to the genuineness of any verse or passage.

There is a passage in reference to Dr. Griesbach which we shall not venture to give in our own words, and which we shall therefore transcribe verbatim:—

“I felt a little vexed to see that T. S. in his remarks on the passages, turns round upon Dr. Griesbach, after having taken most of his critical lore from that illustrious scholar, and insinuates that he was after all so ignorant as not to know what an obelus means in the MSS., or for what purpose these were written, and so dishonest as to allow his theology to gain the ascendancy over his criticism! Surely T. S. might have remembered the injunction of Scripture: *“Thou shalt not cook the calf in the milk of the mother.”* He will find it a much easier task to bring discredit upon his own judgment than to upset the firm foundation on which rests the fame of Dr. Griesbach. He has shown no tendency to heterodox views either in his text or in his notes, and T. S. should know this and acknowledge it.”

Now in reference to this paragraph we have various remarks to make. In the first place, we never meant to say, nor ever

did say, a single word to the prejudice of Dr. Griesbach's good name as a scholar and a critic. Did we not on the contrary speak of him as an honest man and a rigid critic? What higher commendation could his warmest admirers bestow upon him? But we did say, what we believe we may repeat, that it was possible his mind might be somewhat biassed on some points, and in particular that he might sometimes by reason of the common infirmity of our nature, forget that the manuscripts of the Scripture were prepared for a very different end than that noble one to which he and others have applied them. The reference which the Translator makes to Dr. Griesbach in the paragraph preceding that which we have quoted, is rather an unhappy one. Can the Translator tell us why it was that in the first edition of his New Testament Dr. G. gave the reading *θεος* in 1 Tim. iii. 16, and altered it in his second edition into *ος*? We do not profess to give a reason for the change, but we have at least heard Unitarians claim Dr. G. as a partizan on the ground of the alteration; while we have heard Trinitarians lament that in this instance at least he had merged the Critic in the Theologian.

We must confess that in writing the remarks referred to by the Translator we did *not* remember the injunction "Thou shalt not cook the calf in the milk of his mother," nor are we able even now it has been suggested to us to see its applicability to the matter in hand. We have thought of various interpretations and applications of it, but cannot satisfy ourselves with any of them. Does the Translator mean to compare Dr. Griesbach to a calf? But if so, then what is the archetype of the milk? or what of the cow his mother? The Translator may have had some idea attached to his words, when he made use of them, and of course he is not bound to furnish us with powers of understanding or imagination to apprehend the application of his tropes. But further on this subject, where did the Translator find this injunction? In what scripture? We deny that there is any such injunction contained in Scripture from Genesis to Revelation. Such a loose mode of quoting, and such a perversity in applying Scripture we deeply regret to see manifested by one who bears the honoured name of a Translator of the word of God.

Next to this comes the paragraph in which is pointed out our error in representing John v. 4, as one of the passages omitted in the translation. We have already referred to this error, and have expressed our unfeigned regret at its occurrence. We wish not now to qualify in the slightest degree that expression of regret. On the contrary, if we have not previously made the admission, we are willing now to make it, that the

mistake into which we fell was a culpable one. But we cannot agree in our Translator's opinion that the committal of this mistake vitiates either the whole of our former article or any portion of the present. Would the Translator not have deemed it cruel and unchristian if we had said that his letter and all that he may ever say or write hereafter is and will be vitiated by his declaring that to be Scripture which is not Scripture, and inferentially stating that that is the meaning of Scripture which is not the meaning of Scripture? The Translator might well have complained if we had done so, and we should have had cause to complain of ourselves if we had allowed ourselves so to belie our starting declaration, that our rule is to speak the truth *in love*.

The Translator seems to rest much on the authority of Drs. Tholuck and Olshausen. These are names which from our childhood we have been accustomed to hear with respect and admiration. The former especially is associated in our mind with the idea of all that is valiant in piety. And were the point at issue between us one regarding the grand doctrines or duties of the gospel we should have lamented grievously to find ourselves on the opposite side from these good, and learned and truly great men. But on such points as that at issue between the Translator and us, we feel less reluctance to differ with these respected men. One who writes, as Dr. Tholuck has done in his commentary on the Romans, such a sentence as the following, is not to be brought forward as a very high authority regarding the inspiration of any passage: "Whosoever (says he on Rom. i. 14) is inclined to seek in outward occasions the cause of a negligent construction, (the only source of which however was undoubtedly the liveliness of the Apostle's character) may imagine that Paul was here called away, and that upon resuming his pen, he supposed that he had began a new sentence with *καθως*!" We bless God that Tholuck is what he is, and that he has been enabled to do what he has done, but we must not forget that he too is a man.

Of Dr. Olshausen's history we do not know so much, but it is somewhat remarkable that just two or three days before the Translator's letter was printed, we met with the following passage in a translation of one his writings: "Some will rejoice not a little, if they seem to themselves to have made out, at least with some plausibility, the spuriousness of nearly all the sacred books: *others fear lest the least trace of suspicion should attach to any the least book of the New Testament, as if the foundations of Christianity depended on the integrity of the New Testament, which, notwithstanding, flourished gloriously when the New Testament canon was not in existence.*" Now



is a man who virtually states that there is no occasion for very much exertion to preserve the integrity of the New Testament, since Christianity flourished gloriously in the days of the Apostles before the New Testament was written at all—is this the man whose authority is to be much set by as to the genuineness of any passage in the inspired gospel? What is it to him whether John's gospel contains 13 verses less or more? Christianity flourished gloriously when John's gospel was not in existence!

It is an ungracious task thus to make abatements from the character of men whom we so highly esteem. Besides we are of opinion that, while the Translator in several places quotes the very words of these commentators, he has unintentionally failed, by being under the necessity of greatly abridging their remarks, to give a correct idea of the general spirit of their remarks.

We think any one reading the Translator's account of the sentiments of Drs. Tholuck and Olshausen would suppose them to have decided unconditionally against the passage in question. Now we apprehend that the only point on which they are completely agreed, is that the passage does not stand in its proper place: but we do not think Tholuck denies that it is of "evangelical deliverance," while Olshausen gives full weight to many of the arguments in favour of the passage, though he thinks that the arguments of a contrary kind are stronger.

The Translator asserts that the Roman law was not applied to Judea at this time, and therefore that death by stoning, the punishment awarded by the law of Moses to certain classes of adulterers, might have been inflicted by the Sanhedrin with consent of the Roman procurator. On this point we beg to refer our readers to Lardner's *Credibility*, Part I. Chap. 2.

We must hasten to a conclusion, and shall therefore only further call attention as briefly as possible to a few sentences and expressions in the letter of the Translator.

"I cannot possibly divest myself of the pleasing idea that our opinion is just as good as his." See Rom. xii. 10, last clause, and 1 Cor. viii. 2.

"Christians belonging to the Roman Catholic and Greek Churches will not use Protestant versions. So none can be made at present for the universal church." Where did the Translator learn the phrase "the Roman Catholic Church?" It was not in Scripture.

As to the postscript to the Translator's letter, we think it better to make no remarks. In our estimation it had better never been published, containing as it does an unprovoked attack upon a body of Missionaries; and doing any thing, as it seems to us, rather than speaking the truth in love.

T. S.

#### IV.—Short description of the Netherlands' Territory on the West Coast of Sumatra, 1837.

##### BOUNDARIES, DIVISION AND POPULATION.

(Continued from page 209.)

In a former number we considered the districts of the northern division, we shall now enumerate those of the *central division*. They consist of,

1. *Tiekoo*, divided into two districts *Mongoppo* and *Gragakan*. This district is governed by one Raja and five Panghooloos, and contains altogether a population of about 4,000 souls. We have our northern possessions in this division. This place has the advantage of a good harbour for ships and small craft, which may safely anchor here at about a mile from the shore and be sheltered from all winds, with a good strand which is easily approached. It is also very well situated for communication with the interior.

2. *Dunauw*, consisting of ten districts, named the *six* and *four* Cottas, with ten principal and a great number of inferior chiefs, and a population of about 10,000 souls.

3. *Duablas Cottas*, otherwise named the *Tiegalooras*, *ampat dengan Gassang*, has a population of about 8,000 souls and is governed by three *Orang kayas*—(one of whom is appointed by the government,) sixteen chief Panghooloos, many lesser Panghooloos and *Orang kayas*.

4. *Lima Cottas* has a population of about 4,000 souls, and is governed by one Raja and six Panghooloos.

5. *Siekara di Ooloo*, or *Barras*, or also *Mangong*, has a population of about 1,000 souls, and is governed by one Raja and six Panghooloos. The above named five provinces make a separate division, which is named by the natives *Tiega Sare*, *ampat dengan Mangong*. Here follows another division named *Lima Tumpoo*, consisting of the following districts.

6. *Priaman* with a population of about 2,000 souls, has one Raja and six Panghooloos. We have here our second possession in the interior of the central division.

7. *Tudjoo Cottu* with a population of about 6,000 souls, has one Raja, one Pamontja and six Panghooloos.

8. *Ulahkan*, with about 1,500 souls, has one Raja, four *Orang Tooas*, and six Panghooloos. The Raja of this province has, through the influence of the government, obtained some degree of authority over the following minor provinces, namely:

*Soonoor*, having one Raja, one Pamontja, six Panghooloos and a population of about 800 souls.

*Cooretadny*, with one Raja one Pamontja, six Panghooloos, and a population of about 1,500 souls.

*Pacomca*, having one Raja, six Panghooloos, and a population of about 250 souls.

*Bentungan Tengy*, having one Raja, six Panghooloos, and a population of about 200 souls.

*Toba*, having one Raja, six Panghooloos, and a population of about 800 souls.

*Tapakie*, having one Raja, four *Orang tooas* and five Panghooloos, with a population of about 800 souls.

*Sugel Labong*, with one Pamontja, six Panghooloos, and a population of about 600 souls.

*Kapalla Cotta*, with four Panghooloos and a population of about 500 souls.

9. *Pakandangan* or *negen Cottas*, is under the authority of one *Orang kaya*, with a population of about 4,000 souls. It has some degree of supremacy over the following minor provinces:

*Gade* with four Panghooloos; *Cottumerapè* with seven Panghooloos; *Pariet Melintong* with six Panghooloos; *Sungie Assam* with five Panghooloos; *Looloopadang* with five Panghooloos; *Tooboo Betooa* with five Panghooloos; *Cheenchven* of *Kopalla Ilayung* with eleven Panghooloos, with a population of about 2,000 souls; *Cayoo Tanam de Ooloo* and *de Leliet* with eleven Panghooloos and a population of 2,000 souls.

10. *Sintoo Lubuwalong* has twelve Panghooloos, with a population of about 2,000 souls.

11. *Padang*, where the seat of the Residency is established, has one *Twankoo Pangaliema* (governor), one *Bandhara* and seven Panghooloos, who rule over the following provinces, namely:

*Nangallo* with six Panghooloos; *Nan Dupuloo* with twenty Panghooloos; *Lima Mamis* with five Panghooloos; *Looboo Kielangan* with six Panghooloos; *Bungoos* with ten Panghooloos; *Tiendakie* with one chief and four Panghooloos; *Tellok Cucang* with one chief and four Panghooloos. This whole territory, including the capital, has a population of about 1,400 souls.

12. *Pau* has fourteen Panghooloos, who are named *nau Sambelun* and *nau Lima*, in consequence of a separation which exists in the government of this province: it is bounded in the interior by *Tiegablas Cottas*, and has a population of about 4,000 souls.

13. *Cotta Tenga* situated between *Pau* and *Padang*, has ten Panghooloos and a population of about 3,000 souls. The chiefs of this province exercise supremacy over the neighbouring minor province named *Gusang*.

14. *Trupan* has one *Raja* and four Panghooloos, who exercise supremacy over the following minor provinces, viz. *Baroong Maloonte* with eight Panghooloos; *Sie Guntoor* with one chief and four Panghooloos; having together a population of about 4,000 souls. Now follow the provinces which are under the jurisdiction of the postholder of *Pula Chinko*, named the *Sapooloo Boo Bangohar*.

15. *Boyang* with fifteen Panghooloos and a population of 2,500 souls.

16. *Saliedo* with one *Raja* and eight Panghooloos, who exercise supremacy over the following minor provinces, viz. *Tambaugan* with one *Raja* and four Panghooloos; *Saliedo kicheel* with one *Raja* and four Panghooloos, having together a population of about 2,000 souls.

17. *Pagnan* has one *Raja* and three Panghooloos, and a population of about 3,000 souls.

18. *Battang kappè* or *Delapan Cotta* has 35 Panghooloos, of which four are principal and 31 inferior; population 3,000 souls.

19. *Tallo* has one *Kapala*, and four Panghooloos; population about 500 souls.

20. *Turatta* has seven Panghooloos, and a population of about 500 souls.

21. *Sierantie* has one *Raja*, seven Panghooloos and a population of about 1000 souls.

22. *Priangpara* or *Ampingpara* with one *Raja*, four Panghooloos, and a population of about 500 souls.

23. *Kambang* or *Simbalan Cotta* has one *Raja*, four Panghooloos, and a population of about 2500 souls.

24. *Palanyai* has one *Raja* and four Panghooloos; and a population of about 200 souls.

25. *Sungie Toonoo* has four Panghooloos, and a population of about 2,500 souls.



26. *Pangapan* has seven Panghooloos, and a population of about 500 souls.

27. *Ayer Hadji* has one Raja, and seven Panghooloos, and a population of about 1500 souls.

28. *Indrapoora* has one Sultan, one Mougkoo boomie, twenty Martries and a population of about 2500 souls.

We now proceed to describe the highland districts of the central division, which contain,

29. *Loak Tana Datar*, contains the following fourteen districts independent of each other; viz. 1, *Sungie trap*; 2, *Soorwassa*; 3, *Padang Ganting*; 4, *Soomaniek*; 5, *Sungie djamba*; 6, *Priangan*; 7, *Galoo Gandang*; 8, *Tallau*; 9, *Gooroon*; 10, *Pagar rugong*; 11, *Limakawan*; 12, *Toudjong*; 13, *Rau Rau*; 14, *Koomango*.

This province has a population of about 80,000 souls, and is now governed by fourteen chiefs, paid by the government, named *Kapala lares*, and a great number of *Panghooloos*, *Kopallas* and chiefs of *Sookoos*.

30. *Agam*, or the six and four *Cottas*; containing twelve independent provinces, viz.: 1, *Ampa anke*; 2, *Bookiet kamang*; 3, *Sungiepua*; 4, *Four Cottas*; 5, *Koorai*; 6, *Boonoo ampo*; 7, *Taudjong*; 8, *Chelatung*; 9, *Kapou*; 10, *Sallo*; 11, *Moge*; 12, *Cotta baroo*; having twelve *Kapala lares* paid by government, and a great number of minor chiefs, and a population of about 80,000 souls.

31. The *Sambielan Cottas*, containing nine independent districts, viz. 1, *Cotta lawas*; 2, *Tendieke*; 3, *Pundja layan*; 4, *Sengalang*; 5, *Ayer ange*; 6, *Cotta baroo*; 7, *Goonung*; 8, *Panidjama*; 9, *Djawe*; 10, *Tambangan*; having two *Kapala lares* paid by government, a great number of minor chiefs and a population of about 20,000 souls.

32. The *Limapooloo Cottas*, containing ten independent districts, viz. 1, *Paya komba*; 2, *Soomootoogang*; 3, *Ayer tahier*; 4, *Taram*; 5, *Sierie lama*; 6, *Googoo*; 7, *Sierie lawes*; 8, *Monkar*; 9, *Sieliekie*; 10, *Cotta lowe*, with thirteen chiefs and a great number of minor chiefs paid by government, and a population of about 50,000 souls.

33. *Allaban* with four independent districts; 1, *Allaban*; 2, *Ampallo*; 3, *Gadong*; 4, *Tubing tengie*. This province has eight chiefs paid by government, a great number of minor chiefs and a population of about 10,000 souls.

34. *Lintouw* has four districts and one chief paid by government, with a population of about 4,000 souls.

35. *Taudjong Allam* has three districts, viz.; *Salempau*, *Toodjoo batoo* and *Pantjoran Setoodjoo*, with three chiefs paid by Government, and a population of about 15,000 souls.

36. *Twenty Cottas*, containing fifteen districts, viz: 1, *Soolie Ayer*; 2, *Taudjong balliet*; 3, *Sangkara*; 4, *Sungie baka*; 5, *Simowang*; 6, *Cotta Toodjoo*; 7, *Padangse Boosoo*; 8, *Tielookang*; 9, *Cotta baroo*; 10, *Talla*, with four smaller districts; 11, *Aner kenaree*; 12, *Sienjan apang*; 13, *Googoo Padang Lawe*; 14, *Moko Moko*; 15, *Palanke Mewaru Loodie*, having fourteen chiefs and a great number of minor chiefs paid by government; population about 100,000 souls.

37. *Butiepoo* has one Governor, one *Pamontja* with four paid chiefs, and a population of about 12,000 souls.

38. *Twelve Cottas Matwa*. This province is divided into four, and eight *Cottas*, the former belonging to *Matwa* and having three chiefs, and the latter or eight *Cottas* eight chiefs, and the *Twankoo Nan Tengie*, with a population of about 12,000 souls.

39. *Toodjoo Looras*, with a population of about 6,000 souls.

Here follows *Bondjol* and the provinces now connected with it, of which we have already spoken.

The southern division or the territory of *Bencoolen* contains the following provinces, viz.:

1. *Moco Moco* consisting of the following districts; 1, The territory of the *Mantrie Ampablas*; 2, *Lima Cotta*; 3, *Perwatien koorangaso lima puloo*, numbering together 89 villages, with a population of 9,448 souls.

2. *Sungie Lamau*, contains the following districts; 1, *Lais*; 2, *Pulle*; 3, *Ayer bessie*; 4, *Ayer padie*; 5, *Bertoonan*; 6, *Lungie Lamau*; 7, *Ooloo Bancooloo*, having together 143 *dupoons*, with a population of 12,817 souls.

3. *Sungie Jetam*, containing the following districts: 1, *Lamba Selapan*; 2, *Perwatien arablas die Tape*, *Ayer* and *Dari*, having together 42 *dupoons*, and a population of 4,122 souls.

4. *Sillebar*, consisting of the districts, 1, *Andalas*; 2, *Pagaragoo*; 3, *Sillebar*, having fifty *dupoons* and a population of 6,942 souls.

5. *Saluma*, containing the districts, 1, *Agallam*, 2, *Sahuma*; 3, *Tallo*; 4, *Allas*, having together 119 *dupoons* and a population of 7,832 souls.

6. *Manna*, containing the districts, 1, *Papoma ooloo mana*; 2, *Pienoo*; 3, *Mana*; 4, *Bakonang*; 5, *Kudoorung*; 6, *Padang Gutch*, having together 152 *dupoons* and 13,348 inhabitants.

7. *Cawor*, containing the districts, 1 *Kenal*; 2, *Lewas*; 3, *Bentwan*; 4, *Sablat*; 5, *Mangormanor*; 6, *Sinau*; 7, *Napal*, making together 59 *dupoons* and a population of 5,350 souls.

8. *Croey*, consisting of the following provinces: 1, *Barras*; 2, *Toadjong Seharie*; 3, *Pagong tenga*; 4, *Pagong Tappe*; 5, *Parykal lima*; 6, *Usendie*; 7, *Pussar Croey*; 8, *Tanaembong*; 9, *Merang*; 10, *Mangbadar*; 11, *Gardeo*; 12, *Benhoonat*; 13, *Blembing*, having together a population of about 10,000 souls.

In the highlands of *Bencoolen* are the provinces of the *Palembang* territory which were lately given up; viz.:

9. *Ampat Lewang*, containing the districts; 1, *Tedatoheen*; 2, *Siekap*; 3, *Ooloo Raja*; 4, *Lintang kanan*; 5, *Lintang kerie*, numbering together 65 *dupoons* with 14,016 inhabitants.

10. *Redjang*, containing the districts; 1, *Chento Mandie*; 2, *Kaloeba*; 3, *Kasambe*; 4, *Tuhapahe*, having together a population of about 10,000 souls.

Having enumerated all the districts of the several provinces, the conclusion is that the entire territory of the Netherlands on the *Western coast of Sumatra*, is divided into three divisions, consisting in all of 78 separate provinces, each of which is again subdivided into a great number of separate districts, the entire Presidency containing a population of 725,000 souls, besides the following islands which also belong to it. Omitting the numerous small islets which are strewed along the coast, we will only mention the principal ones.

1. *Pulo Nias*, containing by estimation a population of about 200,000 souls.

In 1669, and 1693 treaties of friendship were concluded between the Dutch East India Company and the chiefs of this island, which were solemnly ratified in 1755, when a small fort was erected at *Goonong Sitollie* with a view to counteract the influence of the English. This fort, however, was abandoned after two years, because it afforded no advantage to trade.

2. *Pulo Batu* with fifty-six islands and a population of about 30,000 souls, who occupy twenty of them, and consist of *Niapers*, *Malays*, *Boogineza* and *Chinese*.

3. The *Pagie-islands*. The interior condition and the inhabitants of these islands (consisting of wild men) are not yet known.

*The History of the country, with the laws and customs of the inhabitants.*

As it is difficult to form a correct idea of the origin of the customs of the different inhabitants, who occupy the extensive Presidency of the *Western Coast of Sumatra*, whose different origins we have already spoken of, we will divide the history of the country, laws, and customs into three separate heads:

a. The Malay population, established along the coast, and in the division of the *Padang highlands*.

b. The *Rattas*, residing in the northern part of the presidency.

c. The different inhabitants of the several islands, principally of the *Batoo* islands, belonging to this Presidency. It is to be observed that the following account must necessarily be very imperfect, the origin of these tribes, as indeed that of most nations, being lost in remote antiquity, when the art of writing and engraving was not yet invented, or at least had not obtained that importance in the civil institutions which has made it the means of presenting all occurrences and observations clearly and in their entire compass, and of transferring them to posterity with the greatest truth and accuracy, but when oral tradition, handed down from one generation to another, furnished the only means of conveying information to subsequent ages.

a. *History, laws and customs of the Malay population dwelling along the Coast and in the Padang highlands.*

This history commences with a brief, childish, and to enlightened minds entirely incomprehensible fable, which however has taken deep root in the greater part of the population, and much faith is placed in its having even now full relation with the manners and laws of the country.

It however bears the character of having originated at a period, when the population had not yet embraced Islamism, but followed the faith of the brāhmans. It begins when the Mahammadan doctrine had no influence, and again is mixed with traditions of those times, principally in relation to the Turkish empire, known to the Mahammadans by the name of *Room*, which each Malay forms an idea of as the greatest and most powerful empire of the globe; the whole presents a confused idea of which it is difficult to obtain a clear and distinct conception. According to this fable Adam should have had 89 children, of which 45 were sons and 44 daughters, who to populate the world (for its establishment is here intended) married each other, with the exception of the youngest, who found no partner, and therefore would have been obliged to spend his life in solitude, if the divine protection had not immediately been extended to him, taking pity on his forlorn condition, and giving the angels charge to carry him under the *Payong oebor oebor* and the colours of *Pædjîn Pandjie* to heaven, where he was received amid the melodious and charming music of the drum *Sie Raja nobot*, and of the trumpet *Seroene Sierandang katjang*, and of the dulcimer *ketjape*, by the goddess *BEDADARIS*. He amused himself very much for some time in the illustrious company of the inhabitants of heaven and returned to earth, assumed the name of *Iskandar Zulkarnyn*, adorned with two golden horns named *ajatie ajatie*, (who does not think here of Jupiter, or of Moses on the mount *Sinai*?) He brought with him one goddess, in the garb *Kain sang sunkollo*, and eight male children of the giant *Indradjatie*, who were named *Tjatie Neno Soeda*. Having alighted on the country of *Room* (Turkey), which seems to be the land of promise to the Muhammadans, he was united in marriage in the presence of four persons sent by God from heaven, to the goddess referred to, by whom he had three sons, who were named *Sultan Serie Maharaja Alief*, *Sultan Serie Maharaja Die*



Raja, and the third *Sultan Serie Maharaja die Djiepaung*. Having reached manhood, these three sons went on board ship, taking with them their wives and princely crown, named *Makotta Sangkaharie*. But disagreeing amongst themselves, regarding the possession of the crown, and wishing to deprive each other of it by force, it fell into the sea, and all efforts to obtain it again were in vain; wherefore one of their followers, named *Tjatie Bilang Pander*, who was charged to re-obtain it, seeing it was impossible, constructed another crown of gold and handed it to *Serie Maharaja die Raja*, whilst both the other brothers were asleep. Being awakened they also desired to have a similar crown made for each of them, but they were disappointed in their expectations, as *Serie Maharaja die Raja* had deprived the maker or smith of his life. This increased the already existing discord of the three brothers, and was the cause of their separation, *Serie Maharaja die Djiepaung* departed to *China*, *Serie Maharaja Alief* to *Room*, and *Serie Maharaja die Raja* to the island *Jawie* (*Sumatra*.) The last named manned a vessel with 16 persons, they took with them a dog named *Moe Allam*, a cat named *Sikam*, a tiger named *Tjampoe*, and a wild goat. The vessel went on shore on the mount *Serang* and suffered so much injury that she could go no further, when *Serie Maharaja die Raja* promised those of his companions who would excel and work most in restoring her, to adopt them as his grandsons. Five persons went to work with so much strength and energy, that they not only merited the distinction, but also enabled their lord and master to depart. He soon came to the *Goenoeng Merapis*, near *Pagar Roeyoeng* where he found five girls, whom he married to the above mentioned persons, who had excelled in restoring the vessel at *Serang*. After these new married people had been together for some time, the prince asked the husbands if they had paid attention to the manner of living amongst their wives: they answered that only one of them conducted herself like a woman; whilst the others ate nothing but flesh, bones and leaves, from which it was concluded, that the first originated from a princely, or at least human generation, and the others from tigers, dogs, cats and goats.

In the meanwhile mount *Merapie* became more dry all round, and the sea appeared to have receded entirely from it: by which means three large plains had apparently originated, named *Rana Tana Antar*, *Rana Liemapollo* and *Soeboe Agam*, which yet constitute the division of the different plains in the *Padang* highlands.

The man who married the woman of princely origin, was sent to *Tana Datar*, where he fixed his residence. The tiger family went to *Agam*; the goat family to *Rana Liemapoeloe*. The cat family to *Tjoedeng kotta Lawe*, and the dog family to *Koeboeng Tiegablas*, the entire population of *Sumatra*, according to this fable, having originated from these families.

The prince himself, *Serie Maharaja die Raja* came down from the mount, and established his seat at *Lagoendie Basillo*, which place was afterwards named *Priangan* (*Padang Pandjang*) or the residence of pleasure; it is situate two leagues east of *Pagyer Moeygong* on the great road, where remains are still seen of the residence of this prince.

Here was erected a *Baly* (town-hall), the pillars of which were constructed of *djielatang* wood, which could not be touched without occasioning an itching all over the body. The hedging was of the root *loendang*, and its roof of the *ledjoe Sagar Djanton*. There was also constructed a drum (*Taboo*) of the wood of the *Pooloot Pooloot* plant, and the small drum (*Gendang*) of the shrub *Suligoorie*, the hide of the *Jange Toomo* being used for the leather. The prince also became possessor of the *Tjanang* (*beng beng*) of *Sultan Djadjahata*, which was constructed by the chief of the evil spirits, out of a spear *Toembak tataran* from a branch of the *Tojoe Sagar*, named *Djantan*, and of the *Ijulempang Taheir*, (*Gamma-*

lang) put together by the god Soekoe Lambey Toengal. Of these things consisted the wonderful state ornaments of the princes of *Manangkabow* which, as long as they existed, were enumerated in the preface to their letters. Afterwards a temple was erected at this place (*Missidjiet*),—(which must have been when Mahammadanism was first introduced,) in which all spiritual matters were transacted, according to the rules of that religion. All affairs, touching the habits and the government of the land were arranged and concluded at this *Baly*, which obtained the name of *Balyong pandjang*. This condition was also made; "That the appointing of the prince or other chiefs was to take place by general consent and choice of the people or the subjects, and that all affairs should be decided according to *Shara* and *Adat* (laws and customs)."

After this the prince Maharaja die Raja went with his family to *Boenga sekamkan*, in the district of *Soengie Trap*, and obtained by his first wife *Poetrie* a son; afterwards he went further inland and took, at *Priangar*, Indo Tjalita for his second wife, and obtained by her also a son:—and these were the three first princes of the kingdom of *Manangkabow*.

The father then became Raja Allam or Commander-in-Chief; the first son Raja Adatt or Director of the Habits: and the second son Raja Hadat, or Director of Religion.

Upon this followed the death of the prince Serie Maharaja die Raja: he was buried at *Prangan*. His widow Indo Tjalita married Tjatie Bilang Pander who followed the prince from *Room*. They obtained two sons and four daughters.

The people raised both the first mentioned to the dignity of Panghoo-loos; the eldest obtained the name of *Sultan Padoeka Bezoar* or *key Tamangu joengan*, and the second was appointed as *Sultan Samaning* and afterward *Perwatie Sabatang*. These were the first fathers of the two great tribes of this country; namely, *key Tamangoen* of the tribe *Lare kotta*, *pliang* and *key Perwatie Sabatang* of the tribe *Tjenieago*. However fabulous and dark this account may appear, it is however true, that in the highlands, as has already been remarked, traces are found of the early residence of kingly personages, whose history or the current story of the people, stands in connection with the fable which has been related.

At *Priangan* and *Tana Datar* there is a three-cornered stone of unwrought *trachiet* to the north of the road, two yards in length and half a yard in breadth, with an inscription the characters of which are mostly effaced, but they still bear the signs of the Javanese letters. At *Sintoo* there is found on the north side of the road a square stone of four yards, covered with stones, some of which serve as seats. To the west is a square height of two yards and one and a half in height; in the midst of this there is found a cubic stone of half a yard, with a long narrow opening in the middle, which therefore is named *Butoe Batrekam* by the natives. This *Butoe Batrekam* is of *trachiet*, which appears to have been in a liquid state, and hardened round a pointed stone, which afterwards having fallen out of it, left the mark as if the stone had been pierced with a dagger or kreiss.

The story of the people regarding this stone explains somewhat the origin of the fable; yet the confusion regarding the origin of the people is not lessened but rather increased by it. In ancient times there resided a prince or father who established his seat at *Priangan* (*Padang Pandjang*.) He had three children, two sons and one daughter, the fable says four: the eldest son was named *key Tamongon-Gan*, the second, a daughter, *Indradjatie*; and the third a son, *Perpattie Se Batang*.

The youngest brother soon left the parental roof, and found, on returning from a voyage after some time, that *Indradjatie*, who had

become estranged from him, was on the point of entering into marriage with one of the respectable women of the land. But Perpattie Se Batang surpassing the bridegroom in beauty and riches, knew how to manage not to allow the marriage to take place, and married her himself without their knowing that they stood in any relation to each other. Afterwards however Indradjatie discovered a scar on the head of her husband, much like one, which was occasioned by a blow of her mother's on the head of her brother Perpattie Se Batang. Tracing the cause of it, it was found that Perpattie Se Batang had married his own sister, which enraged his brother *key* Tamongon-Gan so much, that he declared war with Perpattie Se Batang, and carried on a disastrous war against him. The victory seemed to be on the side of the latter, when his mother, the ancient princes, and his sister and spouse Indradjatie appeared on the field of battle, and placed themselves between the armies. Not wishing to injure them, he fled through *Lima kawan* to *Sintoe* and halted there. However, still elevated by the desire for war and strife which raged on him, he lifted up a dagger exclaiming: "If my mother had not interfered, I would have pierced the hearts of my enemies, even as I do now this stone," and stuck it into the stone as far as the handle which is the opening now seen in the *Batoe butekan*. As in other places the graves are honoured, so the Malay honor this stone, make offerings on it, and implore favors on occasions of sickness and the planting of *Sawas*.

East of *Sintoe*, past the market place of *Lima kawan*, there is a place named *Koeboer Raja* where is found a square of 25 yards in length and 100 yards in breadth, which stretches itself east and west along the road, and is surrounded by a wall of rockstones piled one on the other, one yard high. To the north of the river *Lante Batoe* there are several large stones of which three are of some interest. On the first there is some indistinct carved work; on the second a confused inscription, much like the Javanese characters, and on the third there is also some carved work. All are of *trachiet*.

On this plain the great people of *Lama kawan* assemble to consult on the affairs of the country. On the east there stands a *Katuppong* tree, and on the west some groves, one of which is that of a king; wherefore this place bears the name of *Roeboer Raja*.

On the stone to the northwest are carved several lines, probably in the old Javanese character. From certain characters which are found on some stones at *Pagar Roeyong*, it appears that the Javanese may have had some power over the state of *Manangkabow*, and this is besides confirmed by their writings, which mention, that in the 13th century there was a prince named Perb Dejoijo Bodjo of the district *Radirie*, who came with a *Ratoe Pegadangan* to *Manangkabow*, and died at *Padang*. From all we have related regarding the fabulous history of the probable origin of the Malay population, it appears, that its obscurity will ever leave their origin in obscurity, and becomes the more difficult, as this story can only be taken as the basis of the same fable, which in every quarter, in every place, in every *kampong*, is dressed with variations according to the interest of the relaters; a knot which can only be solved by cutting it and supposing it true and certain, that the Malay population on the west coast of *Sumatra* has had two fathers, *key* Tamongdogan and *key* Perpattie Sebatang, who had established their residence at *Priangan* (*Padang Pandjang*), not far from the fort of *Vonder Copellen*, and were buried in the *tiegalloo Kotta's*, the first at *Kottu Anau*, and the second at *Sallo*.

The fathers of the Malay lawgivers divided the country into *Locals*, divisions, kottas, districts, *kampangs*, villages or hamlets; and the population into *Laries*, tribes, *Soekas*, parts of tribes, and *Boeaproets*, families.



It has already been stated that the whole Malay population descend from these two fathers. At present they still distinguish themselves as two different tribes, by the name of *lare kotta pliang* and *lare tjineago*, *key* Katananging-an being the father of the first, and Perpattie Sebattang of the second.

The number of *Soekoes* in every *lare*, and the number of *Boeaproets* in every *Soekoe* is undefined, and their name not fixed by any certain rules; but whatever may be the name of a *Soekoe* it always belongs to one of the above named tribes, *Kotta pliang* or *Tjineago*, whilst the *Boeproets* always follow the *Soekoes*, from which they descend. So there are at *Padang* eight *Soekoes*, namely:

- |                           |   |                      |
|---------------------------|---|----------------------|
| 1. <i>Kotta,</i>          | } | <i>Kotta pliang.</i> |
| 2. <i>Tandjang,</i>       |   |                      |
| 3. <i>Bulle massiang,</i> |   |                      |
| 4. <i>Malayoe,</i>        | } | <i>Tjimago.</i>      |
| 5. <i>Djamba,</i>         |   |                      |
| 6. <i>Mandulieka,</i>     |   |                      |
| 7. <i>Lamage,</i>         |   |                      |
| 8. <i>Panghooloo,</i>     |   |                      |

The tribe or *Soekoe*-right is always vested in the descent of the women, so that the right of inheritance is fully recognised to belong to the sister or to her son, and this because the above named fathers, on occasion of a voyage by sea, received more obedience from the nephew than from the son. According to this right of inheritance the lawful son has no title to the estate of his father, but to that of his mother's brother. If the deceased has no sisters or sister's children, his estate devolves on his brother of the same *Soekoe*, and by default of him the property is for the advantage of the entire family of the deceased or of his *Soekoe*; an unnatural son may be the heir of his father, if he attaches himself to his father's *Soekoe*, whilst the mother has no *Soekoe*. Seldom however advantage is taken of this privilege, as the shame attached to their birth would then too clearly appear. In the highlands along the coast, where the *adats* (manners) are more adulterated, at present a few instances are found, that the son is appointed by will as universal heir, according to the Mahammadan rule; but such arrangements are accompanied with much opposition from the heirs, who afterwards may claim it by law.

The heirs remain responsible for the debts of the deceased, and provide for the burial.

At marriages, the man follows the woman, she being the stamholder may not leave her *Soekoe*; he keeps his residence fixed with his sister, who with her children, have a right to his assistance and the fruit of his labour; to his wife and her children he gives nothing, whilst he is treated at her residence as a stranger.

Men are asked to marry by the women with presents of money and other things, which custom is known by the name of *Mandjupoet kalm*.

(To be continued.)

V.—*The Banáras Translators and the London Missionary Society.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have been requested, in the name of all my brethren, the London Missionary Society's Missionaries in Calcutta, to express our regret at the appearance in the pages of the *Observer*, of a letter signed "One of the Translators" of the controverted Banáras version of the Urdu New Testament, made by the London Missionary Society's Missionaries at Banáras.

In the communication referred to, your correspondent endeavours to shew that the version in question has been conducted on the Catholic principles, and according to the printed instructions of the London Missionary Society. It is now, however, well known that this version does not contain some passages, as they have been and are now received by the Universal Protestant Church, and that those omissions have been made on the alone responsibility of two Missionaries belonging to the London Society at Banáras, and without the sanction of the Bible Society, or any other equally accredited Catholic Society in the country. Without at all entering into the merits of the version as a translation generally, or these omissions in particular, we feel it but just to ourselves as Missionaries of the London Society, which Society we think has been unnecessarily brought into the discussion, to disown any connection with, or sanction of, this or any version of the Sacred Scriptures from which portions of the text, approved and received by the Universal Protestant Church, may be omitted, unless such omission shall have received the fullest, most deliberate and prayerful consideration and sanction of the whole Protestant Church, or its accredited agents in this or any other country. We think it but just also to the London Missionary Society, until they shall be put in full possession of the whole merits of the case, as it regards the principle on which the translation has been conducted, and the mode of its execution in the matter of omissions, to place before the Christian public the whole of the instructions of the Society on the subject of Translations, leaving the friends of the Bible to judge whether or no the London Society can, from either the letter or spirit of their instructions, be held responsible for the omissions in this version. We should not have felt called upon to perform what to us is a painful duty, which we think we owe to ourselves and the Society, had not your correspondent written in such a manner as to involve, if not by express declaration, at least by implication, the London Society and its Missionaries in a tacit or apparent approval of the version. This we have good reason to believe was the general impression produced by your correspondent's letter;

and it is our wish to remove that impression, and to declare most fully that the whole responsibility rests on the Translators themselves.

We also trust that our brethren of every denomination who hold the truth in love, will believe that, as heretofore, we shall be ever ready to co-operate with them in the generous, catholic spirit of the London Missionary Society, around whose standard, while differing in minor matters, we deem it our privilege to gather, as that which best accords with our views of the Catholic Church.

I need scarcely add that in these views of my brethren I fully concur, and remain, in the name of the Missionaries belonging to the London Missionary Society now in Calcutta,

May 22, 1840.

GEO. GOGERLY, *Senior Missionary.*

The following are the rules of the Society as to translations.

XXIII. Perhaps you may be called to the important and responsible work of translating the Scriptures into the language of the country or district in which you are to sojourn. A higher office than this you cannot sustain, or one which will require more of dependence on God, and more diligent and enlightened application on your own part. It cannot be expected, that we should here lay down critical rules for your guidance in such an undertaking; but we suggest for your consideration the following counsels.

“Do not engage in the work till you are conscious of having adequately mastered the language, and acquired a competently critical knowledge of its structure and idiomatical peculiarities; nor till the need of it has been properly ascertained, and you have obtained the sanction of your colleagues, and of other judicious persons, at the station, or that of the Directors at home, to your undertaking it.

“Let your translation be made from the best editions of the Hebrew and Greek originals, with such helps from versions, ancient and modern, as can be obtained.

“Let your version, as far as possible, be in conformity to the style and manner of our authorised English translation; we refer particularly to its simplicity, its dignity, and its general faithfulness.

“Translate the inspired and canonical books only, and that (in the first instance at least) without note or comment.

“Endeavour to execute the work well, rather than rapidly; let it be as perfect as possible before it is put to the press. Begin with the books of the New Testament, which are not only the easiest, but the most important, gradually advancing to other parts of the Scriptures, in proportion as they stand connected with the great discoveries of redemption, and personal edification.

“In India, it will be proper to submit these translations to the local Committees of the Bible Society; in which case, if fully approved, they will commend themselves to the wonted liberal patronage of the Parent Society at home.”

By attending to these general recommendations, should you be called to engage in this work, we trust you will be enabled to convey the water of life, from the original fountain, in a stream approaching, at least, to its native purity, its clearness and its heavenly nature; and that thus you may be ranked among the best benefactors of your species, in the coming ages of light and of truth, to which your labours will have contributed to prepare the way.



VI.—*Revivals in Scotland.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have lately received letters from home, which contain accounts of a very remarkable revival of religion in St. Andrew's and in some other places in Scotland, of which no notice has hitherto appeared in any of the Calcutta periodicals. Intelligence such as is contained in the accompanying extracts, cannot fail to be interesting to the majority of your readers; and many, I have no doubt, will share the delight which I felt on perusing this "good news from a far country."

Why have we not similar awakenings in this land, among professing Christians? Is the Lord's arm shortened that it cannot save, or his ear heavy that it cannot hear?

Yours, &c.

21st May, 1840.

J. P.

"I have been unusually busy for some weeks past, (writes the Rev. Wm. Lothian of St. Andrew's) in consequence of a revival of religion which has taken place among us. This happy change was brought about chiefly through the labours of Messrs. Wight of Edinburgh, Cornwall of Leven, and Napier of Dalkeith. Meetings were held twice a day for more than two weeks, and about 150 persons were awakened. Of these 24 have already applied for fellowship with the church, among whom you will be happy to hear are the four sisters of your old friend T. M.; and I hear of others who are contemplating the same step. The former members of the church are also much revived. The town is filled with prayer-meetings in every direction, some of females alone, others of young boys. Indeed the effects produced are truly wonderful, and I can only look on and say, 'What hath the Lord wrought!' Your dear sister I. has also been united to Mr. Fraser's church, and has returned here for some time. Pray for me, my dear brother, that I may be fitted for the arduous work I have to perform. Remember also the case of the newly awakened. Similar meetings are being held in various parts of the country, with similar results; but I hear of no place where the effect has been so general and obvious as in this. Our church had been much engaged in prayer for the Holy Spirit's influences for some months previously: I trust a greater degree of Missionary zeal will be produced by this revival."

Another correspondent from the same place writes: "It has been hitherto out of my power even to spare half an hour to inform you of the great and glorious work carrying on here. Our hands are completely filled with religious and prayer-meetings, examining persons applying for church-fellowship, &c. It would take me a day to give you an account of our late meetings, so greatly blessed have they been for the glory of God and the good of souls. (Then follows an enumeration of persons newly converted; of others, backsliders, reclaimed, &c.) Miss R.'s case was somewhat remarkable. When the revival meetings were first mentioned she felt interested about them, but it pleased God to deprive her of the privilege of attending them. She was seized with a violent fever about the time they began; but she was visited on her sick bed by Messrs. W. and C. and by the blessing of God on their faithful application of the truth to her conscience, she was in the hour of her affliction converted to himself. There are also, among others, three sisters, the daughters of the late Col. B. of H. Our meeting for prayer of a Sabbath morning is well attended, though at so early an hour. Let the sons of sloth among God's people consider this. I am sure they are great losers. We have another prayer-meeting after the evening sermon, and a good attend-

ance: this is not a new meeting. On Monday night at 7 o'clock at R. K.'s, and at 8 the same evening in the chapel. On Tuesday at 8 p. m. a prayer-meeting in our house, another, same hour, in Mr. B.'s. There are also a number of prayer-meetings for females alone. M. keeps one in our house every Sabbath night at 9 o'clock, and another on Friday night at 8. Mrs. P.'s daughter and A. S.'s granddaughter, and some other girls about the age of M. appear to be blessed with a change of heart, but time will make all manifest. There are other prayer-meetings, conducted by boys alone, such as R. In the meeting he attends there are six boys. They assemble regularly, and take Mr. L.'s advice about their affairs, who encourages them to go on, and thinks it will turn out well. His hands are very full indeed, &c. The churches in Anstruther, Leven Ely, and Edinburgh have all held extraordinary prayer-meetings on our behalf."

A correspondent in Edinburgh writes thus :

"You will be much gratified to learn something of the revival of religion that has taken place at St. Andrew's. A few weeks ago, Mr. Lothian, assisted by various ministers, viz. Mr. Wight, from Edinburgh, Mr. Napier of Dalkeith, Cornwall of Leven, Watson of Cupar, and Taylor of the Secession church, St. Andrew's, held a series of protracted meetings. A desire to hear appeared general. In the evenings both Mr. Lothian's and the Secession chapels were filled, and addresses were given by two or three ministers in succession ; and thus by the continuous application of the gospel to the conscience, through the divine blessing, many have given evidence of conversion to God, and his people have been stirred up and quickened in the ways of the Lord. The spirit of prayer pervades the people. Every hour of the day during that time was mostly occupied either in the church or in private houses in meetings for prayer ; and in some instances so many assembled in one house that they were obliged to divide and form two meetings. I saw — last night, who is a member of Mr. L.'s church ; and he tells me that the meetings for prayer still continue in different districts of the town, and many young people from 12 to 14 years of age assemble together two or three times a week for reading the scriptures and prayer. Among them are our young friends M. and R. Their case is very hopeful. I saw a letter yesterday from a daughter of G. B.'s, a girl of about 13 years of age, to an acquaintance in Edinburgh, in which she describes in a very interesting manner the peace and joy she finds in the ways of God, and in meeting with her young friends for prayer and mutual improvement in spiritual things. Surely we may say, 'This is the doing of the Lord, and it is wondrous in our eyes.' A great awakening has also been produced by the labours of the same ministers in Cupar, chiefly among the dissenting denominations. This week meetings are being held every day in Dalkeith for the same object. A number of friends deeply interested in St. Andrew's, have met twice of late in our house for prayer in behalf of the old city, that the good work there may, under the divine blessing, go forward, and that those who have lately professed their faith in Christ, may be enabled to hold the beginning of their confidence steadfast unto the end."

Another writes from Auchtermuchty : "*God hears prayer*, and He has given in many cases, and in a very great many places, the *spirit of prayer* ; and the answer has been showered down in such a manner as to fill us with wonder and joy. It is scarcely credible even to those who witness it ; and the people of God seem to themselves 'like those who dream.' Your native land never has been so visited before. Throughout the length and breadth of it, the spirit of revival seems to spread. All denominations share in the blessed effusion, teaching the pride and wisdom

of men this humiliating lesson of divine love, that God is no respecter of persons, but that in every communion, as well as in every nation, he that feareth God and worketh righteousness is accepted of him.' I begin with ———, where was no gospel ministry, and no Sabbath school, and where the people were proverbially wicked and profane. Mr. B., now of the Baptist Mission, Calcutta, opened a place of worship, which had been built for the seceders, who had not, however, been able to effect a footing in the place. We rented it for three months, and met regularly, though sometimes friends and strangers amounted to not more than 13. Mr. B. visited and conversed with the people. They saw a new thing, a *minister* visiting and seating himself at their firesides, and talking with them with earnest affection about their souls. He opened a Sabbath school, which soon numbered 90 scholars. The Bible classes were numerous attended through the week, and in public and in private his tears mingled with his prayers, affectionate warnings and exhortations. The Lord blessed his labors; for although no church was formed, and no case of decided conversion (except one) was known to him, still many seemed affected by the truths preached, and the chapel was crowded to excess. The change among the youth of the town was marked, especially in the way the Sabbath was kept. Still Mr. B.'s heart was oppressed, not only by what appeared want of success, but by the coldness of some of those who ought to have been constant and warm in his support. When it was known he was about to leave them for a foreign field of labour, the inhabitants seemed to awaken to a sense of the loss they were to sustain. Since his departure from amongst them, a supply of preachers has been regularly afforded them by the Congregational Union, and a church was formed in Oct. 1838, of twelve members, in twelve months. God has tripled that number. Among them are some striking and pleasing instances of conversion to God. We hope that He will do greater things for Falkland. We are anxious to have a pastor, and have been using means to obtain one, which we know not yet if God will prosper.

"The Lord's work has also been revived in a wonderful manner in and about Kilsyth. The chief instrument in this movement was Mr. Wm. Burns, the son of the minister of the parish, who was then intending soon to proceed to the Mission field. In the village of Alexandria, near Dumbarton, where 18 months ago there was not any place of worship, nor even so much as a prayer-meeting, a church of 120 members has been formed by the instrumentality of the students of the Glasgow Theological Academy. In Denholm, where my beloved friend Robert Wilson is settled, (this was the first remarkable awakening,) great good has been effected—also in Glasgow, Dumfries, Dundee, and Cupar, but I pass over all these, as you will have heard of them by the periodicals you get from home."

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VII.—*Reply to an article in the last Observer "On the Urdu New Testament, translated by the Missionaries of the London Society at Banáras\*."*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have not compared the list of omitted or altered passages in that article with our version, because a few more or less

\* NOTE.—We have after much pruning of irrelevant and personal matter determined to insert so much of the following paper as is strictly in



passages altered or omitted would not affect the argument. Your correspondent says, "I believe the most of those omitted and altered have the authority of Griesbach, an authority now generally disputed by the most eminent orthodox Biblical critics, and an authority which your correspondent has shewn is not to be depended on. Knowing, as I do, the independent-mindedness of the Banáras Translators, I have been astonished at their slavish-mindedness in reference to Griesbach." My friend T. S. to whom your correspondent refers, charged us with the perpetration of an atrocity in defiance of the highest critical authority, i. e. Griesbach. Thus one writer accuses us of "*slavish-mindedness*" for having in many places agreed with Griesbach, and the other charges us with the perpetration of atrocities for *supposing* that we had omitted *one* passage which Griesbach has admitted; T. S. calls Dr. G. the highest critical authority, and your correspondent says that T. S. has shewn him to be an authority not to be depended on! \* \* \* \* \* Dr. Griesbach has laid down the excellent rule in sacred criticism, that we must always suspect spuriousness when we meet with strong terms, and very shrewdly adds, "*Erudituli emphases amabant ac captabant.*" If your correspondents \* \* \* will keep these excellent words in mind they will not use again such strong terms.

You and the Christian Public will surely sympathise with us for being treated so hardly by your correspondents who agree not among themselves. \* \* \* Surely we may say in our present state of persecution and affliction, with the translators of the English authorised version in the preface to the reader: "Whosoever attempteth any thing for the public (especially if it pertain to religion, and to the opening and clearing of the word of God), the same setteth himself upon a stage to be gloated upon by every evil eye; yea he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that meddleth with men's religion in any part, meddleth with their custom, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering." Your correspondent says Dr. Griesbach's authority is "now very generally disputed by the most eminent orthodox Biblical critics." This is most extraordinary. Who are the most eminent orthodox Biblical

reply to a paper commenting on the Banáras Translation and ourselves. We must however repeat that all papers on this subject must be free from personalities, references to Church government and sectarian reflections; they must be strictly to the point or they can have no place in the pages of the *Observer*.—ED.

critics that now dispute Griesbach's authority? Have the most eminent orthodox Biblical critics in communion with the Church of Rome, Jahn and Hug, the authors of the best introductions to the Old and New Testaments, done it? No. Have Neander, Tholuck, Olshausen and Hengstenberg, the most eminent orthodox Biblical critics of the German Protestant Churches done it? No. Have Stuart, Robinson, Turner, Beecher, the most eminent orthodox Biblical critics of America done it? No. Have Horne, P. Smith, Henderson, the most eminent orthodox Biblical critics of Britain done it? No. Then who have done it? Dr. Bloomfield and others have done it? \* \* \* \* \*

But has Dr. Bloomfield given his authorities? Does he never confound ancient and modern Greek MSS.; ancient and modern MSS. of the old versions? How far does Dr. Bloomfield's authority extend? Griesbach has credit with all churches and denominations.

All attacks on him have recoiled and ever will recoil back on their authors. His work is beyond all attack. His system of *Recensions* may, as every thing can, be questioned, which I, however, do not, for it is so natural and obvious; but this does not affect his great work. Do you, with me, attach the highest authority to the old versions which were made previous to any existing MS.? You may use Griesbach still. Have you much faith in the Alexandrine, or in the Occidental, or in the Byzantine MSS. or *Recensions*? or in none? or in all? or in the Vulgate? Still you may use Griesbach. Has he suppressed or falsified his authorities? Not in one single instance. He makes you the judge and he merely acts as one whose duty it is to bring forward the witnesses. Can any critic act more honestly? I say Dr. Griesbach's great work is beyond all attack. I am sorry that there are some Christians among whom you cannot pass as orthodox until you will allow some insinuations against Dr. Griesbach, for manly attacks you cannot make upon him, because his authorities are those which you cannot dispute, and to which *you yourselves* may attach as much or as little authority as you please. \* \* \*

Your correspondent says that the Calcutta Auxiliary Bible Society "maintains it as a principle to issue no translation which does not conform to the English." For the sake of the Calcutta Bible Society, I hope this is not true; and if not, that Society should publicly declare that this principle is falsely ascribed to them. \* \* \* \* \*

Protestants of all denominations have constantly cried out against the Church of Rome for having in the Council of Trent declared

the Vulgate authentic: will Protestants in the nineteenth century imitate them in this particular?

\* \* \* \* \*

If the English version be declared authentic and it be laid down as a principle to issue no translation which does not conform to that version, the great principle of Protestantism has been violated. \* \* \* Your correspondent says "As there are other translations of the New Testament in circulation among the natives, containing all the omitted passages, it is for every one to conceive what must be the effect upon the native mind of this sad diversity."

The Musalmáns and Hindus have abundance of different readings in their own books which they read in MSS., and are perfectly familiar with the process of collating different ones. We can easily explain to them that our version was made from a text more perfect than that from which the English version was made, and that there is a great difference between abolishing abuses and errors, and establishing them. Are the natives destitute of common sense? Will we tell them, in direct opposition to truth, that Providence miraculously preserved all the MSS. of the New Testament from different readings? Will such conduct not one day be discovered? And will the consequences not be tremendous? Is it not far better to tell the truth at once? \* \* \* The English version was made from a very imperfect text, the text of Beza. Your correspondent has pointed out sixty-six places in which our version differs from the English. What will your readers say, if we tell them that Beza's text, from which the English version was made, differs from the *textus receptus* in about fifty places? But the translators of the English version had no better text to translate from, for Wetstein, Mill and Griesbach had not then published their labours to the world. If they had, I am persuaded the English translators would have made use of them, for they were really enlightened men. They had neither the fears about different versions nor about different readings which your correspondent expresses. Let them speak for themselves.

#### 1. On different versions.

"But the difference that appeareth between our translations and our often correcting them, is the thing that we are especially charged with; let us see therefore whether they themselves be without fault this way, (if it be to be counted a fault to correct) and whether they be fit men to throw stones at us: *O tandem major parcas insane minori*. They that are less sound themselves ought not to object to infirmities in others. If we should tell them, that *Valla, Stapulensis*,



*Erasmus* and *Vives*, found fault with their vulgar translation, and consequently wished the same to be mended, or a new one to be made ; they would answer peradventure, that we produced their enemies for witnesses against them ; albeit they were in no other sort enemies, than as St. Paul was to the Galatians for telling them the truth ; and it were to be wished, that they had dared to tell it them plainlier and oftner. But what will they say to this, that Pope *Leo* the Tenth allowed *Erasmus*' translation of the New Testament, so much different from the vulgar, by his apostolic letter and bull ? That the said *Leo* exhorted *Pagnine* to translate the whole Bible, and bare whatsoever charges was necessary for the work ? Nay, we will yet come nearer to the quick. Doth not their *Paris* edition differ from the *Louvain*, and Hentenius from them both ? Nay, doth not *Sixtus Quintus* confess that certain Catholicks . . . were in such a humour of translating the Scriptures that . . . Satan did strive out of so uncertain and manifold a variety of translations, so to mingle all things that nothing might seem to be left certain and firm in them ?”

## 2. On different readings.

“Therefore, as St. Augustine saith, that variety of translations is profitable for the finding out of the sense of the Scriptures : so diversity of signification and sense in the margin, where the text is not so clear, must needs do good, yea is necessary as we are persuaded. We know that *Sixtus Quintus* expressly forbiddeth that any variety of readings of their vulgar edition should be put in the margin ; (which though it be not altogether the same thing to that we have in hand, yet it looketh that way ;) but we think he hath not all of his own side his favourers for this conceit. They that are wise had rather have their judgments at liberty in differences of readings, than to be captivated to one, when it may be the other. If they were sure that their high priest had all laws shut up in his breast, as Paul the second bragged, and that he were as free from error by special privilege, as the dictators of *Rome* were made by law inviolable, it were another matter ; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while ; they find that he is subject to the same affections and infirmities that others be, that his body is subject to wounds ; and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.”—*Preface to the Readers.* \* \* \*

Simple Christians who are quite unacquainted with Biblical criticism must, after seeing your correspondent's list of altered or omitted passages, regard the Banáras Translators

as dreadful corrupters of the word of God, and I believe that list does not contain one-fifth of the passages in which words are either altered or omitted. The Translators may congratulate themselves on living in a heathen land where no bigotted Christian populace can be stirred up against them. I am persuaded that the passages which we have omitted are spurious and apocryphal, and if they be admitted into our version with my consent, I act contrary to my honest convictions, sin against my own conscience, against light and truth, and am henceforth unworthy of the confidence of the public in general, and of the confidence of the Directors of the London Missionary Society in particular ; neither their money, nor their books, nor any thing belonging to them, is safe in my hands. \* \* \* \* To palm upon the credulity of the natives such passages as John viii. 1—12, Acts viii. 37. 1st John v. 7, as part of the inspired word of God, which I am persuaded and convinced are no part of the Sacred Canon, would be such a species of deception beside which all others would brighten into something like honesty and propriety. I say with Julius Africanus “ God forbid that it should ever be rumoured in the Church that pious frauds have been concocted to the praise of Christ :” (μη δη κρατειη τοιουτος λογος εν εκκλησια χρισου, οτι ψευδος συγχειται εις αινον και δοξολογιαν χρισου.)

\* \* \* \* \*

You, the Editors, have appended to the article a brief note calculated to occasion “ much and very injurious misapprehension,” which, I see in page 297 of the same number, it is your object to prevent by appending such brief notes. You say, “ the Calcutta Bible Society have not, we believe, sanctioned the translation of *some* of the London Missionary Society’s Missionaries at Banáras.” We never asked the Calcutta Auxiliary Bible Society to sanction our version. We translated, sanctioned and published the New Testament ourselves, just as Jerome, Luther, Beza, our brethren, the Baptist Missionaries, and others have done. We did not wish to trouble the Calcutta Auxiliary Bible Society with sanctioning our version. If the missions, and Churches, and the public of Hindustán in general will sanction our version, we shall be very glad. \* \* \*

If that Society will buy copies of the version for our own mission or for others, we shall be thankful.

By saying “ the translation of *some* of the London Missionary Society’s Missionaries at Banáras,” you seem to insinuate that we are not agreed among ourselves. We are agreed. Mr. Mather who *was formerly* a Missionary of Banáras did not quite agree with us, and one might almost say, disagreed

with us; but he has been for the *last two years* a Missionary at Mirzápúr, which is 28 miles from Banáras.

You say "The translation referred to by our correspondent is not in the hands of the Translators of the edition on which he has felt it his duty to animadvert. The Banáras Auxiliary Bible Society are the parties to whom it is entrusted, and every precaution has and will be taken to render it as perfect and faithful a translation of the whole Bible as possible."—There are at present three missionaries of the London Society, and three Missionaries of the Church Missionary Society at Banáras, who form the Committee of the Banáras Auxiliary Bible Society; and the *projected* version of the O. T. is as much entrusted to us as to the Church Missionaries; but whether that version will or can ever be made by the present Committee is another question which I cannot discuss here.

\* \* \* \* \* I am glad that you have appended the brief note which is brimful of mistatements, because it affords me an excellent opportunity of giving you and the public, once for all, full and correct information on "*The Banáras Auxiliary Bible Society*," the parties of which it is composed, and the version of the *Old Testament* which is expected to be made by it. "*The Banáras Auxiliary Bible Society*," must not be confounded with "*The Banáras Translation Committee*," which for several years past has promised to translate the *New Testament*. None of the Missionaries of the London Missionary Society at Banáras has any thing whatsoever to do with "*The Banáras Translation Committee*" and its *projected* version of the *New Testament*. This subject has hitherto been involved in a cloud of darkness, but has now for the first time been put in its true light, that there can be no darkness, no mystification, no misapprehension hereafter, either in reports or in other publications.

Yours,  
ONE OF THE TRANSLATORS.

*Banáras, 14th May, 1840.*

NOTE BY THE EDITORS.—Our correspondent says that our note was brimful of error, and that he has set the matter right. We cannot see that he has at all altered or cleared up the affair. We stated that some of the London Missionaries had made the version. Our correspondent says that out of the three then present, *one* did not approve of the version; the two London Missionaries, in opposition to their *one* brother, and the whole of their brethren of the church, adopted this version and separated from them on the subject. We stated that that version of the Scriptures—meaning the *New Testament* alluded to by our other correspondent—was not under the superintendence of the Translators of the disputed version. It appears we are right in this also: the Translator says it is not, but that they take part in the translation of the *Old Testament* in common with the



rest of the brethren at Banáras. We did not refer to the translation of the Old Testament, because as the New Testament was alone the subject of discussion, it could be alone understood. The only difference is this. We stated that the version of the New Testament, now in progress under the sanction of the C. B. S., was under the direction of the Banáras Auxiliary Bible Society. Our correspondent says it is under that of the B. Translation Committee. We stated that the Calcutta Society were not responsible for the disputed version. Our correspondent not only confirms this, but declares himself indifferent on the subject. We stated that the C. B. S. had not sanctioned the version. He also says the same; and we now repeat, the Bible Society in Calcutta have not and cannot sanction this or any version of the Sacred Scriptures from which omissions of the text received by the Universal Protestant Church are allowed on the responsibility of one or two individuals.

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### VIII.—*The British Indian Government defective in its plan of Native Education.*

To the Editors of the Calcutta Christian Observer.

SIRS,

There has been much writing upon the subject of *Native Education*. By *education* we are calling into existence a gigantic force; more powerful than ten thousand steam-engines. It behoves us to look to the ultimate result of our operations—what benefits do we propose by education? With some the object appears merely to be to communicate *Knowledge without Religion*—but what blessing will spring from mere knowledge? Let us consider what good resulted from mere knowledge in the horrors of the French Revolution.—*Science and knowledge* were *there* in the highest perfection—and how awful was the proof that the wisdom of the wise is *foolishness*! There *learned* men banished Christianity and Divine Worship from the land, overturned all authority, and drenched the country with innocent blood.

If the reformation of the *heart and principles* be not the *object* of instruction, the communication of *knowledge* will only be to sharpen the edge of vice, to arm the unprincipled with ten-fold power to do evil, to rear up a discontented race, to weaken and not support the Government.

*Christians*, and a *Christian Government* should be very careful that they *oppose* not the *designs* of PROVIDENCE. We *exist* in this, and every country *merely* by the *support* of the great Governor of the Universe. He has given Hindustán to our care, and the moment we attempt to *thwart* HIM, and to set up *our own* judgment in *opposition* to His, we can only expect to reap the consequences of our folly—to be forsaken and to crumble and fall before *his* displeasure!—*Why* should HE support us when we cease to do His pleasure and work out *his* purposes? But so long as we are *doing His will*,—we can look with confidence that *all is safe*, that the GREAT GOVERNOR is *ruling* the nations by us, His instruments. Let us *beware* to attempt a rule *independent* of Him!

The Government of a great Christian nation, Britain, has awarded a considerable sum of money for the instruction of its native subjects, thus acknowledging the duty of communicating to the Heathen people, given to its care, the blessings of *real wisdom*. Surely it would be falling short

of that duty to communicate *deteriorated instruction*, to give a part, and withhold the best—*carefully to veil from the people the only true wisdom, which cometh from above!* Is not this to tell God—*We will not give thy wisdom to the Heathen, we will give our own!* We will rather walk alone than trust to thy support, in teaching what thou hast revealed. Is not this the system now pursued? The only *real wisdom* which the great Governor of the World would wish to be taught, is *most carefully concealed from the people!* The money is expended in communicating knowledge, whilst an interdict has gone forth against the knowledge of God, which alone he will bless!

The great Moral Governor's wishes in this particular appear to have been set aside. Are we not very *bold* in endeavouring in our precarious position to stand *alone* in this matter, and to teach his people committed to our care in a manner of which he cannot approve, for "unless the Lord build the city, the builder buildeth in vain."

As a Christian Government we seem to shew very little reverence to the Great Supreme, for whilst idolatry and cruel superstition is openly taught at the Company's expense in their own idolatrous Colleges; at Banáras, Púna and perhaps many other places, salutes from British Ramparts are fired in honor of *Heathen and Moslem Worship\**. What as a Government is the *British Nation* doing towards teaching the benighted people to *worship the one true God?* It may be said, it is dangerous for the Government to engage in Christian instruction. It may be so, but is it not more dangerous to *provoke God*, by whose *daily supporting power* we have sway over these realms? The moment *He* withdraws *His* support, we shall surely crumble. Are we so *simple* as to suppose that our *own arms* have gotten us this power? We are merely *instruments of God*, and let us beware how we *cease* to be *His* instruments.

Surely Providence has not brought us from afar as a Christian Nation *possessing the knowledge of His truth*, and placed us *firmly in authority over these heathen lands, without an object*. Surely he expects us *individually and as a nation* to shew forth *his glory*, and TO SPREAD THE KNOWLEDGE OF HIS NAME to this *benighted people*. In such a work we shall be doing *His pleasure*; in refusing to do *His work*, can we expect

\* Garrison Orders issued at Fort St. George, Madras.

Madras Garrison Orders—General Orders, 26th May, 1839, (*Sunday*) ! ! ! !

A royal salute to be held in readiness to be fired from the saluting battery at sun rise to-morrow, in answer to one which will be fired from the Chepauk Gardens on the occasion of "the anniversary of the Rubbee ool Uuwul festival."

General Orders, 15th October 1839.

A royal salute to be fired from the saluting battery to-morrow on the occasion of the Dusserah festival.

G. General Orders, 7th December, 1839.

A royal salute to be fired from the saluting battery at 1 o'clock P. M. to-morrow on the occasion of the Rumzan festival.

Fort St. George, Madras, 12th Jan. 1840, (*Sunday*) Garrison orders.

A royal salute to be fired from the saluting battery at noon to-morrow on the occasion of the Pungal festival.

Garrison orders, 14th February, 1840. A royal salute to be fired from the saluting battery at 12 o'clock this day on the occasion of the Bukreed festival.

Many other instances of direct patronage to idolatry could be given, in direct violation of the instruction sent by the Court of Directors to the Supreme Government, dated 20th February, 1833, para. 62.

Ought the National Flag of Great Britain to be used on such melancholy occasions as these? Has the Company's Madras Government no private black flag of its own which it could use?

his support? and without his continued support, can we stand for a moment?

The Politician may doubt, and say, it is dangerous to speak of Religion; but let him ask himself, as a Christian—is it not *more* dangerous as a Nation in the administration of the sacred charge entrusted to us by PROVIDENCE to neglect what seems to be the evident purpose and intent of God? Is it not dangerous as a Nation to be weighed in the balance and found wanting in performing God's will?

What then as a Christian Government is to be done? Can we err in endeavouring to fulfil *the will of God*, by whose mighty power alone we rule? CAN AUGHT SHAKE WHERE HE APPROVES and UPHOLDS? We are apt to exaggerate obstacles from native prejudices. Let us take example from native governments. What would a Hindu or a Musalmán government do, if in power?—Would not all expect them to rear the temples of their Religion, to read therein the Shástras or the Qurán, and to afford instruction to all who freely sought it? Would this offend any one? No, it would be *natural*, and all would expect it. Would it politically do harm?—why should it? *for none would go for instruction, but those who chose it.* Free as air, they would retire at pleasure.

But what line does the *British Government* pursue?—does it follow this natural process of opening in like manner *Christian* temples and schools where all may go for instruction?—does it support a single Christian School, where its *Native* subjects may go for instruction on the sacred truths of its Holy Religion?—Might not the very natives themselves approve were there attached publicly and openly to each Christian temple throughout the land, a *Christian School*; and as in the instructions from the pulpit, the doors thrown open and all made welcome to attend. Here would be no deceit—no compulsion—nothing to offend. As the Moslem in the mosque, as the Hindu in the temple, so the Christian minister in his temple, with open doors and public tuition, ready to instruct all who came in the truths of his sacred religion, as well as in all useful worldly knowledge. Would not the declaration of Government appear, even to the Natives, natural and proper, that the Government owed it, as a *duty* to its Native subjects, to communicate to all such as desired instruction, *the knowledge of the mother-country*, which led to *the blessings of civilization*—namely, the arts and sciences, the theory and practice of Government, the advantages of commerce, &c.; but that as it would be a slight to the Deity to teach worldly wisdom alone, and to *exclude* the knowledge of His Laws and Will, the whole should be taught together—His truths, and all the wisdom which he had enabled man to attain.

Let the experiment be tried at some of our Christian Churches under chosen ministers of approved discretion. Let the ministers publicly communicate that as from the pulpit so in the school attached to the Church, they were ready to follow their vocation and *teach* and superintend instruction. They would of course teach English and the vernacular languages. It seems very probable that (as in the admirable and crowded schools of the General Assembly in Calcutta and elsewhere) many would seek a sound education there, and even if none went, a *CHRISTIAN Government* under such a system, would feel the satisfaction of having discharged a *duty* in giving to its subjects the opportunity of instruction.

And supposing that such schools should give offence, they could at any moment be discontinued. If it be said, that we stand pledged not to interfere with the religion of the people—this is *no* interference where the people are *free as the air they breathe, to go, or stay away.* In-



struction goes not to seek them—they of their own free will, would go to seek it. Are we as a *Christian Government* blameless, as in the system now pursued, in *deliberately putting the sacred commands of God, under a bushel, and hiding them from the Heathen*? Are we justified, is it safe, to set aside the counsel of God, to raise up as we seem now to be doing, a race of intelligent sceptics, if not athiests, who despising all Religion, will be in a great measure set loose from the restraints of conscience? *It seems a fearful experiment*—one in which we can scarcely expect the support of God, by which alone we exist as a Government. In the other plan of *OPENLY giving Christian instruction* to all who chose of *their own free will to seek it*, we should feel *secure*, that we were not following *our own short-sighted plans* but were doing *God's WILL*; the knowledge and truths we taught, would be *HIS*; and under this sure and safe guidance also would be the hearts of those to whom *His truths* were communicated.

The subject is one of deep importance, and is well worthy of serious discussion.

May 11, 1840,

AN OBSERVER.

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## Poetry.

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### LINES ON THE SECOND ADVENT.

Matt. xxiv.

SURELY waving o'er this world  
The banner of God's wrath unfurled  
Doth now appear;  
As yonder gleam foretells the morn,  
Or gathering clouds presage the storm,  
Signs of the times draw near.

War's trumpet peals from land to land,  
And echoes forth the dread command,  
"For strife prepare,"  
Legions on legions hear the call  
And marshalling for the contest, all  
Their warrior joy declare.

With glorious hope each heart beats high  
And laurelled crowns before each eye  
As bright rewards arise;  
Each sword is whetted for the fray,  
And each longs for the battle day  
To grasp his prize.

Oh, little dream these haughty hearts  
How soon each visioned hope departs  
At his command,  
Whose sway creation owns;  
Who nations, powers, and thrones  
Holds in his hand;

Who makes them as a beacon-light  
 To guide his church amid the night  
     Of darkness and of cloud ;  
 Now gathering round her earthly way,  
 And from her sight her only stay  
     Threatening to shroud.

But raise your heads ye scattered few,  
 Redemption's day-dawn breaks on you ;  
     The message of your God  
 Announced by wars and rumoured wars,  
 " By rushing waves and falling stars,"  
     Makes straight Messiah's road.

Oh then the glad Hosannas sing  
 To welcome your Redeemer-king  
     Who hastens here ;  
 Though lightnings pierce our clouded sky,  
 The thought his coming draweth nigh  
     His drooping church shall cheer.

He comes ! he comes ! with saints attending,  
 Powers of Earth and Heaven are bending  
     At his feet ;  
 Ten thousand Halleluias send  
 The summons to earth's utmost end  
     Our coming Lord to greet.

Come, Jesus, come—my soul doth long  
 To join thy Blessed Spirit throng  
     To meet thee in the air ;  
 And all the glories of the throne  
 Thou hast provided for thine own  
     With Thee to share.

*September 10th, 1839.*

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### INFANTICIDE.

Formerly practised by Hindu mothers to a great extent, and occasionally, it is to be feared, now, although very severe laws are passed against it.

Is there a mother lives, whose tender love  
 Sweet, smiling infancy can fail to move ?  
 Whose breast expands not at the happy sight,  
 Nor throbs with soft emotions of delight ?  
 What wonder, too, that Woman, gentle, fair,  
 By nature kind, should fond affection bear  
 For helpless childhood, which from her derives  
 Its nourishment, and by her care survives ?

Oh ! how unnatural, how passing strange,  
That cruelty can woman's love derange ;  
Can drown her feelings of humanity,  
And steel her heart against her progeny !  
Alas ! (with sorrow is the truth confest)  
Oft from the Indian mother's savage breast  
Parental love departs ; affection thence  
Expelled, regards not childhood's innocence !  
Bone of her bone, flesh of her flesh to death  
She, fiend-like, hurries, with its first-drawn breath !  
Oh ! murder foul, most foul ! Oh ! monstrous crime !  
By God detested, uneffac'd by time !  
Vile murderer ! thy infant daughter's blood  
For vengeance cries to Him who wills all good.  
Such horrid rites do heathen laws decree,  
T'appease the monster of Idolatry.  
Oh ! God, with holy arm and strong right hand,  
This base dishonour to thy name withstand !  
Thy righteous vengeance, Lord, thy pow'r alone  
Can hurl the idol tyrant from his throne.  
Almighty Lord ! Thou God of Hosts, arise !  
Maintain thy cause ; scatter thine enemies ;  
The idol altars level with the dust ;  
Is there not cause ? Ah ! sure thy wrath is just,  
When wicked men, who " glory in their shame,"  
Blasphe me thine honour, and insult thy name.  
Then purge this heathen land, and set it free  
From bloody rites, and idol tyranny.  
Salvation, Oh salvation ! may that word  
Ere long by Pagan ears be gladly heard.  
On this devoted land may rays divine,  
Enkindled by the blessed Gospel, shine !  
Jesus, Redeemer ! may thy praise be sung  
By Moslem and Hindu, by every tongue.  
May infants lisp thy name, may joyous youth,  
And hoary age, be wise in Heav'nly truth !  
On India then shall drop the dew of love  
From streams which lave thy Zion, Lord, above !  
Then snapped shall be the spear, dread war shall cease,  
And happiness go hand in hand with peace !  
Then India's ransom'd son, when life may end,  
His parting spirit shall to God commend,  
Supported by the hope well-founded, sure,  
With saints immortal ever to endure !



## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the Rev. A. Duff, D. D. together with Mrs. Duff, have, through the good mercy of God, arrived safely in Calcutta. Dr. Duff visited Bombay and Madras on his way to the city of palaces. His health we are happy to state, is materially improved by his visit to Europe, and his spirit and zeal unabated for the salvation of souls. May he be long spared to live and labour as a faithful minister of Jesus Christ amongst the millions of pagans in India.—The Rev. W. Glen arrived on the *Elizabeth* on the 13th of May. Mr. Glen is, we believe, appointed to labour amongst the Musalmáns at Moorshedabad. His honoured father has been for many years a diligent Mission laborer in Astrachan, especially in the department of Translations. May the son follow in the steps of his father even as he has followed Christ.—Letters received from the Rev. M. Hill of Berhampore, state it to be his intention (D. V.) to return to India in 1841.—Letters received from London announce the safe arrival of the *Owen Glendower* on which our good friends Mr. and Mrs. Lyon, Mrs. G. Pearce, and Mrs. Paterson of Berhampore sailed. Mrs. Lyon's health is completely restored by the voyage.—The other passengers were all well. Mr. Lyon expresses a hope that he may speedily return to the scene of his former labours.—The Rev. J. Kreiss of the Church Mission has arrived in safety at Agra, the scene of his future labours.

### 2.—ITEMS.

Two new newspapers in Bengálí have been started at this Presidency—the one at Calcutta, the other at Berhampore.—The examination of the pupils of the Medical College and the distribution of prizes took place a few weeks back. The progress of the students is highly creditable to them as well as to their tutors. The Governor General presided.—Rájnáráyan Ráy, the native so distinguished for his barbarous treatment of the Editor of the *Bháskar*, was admitted to the last levee at Government House, as well as to the examination of a native school held at the Bishop's palace !!!—The Editor of the *Bháskar* has been liberated. He says he intends to prosecute his oppressor: we are inclined to doubt this.—A new medical work in Bengálí by a native is reported as in progress.—Several educated native youth have determined to translate the best works of the western world into the vernaculars.—The pupils of Bábu Gaurmohan Adi's Seminary are to be examined by the Committee of Public Instruction in future, and certificates are to be granted according to their proficiency. We are glad that encouragement is to be afforded to this enterprising native friend.—The District Charitable Society have determined to do away in great measure with grants of money; and to erect an alms and work-house in Calcutta for the destitute but industrious.—The Report of the Committee on Municipal Institutions recommends a vagrant law for Calcutta, and that strict attention be paid to the cleansing and purifying of the city.—We are happy to find that our Native contemporaries are engaged in the discussion of interesting and improving topics.—A new native paper has started at Madras, entitled, *The Enquirer*. It is conducted in the Native and English languages.—A Magazine in the Native language has been commenced at Bombay. It proposes to discuss scientific as well as religious and other subjects.—Part of the fleet destined for China has reached Singapore in safety.—A fearful storm, commencing at Mauritius and sweeping the whole of the Bay of Bengal and beyond Calcutta, has committed great ravages both at sea and on shore. The whole country below Calcutta has been

inundated, and the natives have been severe sufferers.—The Cholera has been very fatal during the last month. We hope now that the rains have set in that this dreadful scourge will be stayed in its course.

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### 3.—THE INDIAN JOURNAL OF SCIENCE.

The first number of the new quarterly periodical edited by J. McClelland, Esq., devoted to natural and scientific objects, has been forwarded to us. It is replete with interesting and instructive matter and well sustains the high character of Dr. M. as a naturalist and a lover of science. It contains a proposal for a new institution, the objects of which shall be the encouragement of science. We heartily wish it success, but fear it will not succeed. The Doctor has entered at large into the merits of the controversy connected with the curatorship of the Asiatic Society, in which we think he has decidedly the best of the argument. To fetter a scientific man with rules and bye-laws for the regulation of his conduct is certainly not the way to advance the purposes of science. Where confidence ceases, there all connection should terminate. We wish the new Journal every success.

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### 4.—THE COOLY TRADE.

This new slave-trade is in danger of being revived. Lord John Russel in the House of Commons expressed the determination of ministers to re-open the trade on the testimony of the Mauritians. His reasons were of the most puerile order, and such as the poorest Dhángar with all his ignorance might easily answer. From all we can gather on this subject the Indian and British Governments are playing with the interests of thousands of people, to suit their political scheming. The West-Indian, Mauritius, Cape, or in other words the pro-slavery people are to be kept quiet; the religious or anti-slavery party are not to be offended. What we fear is that without great diligence, in this clashing of interests, in this attempt to please every body, the new slave-trade will be revived, and the helpless Indian be a substitute for the too-long injured African. Will the public of India believe it, that the Report of the Cooly Committee appointed by the public Meeting more than eighteen months ago, had not been forwarded to England up to the last overland. Our advice is if it is not at once forwarded that the original requisitionists call on the Committee for an account of their stewardship.—(It has appeared since this was penned).—ED.

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### 5.—NEW WORKS IN SANSKRIT.

The religious stillness which for some time past has pervaded the upper classes of the Hindus, has latterly been broken up by the appearance of two or three pamphlets in Sanskrit by J. Muir, Esq. C. S. They are a Description of England after the plan of Miss Bird's work; an Account of Christian Doctrine; and a Refutation of Hinduism. In reply to the last an answer has appeared by a bráhmaṇ in which he has attacked Christianity on the common ground of western infidelity. His work bears evidence of assistance from other than Hindu hands. We hope to be able to give a more extended review of the whole in an early number. A small tract containing a summary of the Christian faith is in course of preparation in Sanskrit by the Tract Society: it will, we believe, be accompanied by a Bengáli and Urdu translation. The Gospels and Acts in Sanskrit by the Rev. W. Yates are, we believe, now ready for distribution.

## 6.—WAR WITH CHINA—THE OPIUM TRADE.

The grounds of the war with China are at length propounded by the home officials, and more untenable reasons could not be well assigned. The first is, to chastise the Chinese for the insults offered to Capt. Elliot as the representative of Britain. The reply to this is very simple. Capt. E. was never acknowledged as the representative of Britain by the Chinese. He received no ill treatment save that which he might have anticipated from the circumstances in which he placed himself previously to the actual commencement of the war, when of course he could not expect much courtesy.

The second reason assigned for the war is, to redress the grievances of the British Merchants and to obtain indemnification for the seizure of Opium. To this we may reply with Lord Sandon, that if any one had cause for waging war on account of insults great and long continued, it was the Chinese and not the British. And on what grounds the British Government can seek indemnification from the Chinese authorities for the Opium smugglers, we are at a loss to conceive—certainly not on the grounds of commercial equity, for they were long warned, not in dreams, but in open and plain language that such would be the punishment which awaited them should they continue their contraband traffic. "They gambled at high chances and lost the game"—and now they come upon the British people for indemnification—but on what plea?—We certainly think that whatever may have been the course pursued by the opium dealers, that they should be indemnified (for they were encouraged by the Indian Government to the last), but not by the British Government. The Government that grew the drug—derived the profits from its sale for half a century, and gave its amplest commercial and political sanction to the whole trade, is alone the source from whence indemnification should be sought; and that Government is the Government of British India.

The third reason is the only tenable one for a mere demonstration of war, which we trust the present will only be; viz. to place the future trade with China on a more permanent and satisfactory footing. If this can be effected even at some pecuniary cost without the shedding of blood, it will be a great good gained. May God grant a speedy and peaceful termination to this expedition, for his own name's sake.

## 7.—NEW WORKS ON INDIA.

The deep interest which is evidently felt in the welfare of India is in nothing more manifest than in the number and kind of works on her past and present condition and future prospects. During the last month not less than three works of this description have reached India; one by Dr. Duff of the Scottish Mission, a very able and lucid work; another by the Rev. W. Massie, formerly of the London Missionary Society's mission at Madras—this is a work of considerable interest, as it regards the detail of Indian movements; and the third is by the Rev. W. Campbell of the London Society's mission at Bangalore—this latter is a very masterly production. By the bye, a fourth work has appeared by J. Thornton, Esq. which well merits an attentive perusal. The whole, taken together, with not a few pamphlets on different subjects which serve to agitate the public mind on Indian affairs, cannot fail to give the British people a much more comprehensive and clear view of India in all her relations than they have ever possessed before. We sincerely rejoice at this, and hope that under the guidance of the Holy Spirit this increase of intelligence may be the means of inducing the Church of Christ to put forth new energy on behalf of the best interests of India. We hope to notice the whole more at length soon.



## 8.—ORDINATION AT BANGALORE.

On Friday evening the 10th instant, Mr. Regel received ordination in the Mission Chapel at Bangalore. The congregation was large and respectable and seemed much interested in the Service. The brethren of the Wesleyan Society here, kindly afforded their aid. Rev. S. Hardey\* read the Scriptures and prayed; Rev. B. Rice delivered the introductory Discourse; Rev. J. Sewell asked the questions and received Mr. Regel's confession of Faith; Rev. J. Hands, offered up the ordination prayer and delivered the charge from Rev. ii. 10: "Be thou faithful unto death and I will give thee a crown of life;" and Rev. J. Jenkins concluded with prayer. Rev. J. Garrett\*, gave out the hymns. The statements of Mr. Regel were most interesting and satisfactory. He has taken charge of the Tamil Department of the Mission at this station.

Mr. Regel was originally from Chinsurah and received his first religious impression when a *child* from the labours of our excellent brother May at that station. How cheering is this to all Mission labourers. Mr. May has been dead now about 20 years, yet the seed sown by him is now yielding blessed fruit.—Ed.

\* Wesleyan Missionaries.

## 9.—STATE OF RELIGIOUS FEELING IN THE CHURCHES OF ENGLAND IN MARCH 1840, COMMUNICATED IN A LETTER RECEIVED BY THE LAST OVERLAND MAIL

"Amid much formality, lukewarmness, and mere profession in this country, the ambassadors of Christ have much to stimulate and encourage them. A conviction daily becoming more deep and extensive is fastening itself upon the Christian mind of England of the importance and necessity of persevering and importunate prayer. In one or two places in Scotland there have lately been remarkable and powerful revivals, while English Churches and pastors in many directions around us are holding special Services to pray for the out-pouring of the Holy Spirit. These in several instances, have been efficient as a means of spiritual vivification. Let this conviction become universal, and as operative as it is general; let the church only assume the attitude of the importunate suppliant, wrestling and agonizing for the salvation of the world; then we shall no longer have to complain of the languishing and inefficient state of the church; the flame of sacred love will arise from its altar; the stream of benevolence will flow forth from its bosom, with a freedom, a majesty, a fulness, and a volume that shall be adequate to the moral necessities and destitution of the *human race*, and shall produce that transformation striking but predicted, wonderful but certain—a transformation from a state of ignorance to knowledge, from a state of pollution to holiness, when "one shall not have to say to another, 'know the Lord;' but all shall know him, from the least of them unto the greatest of them." Yea, "when the whole earth shall be filled with his glory, and all flesh shall see it together."

## 10.—THE BHOWANIPORE FEMALE CHRISTIAN BOARDING SCHOOL AND ORPHAN ASYLUM.

On Thursday, May the 21st, an examination of the girls belonging to this Institution took place, and afforded great pleasure to those who were present. The attention of the Missionaries of the London Missionary Society, has been directed to the education of Native females in Calcutta nearly 20 years. Several schools have been established, and many hundred girls have been instructed by the wives of the Missionaries in reading, writing, and the doctrines and precepts of the Gospel.—

Difficulties, arising from the indifference of both parents and children, as well as the early age at which the latter were removed from the schools in order to be married, led to the abandonment of the schools, and the establishment of the present Female Christian Boarding School and Orphan Asylum, under the superintendence of Mrs. Campbell and her sister, Miss Smart. The girls are either the children of native converts, or orphans. They are boarded, clothed and educated at the expence of the Institution, and while entirely separated from all association with their heathen or Muhammadan friends or former companions, are daily instructed in the truths of our holy faith. At the examination on Thursday the visitors were delighted with the ready answers of the girls, and the clear and satisfactory knowledge they possessed of Gospel truth. The ease with which they *all* read the Scriptures and other books in their own language, and the fluency with which the elder girls could read and converse in English, was very pleasing. Specimens of their work were exhibited, and for beauty both of design and execution, the worsted rugs, &c. equalled any thing we ever saw either in this country or in England. Great praise is due to Mrs. Campbell for the pains she has bestowed on her pupils; and we hope and pray that many of the girls may be her crown of rejoicing in the day of the Lord Jesus.

We are authorized to say that Mrs. C. will be happy to receive any orphan girls. If the parties recommending them, are able to pay for their support, *three rupees* a month will be charged for each girl; but if unable to pay, the Orphans will be received gratuitously.

G.

#### 11.—FIRST ANNUAL EXAMINATION OF THE BALASORE SCHOOL.

We have great pleasure in laying before our readers the following notice of the first annual examination of the *Balasore School*, communicated by a correspondent. The school was established about twelve months ago, and is supported by the subscriptions of a few enlightened promoters of native improvement, resident at Balasore. The teacher is a young man, who received his education at the General Assembly's Institution in Calcutta. We give the account of the examination as nearly as possible in the words of our correspondent.

“The examination of the Balasore School took place this day (April 14th 1840). The magistrate and other gentlemen of the station were present, who all highly approved of the progress the boys had made; especially the boys of the 1st, 2nd, and 3rd classes, who read very well, and appeared to understand what they had read. The first class was examined in Clift's Geography, Woollaston's Grammar, Elements of Natural Philosophy, and the two first chapters of Matthew, and Arithmetic (simple Division). The 2nd class were examined in the 1st and 2nd Spelling Book, 2nd Instructor, and writing:—the 3rd class in Spelling Book, &c. also in their Uriya, Bengáli and English reading and writing. All which much gratified the subscribers to the school, especially as it was the first annual examination under the present teacher Debí Krishna Mánná's superintendence, who, all acknowledged, was deserving of great praise for his attention to the boys. It appeared very strange and greatly amused the auditors to hear the pupils speak of the form of the earth, and then to give the Hindu idea of it. Some of the boys are very quick, and very retentive in their memories, and I have no doubt but that the school will be the means of instilling good morals into their minds, instead of those horrid and indecent superstitions which they learn from their native instructors. The managers of the school are introducing gradually all they can, leaving it to the natives to make objections, if they have any.”

It is most gratifying to witness not only the efforts which are beginning to be made by private individuals, in various parts of the country,

for promoting the education of the rising generation; but also the avidity with which the native population embrace the opportunities which such efforts open up to them for procuring the elements of useful knowledge. Our best wishes are with the effort which has been made at Balasore, and we hope the time is not far distant when similar attempts will be made at every European station where schools have not already been established.

### 12.—A MARTYR SPIRIT\*.

—“ They never fail who die  
In a great cause : the flock may soak their gore,  
Their heads be sodden in the sun ; their limbs  
Be strung to city gates and castle walls  
But still their spirit walks abroad.”

*Byron.*

To the Editors of the Calcutta Christian Observer.

MESSRS. EDITORS,

Could Protestants drop a tear sometimes on the record of the persecutions, which have been suffered by Roman Catholics, they might perhaps occasionally discover that they have other brethren in that communion besides Fenelon and Thomas a Kempis.

A gentleman lately sent the writer a French pamphlet entitled “ A Notice of the Life and Death of J. C. Cornay, priest of the Diocese of Poitiers, beheaded for the Faith at Tonquin, September 20, 1837.” It contains so much of the Martyr Spirit of the primitive ages, that a few extracts, though hastily translated, may not be uninteresting to your readers.

John Charles Cornay was born in the Diocese of Poitiers, February 27, 1809, and while studying for the priesthood, his attention was directed to Foreign Missions by the preaching of a Missionary, who visited the scene of his studies. Expressing his feelings to the Editor of the *Memoir*, he said, “ Since the sermons that I have heard these last days, I can hold no longer. God calls me to the conversion of the infidels. He bids me depart. Give me, I beseech you, the means to quit France.” To the remark that he went to martyrdom, he replied, “ I know it well. I have thought much of it ; but that is the very thing that awakens in me a strong desire to depart. It is so grand to pour out one’s blood for the glory of God, and the salvation of one’s brethren.”

In due time he departed for China and entered upon his labours in the midst of furious persecutions in the year 1833. One of his letters that he wrote to France, gives a graphic picture of the circumstances in which those labours were prosecuted. “ Last year,” he writes, “ I gave you an account of all the troubles that had come upon me. I have subsequently languished in the most painful uncertainty of my fate. Since the persecution has broken out in a manner so lamentable, and procured the martyrdom of many of my brethren, I am obliged to hide myself all the day in an excavation six feet square, exposed to the humidity of the earth, and encompassed with weeds. I come forth every night to afford the consolations of my ministry to the poor Christians, who devote themselves to my preservation, and return every morning to my kind of den. I have had thus far for my consolation, my breviary, the imitation, and a crucifix. There are some pains in this mode of life ; but it has its

\* We have much pleasure in giving insertion to the accompanying ; the subject of it is indeed one of deep interest to every Christian heart. Such are the Lord’s people in whatever communion they are found : constrained by Christ’s love, and strengthened by Christ’s grace ; they willingly go forth to suffer for his name’s sake, wherever they live, wherever they die we hail them brethren and shall meet them in the skies. What a noble spirit would this devoted man have been had he been free from the errors of the Romish system.



charms. The view of a crucifix is fraught with so much good, and the word of God renders so much of sweetness! But providence is about to take from me this last consolation. My eyes refuse more and more every day to perform their service; and while I am writing to you now, perhaps for the last time, I am obliged to rest after two or three lines. I think the dampness of my habitation is the cause of this infirmity. Judge of the kind of life I lead in the midst of an idleness, so wearisome, and among a people whose language I understand with difficulty. Still, if it please God, I shall remain here and suffer with resignation till he delivers me from the evils of this life; for to return to my native country is the last of evils with which I pray him to threaten me."

His associate, M. Marette, learning the state of his health, contrived to remove him to a more healthy region, where the people were in a great measure exempt from persecution. "The village of *Bon-No*," continues the narrative, "which M. Cornay went to inhabit, contained about five hundred Catholics and two hundred Pagans. It was for a long time the chief place of a Christian region containing three thousand five hundred souls, scattered in some thirty villages; and was regarded as the metropolitan church of this little Christian community." "Here were also a parsonage house, and a convent containing fifteen inmates. After M. Cornay had resided in this place some two or three months, a rebel, who had fallen into the hands of the government officers, devised a plan with the aid of his wife to escape the punishment due to his crimes, by accusing the Christians as plotting rebellions under the direction of their European teacher. The accusation was readily received, and on the morning of June 20, 1837, the village was surrounded by fifteen hundred soldiers. The head-man of the village was immediately summoned to give up the ringleaders of the revolt, and was tortured to discover the retreat of the missionary, who, at the commencement of the tumult, had been hidden in a thick hedge. For a while their efforts were unavailing, but finally the man's fortitude did not prove equal to the tortures to which he was subjected, and he revealed his pastor's hiding-place."

We pass over the circumstances of his apprehension and subsequent treatment and sufferings, to the period when the mandarins were about to depart with him, chained in a cage, for the capital of the province. "The moment of his departure," says his biographer, "was prolonged in an indefinite manner, and a sentiment of hesitation seemed to prevail throughout the military cohort. At this time the chiefs and soldiers pressed around the cage of M. Cornay, and regarding him stedfastly with lively curiosity testified by their attention, that they considered him as some extraordinary object. The courageous Missionary saw it, and as he possessed a great serenity of soul, and a perfect calmness of spirit, he determined to continue his apostolic preaching before those whom natural curiosity appeared to bind within his power. Singular destiny of human things! that from this cage which had been made to stifle the truth, she should make her oracles to be heard with a noble independance, and a majestic eloquence, and those charms of interest which awakened to so high a degree, their persecution and violence. He seized at that moment the book of the Evangelists, and translated with a loud voice into their language the passage of the passion, where Jesus Christ speaks before Pilate. He recounted to them the life, the sufferings, and the sacrifice of the Son of God. He explained to them how he died for all men, and that men ought to be sensible of these things and of his love. In continuation, he took up the imitation, and fell by hazard on the passage, 'If you take refuge in the stripes, and wounds of Jesus Christ, you will obtain great power in tribulation.' He endeavoured to make them comprehend why he was so calm in his sufferings."

After he was carried to the city of Doai, the capital of the province, M. Marette came and established himself at some distance from the city, and sent a catechist in disguise to contrive with him some means for secret correspondence. Two nuns also devoted themselves to his service. The one prepared him food; and the other travelled a distance of six leagues twice a day to carry letters to and from M. Marette, who rolled up his notes on a crayon, which the cook hid in the food. Half the paper was written upon and the other half left blank, that it might serve for the answer.

We pass on to one of his examinations before the chief Mandarin, in which they demanded seventy-five thousand francs to ransom him and his people. He refused to make any efforts to obtain money for himself, but promised to endeavour to obtain the ransom required for the Native Christians. Paper and ink was brought and he immediately dictated in the Anamitish language the following letter: "Father Tan sends salutation to his brethren, the Christians of *Ban-No*, praying to God that he would give them power to suffer all the tribulations that he may send them. From the day that I was taken I have had much joy in being able to suffer for the Lord Jesus Christ, who was willing to suffer first as our example; when I have seen all the Christians tried, and beaten I have not been able to keep from tears; above all, seeing the head-man that assisted me beaten beyond measure. I am now chained in a cage. If I only had to suffer, I should make but little of it because I hope that the grace of the Lord Jesus Christ will give me power to suffer willingly all the afflictions of this life, to be admitted into heaven after my death, and enjoy eternal happiness with God. But I cannot forget my brethren bound with me, and who suffer more than I do in another prison. I cannot forget all the Christians of *Ban-No*, who, having lost every thing, suffer hunger and thirst and have to apprehend the burning of the whole village. It is desiring that you be re-established, I pray God to deliver you from the evils which press you down. The great mandarin causes me to announce, that if I can give one hundred bars of silver he will pardon the village of *Ban-No*, the eleven Christians arrested with me, and will engage to send me to Europe with all my effects. My dear brethren, were I taken only, I would refuse this offer, preferring to die for the faith and go to heaven; but in consequence of my love to you, I am obliged to listen to these propositions. So then, if you can gather together one hundred bars of silver, all will be done; but I know that having lost all, though you sold your rice, your clothes, and your fields this sum is too large for you to be able to furnish. This then be your task, to procure twenty or thirty bars of silver; then the mandarin will pardon the village and the imprisoned Christians. As for me, not having enough for my ransom, from the moment I shall know that you are in peace, and that I am only to suffer, I shall rejoice. All that I shall have to bear will give me but little inquietude. I commit myself into the hands of God who will provide for and recompense me."

"You fear not to die then," said one of the mandarins to him: "No, without doubt;" exclaimed M. Cornay; "and should I be fastened to the stake to take my life, I would sing a hymn of thanks, if it were required of me." "Do it then this moment," replied the mandarin. "Then," said this generous confessor, "it came into my mind to sing before these poor pagans the fine song of France:

'We're ready at religion's call:  
Conquer we know, we know to fall,  
For her a Christian ought to live,  
For her his life he ought to give.'

He was subsequently subjected to a succession of torments to make him confess sedition, and apostatize from his religion by treading on the

crucifix ; but all proving in vain, they passed a hasty sentence of death upon him provoked at his pertinacity. He bid farewell to his parents in the following terms :

“ My dear Father, and my dear Mother,

“ My blood has already been poured out in torments, and must be poured out again two or three times, before I am quartered and beheaded. The thought of the pain you will feel when you read these details, has already made me weep ; but the thought again that I shall be in heaven to intercede for you, when you read this letter, consoles me. Do not be afflicted on the day of my death, it will be the happiest of my life : it will put an end to my sufferings, and be the commencement of my happiness. My torments are not absolutely insupportable : they do not beat me on my reins until the former wounds are cicatrized.

“ I shall not be pulled and torn to pieces like M. Marchand ; and supposing that they quarter me, four men will do it at one time, and a fifth will strike off my head. I shall then have no more to suffer : so be consoled. In a little time my sufferings will terminate, and I shall wait on you in heaven.

Your respectful and affectionate son,

*In cage, Aug. 18, 1837.*

CH. CORNAY.”

The following extracts are from the last letter he ever wrote : it was addressed to his friend M. Marette, who being acquainted with all that was passing, wrote him that the day of his martyrdom approached.

The day of the exaltation of the Holy cross.

“ *Lætatus in his quæ dicta sunt mihi, in domum Domini ibimus.*” I was glad when they said unto me, let us go into the house of the Lord.

“ I got my good friend, and companion brother, your notes which tells me that peace is not of this world. If the thought that all was terminated in my being set at liberty, fills me with joy ; it is the joy of the Lord, regarding his greatest glory. You will know how I have desired to be delivered from this body of death. I believe I have not been an instant without offering my life to the Lord. “ *Consummatum est.*” iniquity has done her work. Your charity is perfect in advertising me of the time, that I might not be surprised by the announcement of death, which will doubtless follow at once lest I give it to myself.

“ So then let your note be the last ; to speak of nothing else, you would have nothing more for me to read. Though there is no more apparent vigilance in watching me, yet there is under the masque. They watch me so closely, that I shall be no more able to write you by night, as I am obliged to do now. Seeing the danger, let this then be the last note for you and for me.

“ Adieu then, Adieu, my good friend ; my brethren all, Adieu.—As to confession, I much desire absolution, but if it be impossible, ‘ O my God,’ I often say, ‘ contrition for confession—blood in the place of extreme unction.’ (*Contritionem pro confessione, sanguinem pro unctione.*)

“ Adieu, Adieu, pray and offer the sacrifice for my happy death. Adieu, this is the last time that I write you. Let this also be the last time for you, I conjure you. Every thing to you, both in this life and the other.

“ Ch. Cornay, an unworthy soldier of Jesus Christ.”

Would to God, that to a church which produces such soldiers for Jesus Christ we could say, “ *Esto perpetua.*”

M.

### 13.—SPECIAL PRIZES AWARDED TO PUPILS OF THE GENERAL ASSEMBLY'S INSTITUTION.

In February last year, J. Muir, Esq. of Saharunpore, a well known encourager of Native improvement, offered to the Superintendent of the General Assembly's Institution to give a premium, in value fifty rupees, for the best English Essay on “ The principles of Historical evidence, and



their application to an examination of the Scriptures of the Old Testament, and the Hindu shāstras, and the conclusions which we are thus led to form, in regard, 1st, to the Genuineness and 2nd, to the Authenticity of the Hebrew and Hindu books, respectively." Notwithstanding the difficulty of the theme, arising chiefly from the limited acquaintance which native young men have with the literature of their country, the superintendents proposed it to the senior pupils of the Institution. Three essays were, after some months received, and the premium has been awarded to MAHESH CHANDRA BANERJYA, at present employed as English teacher in the Persian department of the Hughly College. The preference was given to Mahesh's Essay, both on account of the superiority of his English composition over that of the other competitors, and because his essay was the only one received within the stipulated time for giving them in.

We embrace the present opportunity of mentioning other special prizes awarded at the last annual examination of the General Assembly's Institution, as they were not noticed in the account of the examination in our February No.

BANAMA'LI DE, as the best scholar in the highest class, gained the gold medal given annually to the best scholar in the Institution, from a fund set apart, for that purpose, by David MacFarlan, Esq. Chief Magistrate of Calcutta.

MAHENDRA LAL BASAK, received two silver medals, the one given by the Rev. Dr. Charles, for the best English Essay on "Christianity and Hinduism contrasted in their doctrines and practical effects," and the other given by Mr. Ewart for the best English Essay on "The principles of the evidence to be derived from prophecy for the Divine Inspiration of the Old and New Testaments."

TA'RA' CHARAN SIKDAR and JAGANNA'TH SEN, received each a prize given by Mr. Macdonald, for the best *Bengali Essays* on the character and attributes of God.

KSHETRA MOHAN CHATTERJYA, received the prize given by Mr. Ewart for the best English Essay on "the best method of promoting the Education of Native Females in the present state of Hindu Society."

#### 14.—RECENT BAPTISM—FAITHFULNESS OF GOD TO THE CHILDREN OF BELIEVERS.

It is our delightful privilege to have to record a very interesting addition recently made to the church usually meeting in the Circular Road Chapel, but now temporarily, in that recently erected in Intally. On Lord's-day morning, the 3rd Ult., four young persons, publicly professed their faith in and love to the Lord Jesus Christ by baptism. All of them are the children of pious parents: two are grandchildren of the late venerable Dr. Carey, and the other two daughters of the late Rev. J. Lawson\*. In their conversion we see the faithfulness of God to his promise: the seed of the righteous is still blessed, and the children rise up instead of the parents to shew that the Lord is gracious. How delightful are these instances of youthful conversion, and how encouraging to pious parents to go on labouring and praying for the conversion of their offspring. They may not in all cases live to witness the change in which their endeavours may terminate, or by which the prayers they now offer will be answered, but the connection of the one and the other with that all-important event, will not be the less real and certain on that account. In training up children for God and heaven, parents as well as ministers must labour in hope and pray in faith, expecting the blessing from Him who has said "Train up a child in the way he should go, and when he is old he will not depart from it." Our desire on behalf of our young friends is, that as they have put on the Lord Jesus, so they may walk in him.—*Calcutta Missionary Herald*.

\* Formerly pastor of the Circular Road Chapel.

## 15.—PRINTING THE SCRIPTURES.

We feel much pleasure in stating, as we know the information will be interesting to not a few of our friends, that in consequence of a very liberal offer made by a gentleman, whose name we are not at liberty to mention, it has been resolved to print an edition of the Persian Testament, (Henry Martyn's Translation) in the Persian character. The work is already in the press, and will be carried through with as little delay as possible, compatible with correctness of execution. The edition will consist of 1000 copies, for the kind friend already alluded to:—the same number of the entire Testament, 1000 of the Gospels and Acts together, with extra copies of the same books in a detached form, for our own Mission. The former will be simply a reprint, but in the latter a few verbal alterations will be made when thought necessary.—*Ibid.*

## 16.—TAVOY—AMERICAN BAPTIST MISSION.

The following is an extract of a letter from the Rev. F. Mason ; it was addressed to our late friend and brother, the Rev. W. H. Pearce, but did not arrive until after he had entered into rest.

"We are pursuing the even tenor of our course in our work among the Karens. Every year witnesses a goodly number added to the churches. Since the dry season commenced the Mergui brethren have baptized fifteen or more: brother Wade has baptized twenty-three east and north of Tavoy, and I have baptized twenty-nine between Tavoy and Mergui. In relation to Maulmain and Rangoon your correspondents at those places probably keep you informed. With the contributions of some of the Epistles from my brethren, I have completed the translation of the New Testament ; and all the historical books have been printed.

"I wish I could take the wings of the morning and sit down with you to one of your Missionary breakfasts. My experience among the heathen would help me to enter with more interest into your discussions than I did ten years ago. I never think of the little phalanx of Missionaries in Calcutta, and the worse than Egyptian darkness that surrounds them, without feelings of the deepest sympathy, and thankfulness to God that 'these are my brethren, and these are my sisters.'"—*Ibid.*

## 17.—CHRISTIAN SCHOOL BOOK SOCIETY'S POETICAL INSTRUCTOR.

We have much pleasure in announcing that the Calcutta Christian School Book Society have just issued a new Poetical Instructor, which consists of selections from the best Christian poets. It contains 298 pages, 12mo. printed at the Baptist Mission Press, in its best style, and on good paper ; the price is somewhat, we believe, below the cost to the Society ; it is one rupee. We hope it will have an extensive circulation.

—*Cal. Chr. Adv.*

## 18.—TRACT SOCIETY'S PUBLICATIONS.

The Calcutta Christian Tract and Book Society have just received a large investment of the publications of the London Tract Society. The Calcutta Committee have reduced the prices of nearly all the publications of the London Society to the London retail prices ; so that books may now be actually purchased in Calcutta at the same reduced rate as they can be at the Parent Society's dépôt in Parternoster Row. We would call the attention of Reading Societies, Libraries and Schools to two of the Monthly publications of the Society—*The Visitor* and the *Tract Magazine* ; the former containing 40 pages of closely and elegantly printed matter on history, science, and religion, accompanied generally by three or four wood engravings ; may be obtained in Calcutta if regularly ordered for the incredibly small sum of *one rupee eight anas* per annum. The *Tract Magazine* contains 20 pages, and is usually occupied by accounts of the progress of the tract cause, and may be had for 8 anas per annum. It is a very instructive and interesting little periodical for young people.—*Ibid.*

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 7.—JULY, 1840.

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I.—*Sacred Literature of the Hindus\*.*

(For the Calcutta Christian Observer.)

MY DEAR FRIEND,

As you wish me occasionally to give you some account of the Hindu sacred books, I have selected the following, principally from the Bhāgabat, the best known, and held the most sacred of any of the shāstras in the Oriya language. I shall notice some of the popular sentiments of the Hindus which are contradicted by this highly esteemed book, from which you will see that codes, to be received as Divine, and sentiments which are to be practised, are two different things even amongst the heathen.

1. It is a saying in the mouths of all, that the Hindus, especially the caste of brāhmans, never suffered under their own princes that which they do under the British administration. As an instance the brāhmans refer to the resumption of their charity lands, which they say is without an example in the four ages.

Now of the many passages that may be selected from their own beloved Bhāgabat, contradictory of this false dogma, we may select the following; (Book 6, Chap. 16, verses 23—34,) “Hear, all ye subjects, even all ye brāhmans of the four castes; you shall perform no sacrifices in my country. You shall not worship the gods of the fathers. No gifts shall be put into your hands. No one shall perform pilgrimages to the brāhman’s feet. As many as are the religious services in the world, you are to give all up to me. No one is greater than myself.

\* These letters addressed to a friend in America are kindly allowed us in their transit by the author.—ED.



I who am evidently the Lord, command you to jap my name, and worship me with the fiery furnace, (that is, with the sacred fire.) He who will not regard my word shall not remain in my country a dunda, (24 minutes.) Whose life remains I will take all his property away. Thus in villages, towns and countries, he proclaimed this order with the sound of the trumpet. Hearing which, all were terrified, and regarding the words of Bána rájá, renounced all religion. Bráhmans japed his name daily, and fearing served at his feet." We would ask, where was the dignity of the bráhmans under such princes, of whom Bána is but a fair specimen? Is there nothing derogatory in the idea of renouncing all religion for fear of persecution?

2. That it is sinful to take animal life is another popular Hindu sentiment, though all castes from highest to lowest are occasionally in the habit of feasting upon flesh. Now it is well known that there were many sages who made deer-shooting a favourite amusement; but as I do not wish to deal in general assertions without proof, I will refer to the case of Rám, the 7th incarnation. (Ananza Pandá, Chap. 1, from the 37th verse.) He is represented as hunting deer, at the very time Rábana stole his wife Sítá, and when he returned, he brought many that he had slain. And as for Durgá, whose praise is frequently and highly celebrated in the Bhágabat, there is no telling what she did not eat. Men and demons with corrupted corpses could not suffice to satisfy her rapacious appetite. To refer to an instance it is said, (Bk. 5, Chap. 9, 85,) "Hear, great monarch, she (Durgá) took the sword from his hand, and having a mind to drink blood, cut off his head. For the purpose of giving them supreme pleasure, she called together her attendants, and they all drinking the flowing blood, became much pleased. And soon all the attendants of the goddess began to sing for joy." Should it be objected by the Hindu, that these persons were gods and goddesses, and hence had a right to do such things; it may be replied, that at that time they were in human bodies, and hence, on the Hindu principle that 'God is the soul of all men,' they were no more gods and goddesses than what all are. To the quibble, that persons of character are always allowed to do acts for which inferior persons would be blamed, it may be answered, that we claim a character for ourselves superior to that of Rám or Durgá, and they may have the same exaltation when they renounce their foolish superstitions.

3. Another idea is that females ought not to be educated. It is usually affirmed that if females learn to read they will become prostitutes, and hence it is sinful to instruct a woman

in any branch of knowledge. Though this objection is perfectly reasonable as far as reading the Hindu shástras is concerned—as the obscenity they contain must have a most baneful effect upon the female mind—yet the idea is opposed by the shástras in which are given the histories of many women eminent for wisdom and piety. It is said, (Bk. 6, Chap. 23, 102,) “That Orchee goddess was a mere woman, hence, she composed her mind upon the death of her husband.” (Bk. 6, Chap. 27, 127,) “The daughter of Malaya Dhaga had a mind established in wisdom.”

It is also said, (Bk. 6, Chap. 15, 23 and 24,) “Sute Dheta, which was the name of his lady, was deep in the learning of astronomy, and she gave birth to four sons, who were all celebrated for learning.”

Here is an account of a married woman, and a mother, who was learned, and as we may generally expect, her children resembled herself. These are a few of the passages which certainly prove that Hindus are by no means justified in hooting at female education, even by those books which they receive as divine.

4. It is asserted that men cannot remember what took place in a former birth, any more than a person in sleep can remember what took place when awake. This answer is thought to be quite enough to silence all our doubts, in regard to the pre-existence of human souls; but we shall feel that it is quite unsatisfactory when we see how often Kangsa is represented as recounting and bewailing the misfortunes of a former birth. This we find was also the case with the most eminent characters that figure in the Bhágabat. It is said of Bharat rájá, (Bk. 5, Chap. 8, 79,) “In that time he departed from life and obtained the body of a deer. And the monarch, remembering the history of his former birth, knew for what reason he had found the birth of a deer.” If a beast can know the transactions of a former birth, may not a man know? This same Bharat rájá was, according to the history, afterwards born in the body of a bráhmaṇ, and then it is said, (Bk. 5, Chap. 9, 67,) “He remembering the history of his past birth, feared to associate with wicked people.” Thus we have quoted these two great extremes, a beast and a bráhmaṇ, who alike knew the transactions of a former birth; and as such instances in the shástras are not rare, it will not do for the Hindu to explain why we have not all the same knowledge, upon such untenable principles.

5. It is another popular sentiment that we must perform various outward ceremonies, in order to obtain salvation. Now it is said, (Bk. 5, Chap. 1, 73,) “Sabala rájá, who was

a holy man threw away all outward religion." It is also said, (Bk. 5, Chap. 11, 5—8,) "Hear again, O monarch, they who remain in society, walking according to correct knowledge and preserve the truth in their minds, are righteous in the midst of this evil world. I call them wise. Their names are excellent in the earth if merciful to their fellows." Against this idea we may also bring a passage from Book 10, Chap. 3, from verse 49, the substance of which is, that in the Satya-juga, religion went on four legs; in the Tretá-juga, one was cut off; in the Dwápara, another; and in this present Kalí-juga, the third was cut off; leaving religion with only one leg, which leg is called mercy. Now we may ask if mercy is the whole of religion in this dispensation, then of what use are bathings, pilgrimages, incantations, and idolatries. They certainly contain no mercy. These texts give a very different impression from the teaching of the bráhmaṇs, at the present day, which makes all merit to consist in self-mortification. There are not only numerous passages of this kind in the Bhágabat, but in other books of which the text was taken from the Bhágabat. In a book called Tula Bhena, which is looked upon with great veneration by all the Oriyas, such sentiments as these are to be found (page 67): "The necklace is nothing." "The tilaka (a mark) is nothing." "Clean and unclean are nothing." "Touching or not touching is nothing." "Bathing is nothing." "Outward pilgrimages are nothing." "The worship of the Almighty is true, but all other worship is nothing." "Caste is nothing." "All are one caste." "Religious austerities are nothing." "Repeating the names of the gods is nothing." Thus it appears that even those books received by the Hindus as divine condemn all their ceremonies as useless.

6. The Hindus also maintain that it matters not what a man's character may be, if he only adores the gods. One may be impenitent, hypocritical, covetous and envious, and if he is only a warm devotee of Rám or Krishna, all will be well. However clearly this doctrine is taught in the native shástras, it is also as clearly contradicted. It is said, (Bk. 6, Chap. 9, 59, 60,) "He, who will not remember his former sins shall find no help, but will spend his days in pleasure and pain, and at last fall into hell." No less expressive is the passage against covetousness, (Bk. 6, Chap. 6, 123-4,) "They who are subject to covetousness live like beasts. They shall not obtain thee (Shiba), but shall wander through the world."

Covetousness is also condemned in these words, (Bk. 6, Chap. 24, 106-7,) "They who are covetous and lustful are bound in wickedness and are like demons." As it regards



hypocrisy it is said, (Bk. 6, Chap. 22, 85,) "Whose mind is not upon thee (Krishna), he is a poor hypocritical devotee. His heart is unclean with lust, is denominated a wicked worshipper, and shall not cross the sea of this world."

Envy is also condemned in the worshipper in these words, (Bk. 6, Chap. 22, 117,) "Whosoever remains in an unenvious religion will obtain Brahma's knowledge." All sins great in their nature are said to subject one to great punishment. Thus it is said, (Bk. 10, Chap. 3, 103—5,) "Amongst sins, injuring our fellows, killing the fœtus in the womb, and the murder of children, these three works whoever shall do, his life remaining he shall die. At the time of his death he is reviled by all. In this world he is without respect and goes into hell at death." Again it is said, (Bk. 10, chap. 11, 92,) "They who call their bodies their own and do not fear sin, ignorant in fascination, they will be slain and fall into an eternal hell." These quotations will certainly suffice to shew that even the Hindu religion does not entirely disregard the state of the heart.

7. That the spirits of all men are God. Though this sentiment is proved from the Bhágabat, yet the passages adduced in its support are often far from the point, and we have reason to believe that the poets never meant any such thing as the people understand their words to signify. As an example we may refer to that famous passage where the image of God in his creatures is compared to the reflection of the sky from the surface of water, (Bk. 10, Chap. 2, 51,) "Place 100 cisterns of water and the sky will be seen in all. Now pour all the water into one cistern, and but one sky will be seen. The sky is not separated when the cisterns go to destruction. This is the nature of spirit and is known only to the wise." Now the most this figure proves is, that the image of God is reflected by his creatures; but as the image of the sky is not the sky itself, so the image of God is not God himself. There is a passage in the 11th book of the Bhágabat which says, "God is a Spirit, and there is no creature like him. If Spirit will meditate upon his Spirit, then one may know they are blessed."

8. We are often told that the religion of the Hindus will never come to nought. But if this be true Byasadeb was a false prophet; for he says, (Bk. 12, Chap. 1, 179): "The Turks shall reign fourteen generations without discretion; after which the Phiringís (a name applied to Europeans) shall remain thirteen generations. In this time all religion shall go, caste and conduct shall not remain." Again it is said, (Bk. 12, Chap. 2, 115,) speaking of the same time: "All castes shall

sit and eat in one place with excellent minds. The bráhmans shall sell the veds, and in process of time their knowledge shall be lost. No one will support the religion of his family, but will forsake all distinctions of caste. Even in marriage caste shall not be regarded, for all shall become one class. In this manner will end the Kalí-juga after having remained 10,000 years." Thus according to this word of Hindu prophecy, their religion is to fall before the close of this vile age, and before the Europeans leave the country.

Balasore, June 12th.

E. NOYES.

## II.—On the absence of all constitutional power in the Protestant Churches to legislate on the Canon of the Sacred Scriptures\*.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You know that, according to all historical accounts, the Canon of the Old Testament was finally arranged and closed in the time of Ezra, Nehemiah, Haggai, Zachariah and Malachi. The Jewish Church unanimously maintains that after the death of these inspired men, the uninterrupted succession of prophets ceased; and her testimony against herself is as conclusive as that of Epimanides against the Cretians. We read in chap. ix. 27, of the first book of Maccabees, which is a most valuable historical monument written with great accuracy and fidelity, that "There was great tribulation in Israel, such as had not been *since no prophet more appeared among them*;" c. iv. 46: "And they (the Jews) put the stones (of the altar which had been defiled by the heathen) in a convenient place upon the mountain of the temple, *until a prophet should arise, who could give directions about them*." And c. xiv. 41: "The Jews and the priests determined that Simon should be chief and high priest for ever, *until an accredited prophet (φρονητην πιστον) should arise*." A time which felt itself so destitute of prophecy and divine direction, as to be unable to determine concerning such comparatively trifling matters, could, of course, decree nothing in respect to the canonicalness of a book. That this was really the case Josephus informs us in the clearest terms in his work against Apion, Book I. 8.

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three

\* NOTE.—The subject embraced by this paper is one of the deepest interest at the present crisis. We are glad our correspondent has left the field of mere criticism to discuss the great principle on which the question hangs, and by which it can alone be decided. May the good Spirit of God guide his Church into all truth in this matter. We are not, however, to be understood as sanctioning all the sentiments contained in this article.—ED.

thousand years; but as to the time from the death of Moses till the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets, who were after Moses wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but has not been esteemed of like authority with the former by our fore-fathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willing to die for them."

Josephus does not at all deny in this important passage, that some pious men also in later times enjoyed the influence of the divine Spirit in composing their writings; on the contrary he says in his "Wars of the Jews," Chapter ii. 8, of Hyrcanus. "He it was who alone had three of the most desirable things in the world, the government of his nation and the high priesthood and the gift of prophecy: for the deity conversed with him;" but the reason why the historical and other writings of later times were not "esteemed of the like authority with the former by their forefathers" was "because there has not been an exact succession of prophets since that time," of which the successors could always give testimony to the divine inspiration of their predecessors, so that the Jewish Church could never be in uncertainty whether a book was to be deemed inspired and canonical or not.

As our Lord Jesus Christ, who had not "the spirit by measure," but was more "than any prophet," and his inspired Apostles, never pointed out any book in the Canon of the Old Testament as uncanonical and uninspired, it is clear that we must not do so; and I wonder that some profound and truly venerable scholars in England should express doubts about the Song of Solomon. If the husband be Jehovah, the plural spouse the Jewish Church, who came "out of the wilderness like pillars of smoke," who enjoyed his nearness when faithful, and endured his absence when unfaithful; the watchmen who smote her, the false prophets, the threescore queens, and fourscore concubines and virgins without number, the heathen nations, and proper allowance be made for the exuberance of poetic decoration, the whole is worthy of the Divine Spirit and edifying.

But the history of the Canon of the New Testament is quite different from that of the Old Testament. It was not finally arranged and closed by any inspired Apostle. To our short-sightedness it appears that it would have been exceedingly desirable if the last Apostle, John, the disciple of love, would have closed and authenticated the Canon of the N. T. before his departure. But Providence thought otherwise. And why? None can say. The wonderful works of God were not done in a corner and were in fiery tongues proclaimed to the world by a host of witnesses. The mythological age had given way to the historical. How natural that the history of the Saviour, and the writings of his Apostles should stand on their own authority, in the same rank and on the same footing with other historical writings. Perhaps it was intended that the Christian Church should not settle down in a cold lifeless orthodoxy, but eat her bread by the sweat of her brow. How has the intellect of her members been quickened by the profound and extensive investigation of the writings of the N. T.! The genuineness of the four Gospels has



been repeatedly proved, and by none more triumphantly than by Dr. Olshausen. After reading, or I should rather say, studying such works as Neander's *Apostolic Age*, Paley's *Horæ Paulinæ*, &c. &c., we feel satisfied that it was unnecessary to authenticate the Acts and the Apostolic Epistles by the authority of any inspired man. All the books of the New Testament have been proved to be canonical except a few of those on which the church has always disagreed as II Peter, Jude, and the Revelation. The latter is undoubtedly canonical, and will be acknowledged as such, if the true interpretation to which Bossuet and Hug have given us the key, becomes more prevalent, according to whom the grand outlines of this sublime book are three cities: Sodom where the Lord was crucified, representing Judaism, the persecutrix of the infant Christian Church—it has fallen; Babylon built on seven hills, idolatrous Rome, a beast with many crowns and the name of blasphemy on her head; and supported by another beast, the idolatrous priesthood, that had two horns like a lamb, and spake as a dragon—it has fallen; Gog and Magog, all the barbarian nations which are now brought into subjection to Christ; and at last the new Jerusalem descends from heaven, the millennial glory of the Christian Church begins, and “Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God;” but the two former books must still be numbered among the *antilegomena* as contradicted, because the most eminent orthodox and pious Biblical critics are not yet agreed on them, and why should we give up the old division of *Homologoumena* and *Antilegomena*? Dr. Olshausen has lately written several masterly Latin Essays on the *Antilegomena* some of which have been translated for and published in the American Biblical Repository.

It is a well known fact that at an early period, the Christian Church was confounded with the Jewish hierarchy, theoretically by Cyprian in his book, “On the Unity of the Church,” and practically by proud and arrogant ecclesiastics. But these men even surpassed the Jewish priests in their assumptions. We have seen that the Jewish Church unanimously maintained, that the last prophets had no successors, and that since their departure none could decide on the canonicalness of any book; but these men maintained that the Apostles had successors, yea, that they themselves were their successors, and were invested with power and authority to decide on any book as they thought proper. When all was ripe the councils began to legislate on the word of God. But the decision of these councils have never been acknowledged by the Protestant Churches. Luther, who knew that no inspired Apostle had finally arranged and closed the Canon of the New Testament exercises his private judgment in studying and translating it, and returned to the ancient and proper division into *Homologoumena* and *Antilegomena*. As Biblical criticism was then in its infancy, and the helps at his command were so few and so imperfect, it is no wonder that his bold spirit sometimes misled him. When coming to the Epistle of the Hebrews he says, “Hitherto we have had the chief and most important books of the New Testament. Those which follow were in former times considered in a different light. And that the Epistle to the Hebrews was not written by Paul or any other Apostle is clear from Chapter ii. 2, where the author says, ‘How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him,’ which shows that he speaks of the Apostles as a disciple upon whom the doctrine of the Apostles came, perhaps a considerable time afterwards.” “He then ventures the opinion that Apollos was the author” in which many pious scholars of the present day agree with him.

And this truly great man agreeing with Paul that "though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed," and *supposing* that James did not agree with Paul he says, "This James does nothing but driving to the law and to good works, and so confounds and commingles all things that in my opinion he was some unknown, but sincere and good man, who having picked up some sayings and phrases of the Apostles has thrown them so disorderly upon paper, ..... James' Epistles is a very strawy Epistle, for no Evangelical spirit breathes in it." And on Revelation he says, "I have more than one objection to this book, for I can neither deem it Apostolical nor Prophetical. In the first place, the Apostles do not converse in visions, but prophecy in clear and plain language, as Peter, Paul, and Christ in the Gospel, do; and it behoves the Apostolic office to speak plainly and without figure or vision of Christ and his work. Secondly, he appears to me overdoing the thing when he straitly threatens, that if any man shall take away from the words of his own book, God shall take away his part out of the book of life, which the other sacred books do not, though they are of much greater importance. Again all those shall be blessed who keep what is written in the book, though nobody knows what it is, not to speak of observing it; and we, having much better books which are to be observed, should be as well off if we had it not at all; in short, every one may think of it as his mind directs him, (or as he pleases.) My mind can not be broken in to the book, and that is sufficient reason for me not to think highly of it."

Why do I quote Luther, the illustrious Reformer? To prove Hebrews, James and Revelation to be spurious? No. I most fully believe in the authenticity and inspiration of these books, though I must be allowed to think that Paul is not the author of the Epistle to the Hebrews notwithstanding Moses Stuart's celebrated commentary. The Gospels of Luke and Mark and the Acts are canonical, though not written by any of the Apostles. I have quoted Luther to show with what utter disregard of all councils, with what independence of mind the glorious reformation began. In the same spirit it was carried on by the Reformers themselves; but alas! their mantle fell on men who were unworthy of it. Just as the Apostles had no successors, or at least very unworthy ones, so the Reformers had no worthy successors.

I fear the large Religious Societies are at present too much enercroaching upon individual action, and the inviolability of private judgment, the fundamental principle of Protestantism, and are doing much to produce that state of things in the Churches in which Protestantism will not be able to cope with Roman Catholicism, which has the advantage over us in the majority of members, in more daring assumption, and bolder denunciation, and in claims to uniformity and infallibility, in virulence and abuse; to which we have nothing to oppose but the inviolability of private judgment, independence of mind, free investigation: against these it can not stand, before these it has invariably fallen and ever will and must fall.

But the public must not withdraw their support from the large Religious Societies, because some have power to do wrong. We might as well abolish the House of Commons, the British Parliament, because it has the power and the resources to do mischief on a grand scale. Why does that body not oftener abuse its power? Because Britain watches over it with a zealous and constant care. Thus they must watch over the large Religious Societies which can do and have done immense good. Without them slavery would not have been abolished; without them millions would not be able to hear and read the word of

God. Thus they must particularly watch over the British and Foreign Bible Society which is the Congress of the Protestant Churches, to whose hands the document of their federal Union and Constitution is entrusted. Each State, each denomination, may legislate for itself as it pleases; but the powers of Congress should be well defined, and as much as possible be merely executive. All their attempts at legislating on the word of God should be promptly met at the very outset, however well intentioned such attempts may be.

I maintain that neither the British and Foreign Bible Society, nor the Calcutta Auxiliary Bible Society, nor any man or body of men whatsoever, have any power or right to legislate on the Sacred Scriptures, to say what books are canonical and what not; what readings must be adopted and what rejected; what passages spurious and what passages genuine; except they can give the most satisfactory proofs of enjoying divine inspiration. I further maintain it as a principle, that when a body of Missionaries who enjoy the confidence of their Society and the Churches, and whose orthodoxy is unimpeached and unimpeachable, are agreed among themselves, and have determined how the Sacred Scriptures shall be translated for *their own mission* for which they are responsible to God, as the Baptist Missionaries at Calcutta, and the London Society's Missionaries at Banáras have done, the Bible Society has no right whatsoever to encroach upon the private judgment or conscience of such a body of Missionaries; but is bound in duty, and by its own fundamental Protestant principle and constitution to sanction and publish *such a version for that particular Mission*\*. If no version in the present state of the Churches can be made for the Universal Church, the Bible Society must entirely give up all idea of making, sanctioning and publishing universal versions†. I would rather see the British and Foreign Bible Society fall into a thousand pieces than see Protestantism, see *free investigation, private judgment, independence of mind, conscience*, and every thing truly good and noble, fall.

Yours,

Banáras, 18th May, 1840.

J. A. S.

### III.—Theological Library.

#### A. FATHERS.

##### a. FIRST CENTURY.

##### 6. Ignatius.

Ignatius is commonly reckoned a writer of the second century, as most if not all of his extant writings were composed near the period of his death, and therefore probably in the beginning of the second century. But as the greater part of his life was spent in the first age, we have included him in the list of fathers of that century. Nothing is certainly known

\* If the argument of J. A. S. goes to prove that neither the British and Foreign Bible Society, &c.—surely it proves much more—that no one or two men, however excellent, can without enjoying divine inspiration legislate or determine for the whole church. The choice in this case is between the Missionaries of the London Society at Banáras and the Bible Society; viz. whether one or two men shall determine the text for the many or the many for themselves. With the Missionaries of any particular body publishing special versions, the Society has no wish nor has it any power to interfere.—ED.

† We cannot see the difficulty and sincerely hope the B. S. will not give up the attempt in despair. We believe it will not.—ED.



respecting the time or place of his birth. In the commencement of all his epistles, he styles himself Theophorus, on which some of his successors founded a relation that he was the child whom our blessed Lord took in his arms and set in the midst of the people as an illustration of childlike humility. Though such a tradition seems to have existed in the Church at an early period, yet we can trace it to no good authority. The name itself does not necessarily give the smallest countenance to the supposition. According to the accent the word may signify "bearing God," or "borne by God." If taken in the latter sense it still may signify no more than is true of every Christian, that he is supported and sustained by the grace of God. But he himself is said to have explained it to the Emperor Trajan according to the former sense. Theophorus, said he, is "Ὁ τον Χριστον εν τη ψυχῇ περιφερων\*." *He who bears Christ in his soul.* Chrysostom expressly affirms that Ignatius never saw our Saviour. He however conversed familiarly with the Apostles Peter, Paul and John. In about A. D. 70 he was ordained successor to Euodius as Bishop of Antioch, the capital of Syria. For 40 years, more or less, he continued in this most important and difficult office, performing with zeal the office of a pastor, "like a skilful pilot by the helm of prayer and fasting, by the constancy of his doctrine and spiritual labour, withstanding the raging floods, fearing lest he should lose any of those who wanted courage or were not well grounded in the faith."

In the year 107, (or according to others 116) he was called to seal with his blood his testimony to the faith of that Lord who had borne him so long. It was when Trajan visited Antioch on his return from victorious war over the Scythians and Dacians, that Ignatius presented himself before him, probably with the view of representing to him the interests of his flock, and remonstrating against that persecution which though not expressly enjoined by the "darling of mankind," was permitted with certain restrictions to be carried on by the procurators in the provinces. A long conference ensued between the Emperor and the Bishop, the result of which was that the latter was thrown into prison and subjected to grievous torments. He was daily scourged with thongs loaded with leaden bullets at the ends, "forced to hold fire in his hands, while his sides were burnt with paper dipped in oil; his feet stood upon live coals, and his flesh was torn off with burning pincers." None of these things moved him, and in consequence sentence of death was pronounced upon him by the

\* Θεοφόρος Bearing God. Θεόφορος, Borne by God.

Emperor. It was decreed that he should be straightway bound with a chain, carried captive to Rome, and then thrown as a prey to wild beasts. "I thank thee O Lord," was the exclamation of Ignatius on receiving announcement of the sentence, "that thou hast condescended thus perfectly to honor me with thy love, and hast thought me worthy with thy Apostle Paul to be bound with iron chains." From this and from various passages in the writings of Ignatius, many have accused him of seeking ambitiously for the honour of martyrdom. For ourselves we cannot see that such a charge is borne out. All or nearly all of his writings that have come down to us were written after he was under sentence of death, and actually on his journey to the place of his execution. It was thus fixed (as certainly as any thing can be fixed by the decree of man) "by what death he should glorify God," and thus those expressions which in other circumstances might have betokened an inordinate desire for the glory of martyrdom ought in his actual circumstances to be regarded as nothing more than the effusions of an ardent mind (as Ignatius unquestionably had) acquiescing and rejoicing in what he could not doubt was the appointment of God. All the Ecclesiastical historians with whom we are acquainted, seem to favour this charge, and many of them to extend it to the whole church of the second century; but we do think without sufficient ground.

Going to Seleucia under the escort of ten soldiers, he there set sail, and after a stormy voyage landed at Smyrna. There he embraced once more on earth Polycarp, the companion of his youthful years, and his fellow-disciple of the Apostle John. Often have we imagined, not with tearless eyes, this meeting of these two holy men. Different they were in natural temperament, but they had both drunk in much of the Spirit of their Master, himself the beloved disciple of our blessed Lord. And is it possible to picture these two aged saints meeting after so long a time, and after having witnessed such events as had occurred in the Church since providence had cast their lots asunder, without feeling that there must have been a solemn sacredness in their long embrace and a world of interest in their communings with one another? Ah! but there will be another meeting time when all the disciples of the master of John shall with ecstasy receive the embrace of their glorified teacher and Redeemer, and sit down with Abraham and Isaac and Jacob in the kingdom of God. Here deputations from all the neighbouring Churches waited on the Martyr, to receive his blessing, and encourage him to hold on in steadfastness to the end. Hence also he wrote epistles to various Churches, viz. to the Ephesians, the Magnesians, the Trallians and the Romans.

His progress towards Rome was very protracted, his keepers seeming to have got instructions to make as wide a circuit as possible, for the sake of impressing the people through the midst of whom they passed with a salutary terror. At last they arrived at Rome, when during the feast of the Saturnalia, the aged Bishop was thrown to the lions, and so much of him as was mortal was speedily devoured.

The writings of Ignatius, besides the epistles already mentioned, are three others which he wrote from Troas, addressed to the Churches of Philadelphia and Smyrna and to Polycarp. But whether that to Polycarp was not one with the Epistle to the Church of Smyrna, and whether that now existing under the name of the Epistle of Ignatius to Polycarp be not a forgery we think not sufficiently determined. We are inclined in opposition to Usher and Cave to suspect this Epistle, and should make the list of his writings as follows: *Genuine*.—Epistles to the Ephesians, Magnesians, Trallians, Romans, Philadelphians, Smyrneans. *Doubtful*.—Epistle to Polycarp. *Spurious*.—Epistles to Mary Cassobolita, the Church of Tarsus, the Church of Antioch, the Church of Philippi, to Hero, to the Virgin Mary, and two Epistles to the Apostle John. He intended to write another Epistle to the Ephesians, but if his intention was ever carried into effect the Epistle has been lost.

The Epistles of Ignatius that have come down to us must be regarded as most interesting documents. The circumstances in which they were written, their author chained to ten leopards, so he calls the inhuman soldiers who seem to have been selected for his guard, in his progress to the scene of his martyrdom, ready to be offered up. "They are," says Mr. Chevallier, "the unstudied effusions of an ardent and deeply religious mind, and bespeak a man who was superior to this world and anxious to finish his course with joy. It is an internal mark of their genuineness that their style is harsh and unpolished, and occasionally not untinged with some degree of oriental exaggeration." Twelve Epistles were printed and published in 1557 as the works of Ignatius, but as Eusebius mentions only seven and as those now published did not correspond with the quotations made by ancient writers, great doubt rested upon the genuineness of the book. Archbishop Usher found many quotations in English writers, apparently made from the text from which the ancient Christian writers had quoted, and therefore he thought it highly probable that some MS. must exist in England. This was enough to set him to work; and accordingly after much inquiry he found two Latin MSS. one in one of the Libraries



of Cambridge, the other in the collection of the Bishop of Norwich. In 1644 he published a Greek edition, taking the text of the printed edition of 1557, and printing in red ink the passages which were not found in his Latin MSS. and which he supposed to be interpolations. Shortly after this, a Greek MS. was found at Florence, and an edition published from it by Isaac Vossius. The agreement of this text with that of Usher proves all that can be desired of the correctness of our present text.

The Epistle to the Romans was, as we have said, written from Smyrna; its object was to intimate his approach to the brethren at Rome, and to warn them against dissuading him from his purpose of remaining stedfast unto the end. From this Epistle we make an extract, borrowing from the translation of it lately published by Mr. Bickersteth.

“Now I begin to be a disciple; nor shall any thing move me, whether visible or invisible, that I may attain to Christ Jesus. Let fire and the cross; let the companies of wild beasts; let breaking of bones and tearing of members; let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me; only let me enjoy Jesus Christ.

“VI. All the ends of the world, and the kingdoms of it, will profit me nothing: I would rather die for Jesus Christ, than rule to the utmost ends of the earth. Him I seek who died for us; Him I desire who rose again for us. This is the gain that is laid up for me. Pardon me, my brethren; ye shall not hinder me from living: nor, seeing I desire to go to God, may you separate me from him for the sake of this world; nor seduce me by any of the desires of it. Suffer me to enter into pure light; where being come, I shall be indeed the servant of God. Permit me to imitate the passion of my God. If any one has Him within himself, let him consider what I desire; and let him have compassion on me, as knowing how I am straitened.

“VII. The prince of this world would fain carry me away, and corrupt my resolution towards my God. Let none of you, therefore, help him; rather do ye join with me, that is, with God. Do not speak with Jesus Christ, and yet covet the world. Let not envy dwell with you: no not though I myself, when I shall be come unto you, should exhort you to it, yet do not ye hearken to me, but rather believe what I now write to you. For though I am alive at the writing this, yet my desire is to die. My love is crucified; [and the fire that is within me does not desire any water; but being alive and springing within me, says,] Come to the Father. I take no pleasure in the food of corruption, nor in the pleasures of this life. I desire the bread of God, which is the flesh of Jesus Christ, [of the seed of David;] and the drink that I long for is his blood, which is incorruptible love.

“I have no desire to live any longer after the manner of men; neither shall I if you consent. Be ye therefore willing, that ye yourselves also may be pleasing to God. I exhort you in a few words; I pray you believe me. Jesus Christ will show you that I speak truly. My mouth is without deceit, and the Father hath truly spoken by it. Pray therefore for me, that I may accomplish what I desire. I have not written to you after the flesh, but according to the will of God. If I shall suffer, ye have loved me, but if I shall be rejected ye have hated me.”

IV.—*Native Christian Temporal Aid Society.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Your valuable periodical appears to me the best medium through which to advocate an institution like the one above described; but in venturing to send you the following observations, my object is not so much to obtain immediate relief from the difficulties complained of in this paper, as to bring the subject of some general plan of relief before your able correspondents for deliberate and thorough discussion.

I have long been convinced, and my impression is strengthened by the experience of every month, that many of the excellent institutions of the present day are exceeded in importance by a Native Christian Temporal Aid Society: and considering the many and serious disabilities with which Hinduism visits a defection from its doctrines and customs in the cases of native Christian converts, it is matter of surprise, that long ere this, such an association has not been brought before the Christian public for its approbation and support.

It may be that the paucity of converts in some cases, and the possession of some extent of means to meet immediate necessities in others, have rendered the agitation of the question, less necessary hitherto; now, however, that converts are becoming more numerous, and the limited means in the immediate possession and command of Missionaries are exhausted, the most pressing necessity is felt for aid like that which a Native Christian Temporal Aid Society would bestow.

I am fully aware that objection is deeply and extensively felt to affording temporal aid to native Christians, lest anti-industrious habits should be fostered, and the heathen for hope of gain be tempted to assume the Christian profession. Both these evils are undoubtedly to be strenuously guarded against; yet in avoiding Scylla we may easily, on this question in particular, glide into the vortex of Charybdis. The natural love of money, and consequent pain at parting with it, have magnified beyond all due proportion the real evils of imparting temporal aid to native converts. The repugnance felt to the bestowment of such relief moreover, has been strengthened by the very character of the aid solicited; for being merely temporal, and having therefore no immediate reference to the spiritual well-being of the subject, it does not produce that strong degree of complacency and self-gratification, which form a kind of immediate recompence for the disbursement of money.

Could the evils arising from the bestowment of temporal aid on native Christian converts be viewed apart from the magnifying medium furnished by the root of all evil, more than half the dread which is felt on the subject would be dissipated; and by being permitted a glance at opposite happy effects in cases of sincere and deserving Christians, our conduct would soon assume a character more strictly Christian, and exhibit a conformity to His, who, though he knew, that in many instances, his kindness would be perverted to evil purposes, fed the multitude with miraculously multiplied loaves and fishes.

Nevertheless, though it must be admitted that the amount of pure benevolence bears little proportion to that of a spurious character, there are Christians in India, who have not only the means but the disposition to do good from disinterested motives ; though, it may be, at the hazard of having their good evil spoken of, or in some instances perverted to evil ends : and to such an appeal on behalf of ruined, but pious and deserving native Christians will never be made in vain.

But what are the objections so deeply and widely felt to bestowing temporal aid on native Christians ? It is thought that by granting such assistance, anti-industrious habits would be fostered ; that native Christians instead of employing themselves with industry to procure their own maintenance would be encouraged in idleness ; and also that an inducement would be held out to heathen, from a hope of gain to make a profession of Christianity. The first of these objections goes on the supposition that money is, or is proposed to be given apart from and independantly of labour. To expose the fallacy of this objection it is only necessary to say that money is not given, and is not intended to be given except as hire for labour, or to furnish Christian natives with the means of labouring to support themselves and families, so that in fact such aid, instead of tending to foster idle habits is directly calculated to promote industry.

There is more plausibility in the other objection ; namely, that such aid holds out an inducement to heathen, from the hope of gain, to assume a Christian profession. It is likely that persons may, in some instances have attempted to impose themselves upon Missionaries with no better motives than to secure some temporal good. And allowing this to be true, what does it prove ? Only, that like every other method of doing good, this also is liable to abuse. This appears to be the amount of its condemnation. But ought we therefore to be deterred from this kind of labour ? Certainly not ; because by the same rule we must withdraw all exertion from every useful, benevolent, and Christian institution, which distinguishes the present day, seeing that every one of these institutions is liable to abuse. How many of the gospels and tracts which are distributed all over India, are converted into play-kites and wrappers ? But do we argue thence that the Bible Society, and the Tract Society should not be supported ?

But there are many circumstances connected with the bestowment of aid on native Christian converts which go very much to check the evil complained of. Where the heathen see one native Christian assisted with aid of a pecuniary kind, they see many turned back from the mission station to their villages covered with disappointment and shame at having failed in their attempt ; to remain months and years the butt of ridicule and sarcasm to their neighbours and caste-mates, narrowly escaping a serious pecuniary fine to purchase their restoration to their caste and place in society. So that upon the whole, viewing the subject of Christianity in a pecuniary point of view, the heathen are much more likely to be induced to remain where they are than seek advantage at such fearful hazard. After all, should one now and then, uninstructed by so many failures, and hoping he shall succeed better



than others, venture to act the hypocrite, and succeed in the attempt ; if he be of idle habits, he will soon consume the small amount of benevolence he may have obtained, and be involved in a degree of wretchedness well calculated to warn others of the folly of acting so uncertain a part ; for of all situations in which an idle person can be, that of the community of native Christians is the most undesirable ; and should he prove industrious, and use the means obtained in the way for which they were communicated, then the amount of evil is, that an industrious man, through hypocritical motives, has brought himself under instruction which may result in his present reformation and eternal salvation ; for the hypocrisy of his motives will, soon most assuredly be detected.

But not to trespass further upon your pages by apologies for such an institution, as facts serve a much better purpose than many arguments, and speak at once to our feelings, I shall proceed to detail a few cases among many which will illustrate the necessity for a Native Christian Temporal Aid Society : and as Hinduism is much the same all over India, similar cases I apprehend exist at every mission station where any considerable number of converts has been realized.

A person named Prosu-ráhut, an inhabitant of the Athgur rájúary, a farmer and a man of good caste, and respectable worldly circumstances, about eight months ago became a Christian. Prosu's father, a man who had never bowed down to an idol, became towards the close of his life acquainted with the doctrines of Christianity ; and when dying lamented to his weeping family that he had not when opportunity served embraced the gospel. His dying advice to his son Prosu was, that after he had disposed of his father's remains he should prosecute his inquiries about the true religion, and become a Christian. At the period of his venerated father's death, Prosu was an inquirer, and had for some years been acquainted with our native preachers. By them he was frequently visited and instructed, and every succeeding report they gave of him was increasingly favourable. He long counted the cost ; but at length resolved to come forward, and if permitted, profess the Lord Jesus Christ. After some time of probation he was unanimously received into the church and was baptised. His baptism however was the signal for an attack upon him. Of course it involved him in the loss of caste, his rájá deprived him of his farm, and gave it to another man ;—while, at the same time, he authorized his people to drive the outcast from his territories. During his absence from home, in attendance upon Christian worship, his enemies entered his house and carried away part of his dhán reserved for the support of his family till the next harvest. The amount of his year's rent was demanded and paid, though as was the case all over the district his crops had almost entirely failed. Under these wrongs Prosu had no means of redress, for the government regulations extend not to the tributary mahals except in cases of murder and personal torture. The little property Prosu had in money he spent in providing for his family, and when that was exhausted the sale of his bullocks, brass vessels, and such like property conducted his family to the verge of

ruin. Prosu still clings to the place of his birth, but is about coming away in a state of entire worldly destitution.

Banamáli was an inhabitant of Gannípur, a farmer, and of a good caste. His worldly circumstances were not equal to Prosu's, but by the cultivation of his farm he was able comfortably to support his family. He occupied and cultivated his land in conjunction with his brothers, a custom common in this province, and which without the possession of much personal property enables people to support themselves and family. Banamáli like Prosu, had been long acquainted with the gospel and the Christian natives. As soon as he was baptised, his brothers, though no ways vindictively inclined, were obliged to exclude him from their partnership. Having lost caste he was disqualified to hold his place in the community; his house happening to join that of another man, he was obliged to quit it, even by the decision of a magistrate; and he was forbidden the use of the village wells. After adjusting his affairs with them, his brothers bring him debtor to them about four rupees, and kept his bullocks in payment; to which arrangement, having no property in money, he was obliged to submit. At length, deprived of his land and refused other, Banamáli, brought away his little stock of rice, and quitted his native place to seek for coolie hire among Christians, destitute of a house in which to shelter his wife and family, and destitute moreover of the means of providing one.

Dámodar was by caste a mahantí, and of a family much respected. He with his brothers obtained their livelihood by land-measuring under the revenue survey officer. The produce of Dámodar's labours being thrown into the family coffer, he had no individual property; and when he became a Christian, and cut off from his family, he retired from his home and village with no other earthly possession than the clothes he wore. Dámodar was greatly attached to his aged parents, and they in very affecting lamentations bewailed the disgrace and loss of their son.

The other and last case I shall mention is that of Rogu-roul, a weaver from a village called Kusálpur near Khundittá in Olássá. He hesitated long on the threshold of Christianity, appalled by the difficulties in which a profession of Christ would involve him, but his inquiries had gone too far to permit him to remain. At length Rogu, with the agreement of his wife, took courage and publicly joined some Christian acquaintance at Khundittá, and there waited for baptism. After about a month of trial he was baptised in the Kursua which runs near his village. The same evening Rogu went to his village to bring away his wife and children who he believed were anxiously waiting for him. In this expectation he was mistaken, for when he arrived at his house, his wife and children were gone, and his little property carried off, and his house given over to the keeping of the village chaukidárs by the Pradan of the place, and they demanded what he wanted there. As Rogu and his Christian friends retired from the place a messenger was sent after them by the Pradan to say that he was ready to settle the affair, why were they going away? On the receipt of this invitation the Christian party returned, but had no

sooner arrived under the village tree, than the two police chaukidárs, and the rabble of that and several other villages, under the direction of the Pradan, commenced a furious and unprovoked attack upon them. Resistance would under such circumstances have been improper, and they had no alternative but to retire by degrees. This therefore they did, assailed as they drew off, by the people, with every weapon they could avail themselves of, and even the shrubs which formed the hedgerows they tore up and converted into missiles, the Pradan all the while, at the top of his voice, exciting the people and directing the attack. Rogu had recourse to the Magistrate; but such is the delay in obtaining redress, owing to the indolence and corruption of native officers, that eight months passed away before the man could recover aught of his own; during this time he could of course attend to little else besides his lawsuit. At length his wife and child were delivered to him, and an inconsiderable confinement in prison awarded to the persecutors; but his property either given away or sold by his wife during his absence, was all squandered and lost. After this loss, and the suspension of his ordinary employ for so long a period it need not be added of a labouring Hindu, that he is reduced to extremity and ruin. Rogu-roul is a young, and industrious man, who had always supported his family by his own labour in comfort, and is now receiving four pice a day for labour not required, and is living in a hut formed by three bamboos and an old mat. These cases will, I think, suffice to illustrate the necessity for a Native Christian Temporal Aid Society; for what shall men circumstanced like those above described do? Had they remained idolators they would have retained their place in society, and reached the advantages of the family, social, and national compact; but having embraced the gospel the genius of Hinduism has cast them out, branded their names with infamy, deprived them of the means and opportunity of their own support; and has made it criminal to hold intercourse with them, or do any thing to help them; so that in self-defence every person avoids them lest his own credit and character should suffer thereby. Christian sympathy cannot, I think, withhold that measure of aid from its abundance which such men need to enable them to earn their own support.

Such men are not deceiving their Christian instructors; they have not assumed the Christian profession for gain; they did not need to do so; and therefore to help them would not be confirming them in their deceptive attempts, or gratifying an evil desire for money. They give as good testimony of conversion as new converts in other climates and in much more favourable circumstances. If objectors to the verity of the Christian experience of native converts, would allow themselves to make *more intimate* inquiries and inquiries of those who possess the best means of imparting information—if they would, moreover, direct their inquiries to the *possession of Christian principles*, rather than to the perfect exemplification of moral propriety, (an acquisition difficult of attainment under the most favourable circumstances, and not to be reasonably expected at present among



native converts,) they would retire perfectly satisfied, and greatly delighted to perceive, that in hearts hitherto filled with every vice, with vice which has luxuriated from age to age without a single check; yea with vice fostered and practised under the sanctions of religion;—they would retire delighted that in hearts where such vice had dwelt, the seeds of Christian virtues had taken root, and were proceeding to expand, gradually indeed, but surely in the pleasing fruits of Christian morality.

But all those testimonies of sincere attachment to Christ which young converts are wont in all climes to exhibit, and which are considered decisive of their sincerity, the native converts have exhibited: they have denied themselves; they have taken up their cross and have followed Christ; they have counted all things loss for Him, (for many for Him have lost much;) they have, comparatively speaking, hated father, mother, brother, sister, husband, wife, son, and daughter, and the possessions and prospects of life for the sake of Christ and his gospel. These crosses and losses may appear little to us; our scale is exalted; but they are much to them. The love of parents, children, brethren, and sisters dwells as strongly and tenaciously in the native bosom as in our own, notwithstanding the ravages of unbridled depravity, and I had like to have said the more fearful influences of Hinduism. Indeed I have thought that it is to India a person must come if he would see that self-denial exhibited in perfection which the sacred Scriptures enjoin, if necessary; for in many lands it could not be exacted so completely as it is here. Nor have the native converts made these sacrifices without counting the cost; they have not professed Christ ignorant of what would be the result, any more than they have made them with a callous heart. They have come to the cross, and have taken it up knowingly and deliberately. Hence, admitting that there is much ignorance, much weakness and imperfection of Christian conduct in the native converts, yet, they possess the *principles* of the truth; and they have given and continue to give the timely, and natural evidences of the sincerity of their profession; and it follows that in affording them assistance, we shall not be confirming them in deception; we shall not be doing that which tends to make them worse than they were in a heathen state; but we shall be clothing the Saviour in nakedness, feeding him in hunger, giving him drink in his thirst, and administering comfort and help to him in circumstances of sorrow and bereavement; and O may we be saved from despising one, even of these the least of Christ's disciples; or from closing the bowels of mercies to their necessities! And what object possesses more pleasing interest than that proposed to be assisted in these observations, to a pious and unprejudiced mind? A sincere native convert! the expression viewed in its various associations, involuntarily excites a thrill of pleasure in the mind. Native converts gather interest in our apprehension from the *dark* and *degraded* state in which the gospel found them, and from which its light has conducted them; they are peculiarly interesting as the *first-fruits to God*, from this wide, and thickly populated land—that interest

risers as we contemplate them in the character of the *first materials of the kingdom of Jesus Christ* in these vast regions, to which additions will now be made until idolatry shall totally disappear, and God become the object of universal love and worship. But we experience a feeling of triumph when we view them as *exhibitions of divine grace*. That grace, operating in their conversion, opposed by a union of philosophy, prejudice, education, caste, and interest; has displayed an energy which nothing else ever yet exhibited, in contact with the well-compacted, and very ancient system of idolatry prevalent in this country.

Assistance to native converts afforded as recommended in this paper, would tend immediately to give *locality* to the Christian cause. Christians are the "salt of the earth," and, "the light of the world;" and notwithstanding much imperfection and weakness of experience and conduct, this is true of the native converts, as well as of others, their feebler light shines the brighter as the surrounding darkness is denser; and hence the great importance of having Christian locations among the heathen. The compounds of missionaries or scattered habitations, are not the situations best suited for usefulness in settling Christian converts; they require to be where they can be seen, visited, and conversed with; they require to engage before the heathen in the various business and pursuits of life, that they may exhibit their principles, and display their conduct, as well as attend to the means of religious improvement and divine worship in the presence of mankind. To locations of Christians, idolaters would look for the exemplification of Christian truth, union, and kindness; and though they would not find them to the extent we might wish, they certainly would find them; and could not fail to acknowledge the superiority of the Christian's faith. To such locations, moreover, inquirers would direct their steps; inquirers who, unused to appear before a European, would in many instances live down their convictions before they could muster courage to appear before him.

In such locations moreover a house would be erected for the worship of God; and a native preacher probably fixed; by which means, in the surrounding neighbourhood, the gospel would be proclaimed, and the worship of the true God become known among the people.

To assist Christian natives in forming such locations, would be to form a community in the country associated with us in almost every interest, sentiment, and tie. Heathenism gives an unfavourable aspect towards Christians, in whatever character they may appear; and hence the government of India, by England, is one of fear; Hinduism forbids any better association: Christianity has just the contrary effect; and Christian converts are attached to the government both from sentiment, interest, and affection; hence whatever efforts tend to give existence and stability to such a community, are, even in a political point of view, of importance sufficient to afford us encouragement.

The amount of funds sufficient to do much good in such a cause, would be much less than we may perhaps apprehend. Only a few of the converts of any given station would require aid. Some are able to

retain their property and their means of subsistence, and require nothing. Others are fitted for little beside common coolie labour; and they would require little or no help. Others are employed in schools, &c. and, being able to subsist thereby, they can contribute towards the employment of others, and by their means some are able to get forward: and as soon as the Christian community should, by these means, and some help from a Temporal Aid Society, increase to the extent of four or five hundred souls, it would without extraneous help, be able to assist its new members itself.

Temporal aid should in no case be imparted except to assist native converts in *commencing some useful honest occupation* for their own and families' support; and having assisted them to commence, this help should be final. There are several methods of life in which converts could engage; but the cultivation of land, the strength of a nation, is the best in which they could be encouraged and assisted.

This would be more especially suitable, not only because the majority of converts are cultivators of the soils; but because of its simplicity, almost any person is equal to its management.

The amount requisite in this province for a family to cultivate four acres of land, a quantity equal to the maintenance of five or six persons, would be about 45 or 50 rupees. With this sum might be provided a house, a pair of bullocks, seed corn, implements of husbandry, a hackery, and support for a family of three or four members, for 5 or 6 months, till the first harvest was reaped. The amount of course would vary in different parts of the country; but local information would be obtained.

The Committee of such a Society, fixed in a central position would receive applications from all parts; and be the means of affording comfort and advantage to many deserving and pious native Christians; while it would relieve missionaries of one source of their keenest anxiety, and remove a burden from them, which, with increasing weight presses upon them.

*Cuttack, June 10th, 1840.*

C. LACEY.

### V.—*The Era of Vivid Religious Interest.*

Not having it in our power at present to afford our readers a Review of Dr. Duff's able work on India, and as many may not have an opportunity of seeing the work itself for a while at least, we are anxious to place before them an extract from which they may obtain an idea of its contents. The portion selected for extract is a very stirring and eloquent passage. The author has been treating of the introduction of European influence and the consequences which followed, this is divided into three eras—the era of romantic imaginative interest; the era of romantic literary interest; and lastly, the era



of vivid religious interest, which is the one dwelt upon in the following passage, we are confident it will be acceptable to all.—ED.

But, as the era of romantic literary interest began to wane, the era of vivid *religious* interest began to emerge in splendour from the shadowy twilight of a long protracted dawn. And was it not for the manifestation of this brighter era and the realization of its promised blessings, that all else which preceded it was overruled by Divine Providence as subservient and preparatory? Can it be that a power so tremendous over an empire so vast and a people so countless, has been placed in the hands of a few Britons for no higher end than that of enabling them to gratify their ambition, their avarice, their vain-glorious tastes, and lawless appetites? No. Reason, philosophy, sound theism, Revelation;—all must unite in repelling the insinuation, as not less dishonourable than false. Whatever man may think, He who guides the course of providence, with whom one day is as a thousand years, and a thousand years as one day, has respect to the everlasting covenant,—the mercies of which are sure; and the privileges of which shall one day be extended to all the kindreds of the nations. The march of His dispensations may appear slow, and their development obscure, to a creature like man whose term of being is so swiftly run out, and whose power of vision is so feeble and so faint;—nevertheless there is a progress that is stedfast, a development that is clearly defined;—and there shall be a glorious consummation. The decree hath gone forth—and who can stay its execution?—that India shall be the Lord's;—that Asia shall be the Lord's;—yea, that all the kingdoms of this world shall become the kingdoms of our God and of His Christ!

And can it be, that Britain, the most central kingdom of the habitable world—inasmuch as of all existing capitals, its metropolis is that which would form the centre of the largest hemisphere tenanted by man,—Britain, the most highly favoured with the light and life of Revelation,—Britain, the most signally privileged with the ability, and the will, and the varied facilities for dispensing blessings among the nations;—can it be without a reference to the grand designs of Providence and of grace that Britain, so circumstanced and endowed, has, in a way so unparalleled, been led to assume the sovereignty of India?—India, that occupies the same commanding position in relation to the densely peopled regions of southern and eastern Asia that Palestine does to the Old World; and Britain, to both Old and New?—India, which,—itself containing a *fifth* of the world's inhabitants,—when once thrown open, may thus become a door of access to *two-fifths* more?—India, which, when once lighted up by the lamp of salvation, may become a spiritual Pharos, to illumine more than half the population of the globe? No: it cannot be.

Mark the singular concatenation of events. The treasures of India, by awakening the cupidity, had, for ages, summoned forth the energies of successive nations of the West. As the emporium of commerce was gradually transferred to countries more remote, the difficulties of direct communication,—from the trackless deserts and unknown oceans that intervened,—became increasingly multiplied. Then it was that the tide of enthusiasm, which had so long found its proper outlet in crusades and chivalry, was turned into the channels of maritime discovery with a special view to India. Hence the extraordinary series of voyages which terminated in doubling the Cape. Once landed on the longed-for shores, the Europeans soon perceived that in order to secure uninterruptedly the advantage of Indian commerce, they must become masters of the Indian

soil. Hence the unprecedented series of conquests which terminated in the unrivalled supremacy of the British. Possessed of the Indian territory, the British soon found that, in order to retain it, they must conciliate the natives by a due attention to their customs, manners, and laws. Hence the remarkable series of investigations which terminated in unlocking the mysteries of Sanskrit lore.

All things being now ready, there began to spring up in the bosom of the British churches a wide and simultaneous sense of the solemn responsibility under which they had been laid by the events of Providence, to avail themselves of so favourable an opening for the diffusion of the Gospel throughout the Eastern World. Men qualified to undertake the high commission, must be sent across the ocean;—and have not the toils, and perils, and successes of Vasco De Gama and other navigators opened up a safe and easy passage? That their labours might pervade the country and strike a deep and permanent root into the soil, they must be delivered from the caprices of savage tyranny and the ebullitions of heathen rage;—and have not our Clives and our Wellingtons wrested the rod of power from every wilful despot; and our Hastings and Wellesleys thrown the broad shield of British justice and British protection alike over all? In order that they might the more effectually adapt their communications to the peculiarities of the people, they must become acquainted with the learned language of the country, and through it with the real and original sources of all prevailing opinions and observances, sacred and civil;—and have not our Joneses, and our Colebrookes unfolded the whole, to prove subservient to the cause of the Christian philanthropist? In this way, have not our *navigators*, our *warriors*, our *statesmen*, and our *literati*, been unconsciously employed, under an overruling Providence, as so many *pioneers* to prepare the way for our Swartzes, our Buchanans, our Martynes, and our Careys?

Nor is this conclusion in the least degree affected by the consideration, that the sacred cause of Gospel propagation was *directly* opposed by so many of those who *indirectly* laboured most to insure its *ultimate* triumph. The indifference or opposition of individuals or governments, as well as their immediate aid, God has often made instrumental to the advancement of His purposes. How often is it adduced as a powerful argument in defence of Christianity, that it was not espoused, but resisted to the uttermost, by the Jews as a nation? And why? Because, if it had been so espoused, it might be reckoned a fabrication of State policy. The same remark applies in its fullest force to India. Had our merchant princes, or literary savans, or those armed with political and martial power, been seized with a proselyting zeal;—and had thousands, outwardly at least, been brought to confess the name of Jesus,—then, not only might their motives have been thrown open to suspicion,—but, to the influence of wealth and learning and power, would all the credit and the glory be ascribed:—man alone would be exalted, and the great God concealed from our view. But when the work has been left to humble missionaries of the Cross, who are destitute of wealth and unarmed with power, and who habitually subordinate human learning to the “wisdom of God;”—yea, when the men of wealth and learning and power have been arrayed in fierce and threatening attitude against them,—then, in the acknowledged weakness of the instrument, is there a mighty demonstration that success must be the result of a higher agency,—even that of the Almighty Spirit of all grace, whose alone is the excellency of the wisdom and the power.

Let the men of wealth, of learning, and of power, therefore, pursue their own specific ends,—their own darling projects. Let them despise or neglect the only means of effectually ameliorating the millions of

India. Let them continue to plead "the testimony of ancient history, the climate, the usages, the tastes, the religious and political institutions of the Eastern people,"—in order to shelter themselves from the plea of indifference and neglect, on the score that improvement is impracticable. Let them muster, in formidable array, the strong hosts of caste and prejudice, so stoutly opposed to innovation, and so "resolute to maintain what, from age to age, the people have been accustomed to venerate." Let them not cease to reiterate the conclusion of the celebrated author of the Spirit of Laws, that "India has always been, and India always will be, what it now is,"—in order to paralyze every attempt to ameliorate its condition; and let them stigmatize those who labour in its behalf as entertaining extravagant ideas, and sanguine theories, and idle imaginations. Let them brand the effort to change "the character and habits of the people, and new-model the whole mishapen structure of society" as chimerical,—on the old principle, that "because an elephant is an elephant, and a Hindu a Hindu, we ought to leave them both on the plains of Hindustan where we found them." Let them do all this and much more. Their indifference and opposition will only render the final triumphs of Christianity over the idols of heathenism more signally the work of God. For, "the loftiness of man shall be bowed down, and the haughtiness of man shall be brought low: and the Lord alone shall be exalted in that day."

Whatever the views and the conduct of the men of this world may be, we must never forget, that, as Christians, the Divine injunction laid upon us is, *to do good to all men as we have opportunity!* Here, *opportunity* is made the *measure* of our *expected well-doing*. And when, or where has an opportunity of doing good to man, in the highest and noblest sense of that expression, ever been presented to any Christian people, similar to that which British Christians now enjoy, in reference to the millions of India? The facilities now afforded in that distant land for the propagation of Gospel truth on a scale so broad and extensive, have seldom been equalled, never surpassed, in any of the realms of Gentilism. It is this circumstance which, above all others, ought to determine the sphere, and regulate the amount of *more immediate* duty. Look to other heathen nations. Except China, there is none that remotely approximates to India, either in extent of territory or in denseness of population. But, if China exceed India in both, may it not be thought that it demands the *first* place in the calculations of the missionary enterprise? Here, however, *other* elements must be taken into our reckoning. *Here magnitude*, either as to territory or population, is not enough towards the formation of a sound decision. *Facility of access and liberty of operation* must be held among the conclusive and determining elements in solving the problem of duty. Now, it must be confessed that, notwithstanding certain favourable appearances and over-sanguine expectations, China *seems*, up to the present time, in regard to *direct* missionary operations, nearly as much shut against us, as if encompassed with an unscalable wall of brass. The same may be said of Madagascar and other portions of the earth. It is our duty to watch and pray that all impediments may every where be speedily removed;—for these heathen lands, as much as any other, are included in the inheritance of the Son. But how different at this moment is the condition of India! There, we are met by no thundering edicts of a Celestial Emperor to scare us away from its shores,—no exterminating decrees of a capricious Madagascar savage to expel us from a territory already partially possessed. Every harbour along its extended coast is thrown open for our reception:—every province, every city, and every village to its utmost boundaries, prepared to tolerate, if not to welcome, our Gospel ministra-



tions. Over the whole of that region of moral darkness, stable and uncontrollable power presides;—and that is the power of a Christian monarchy. There Christian governors legislate; Christian judges and magistrates decree justice; and Christian captains, wielding the sword of power, guarantee security of person and of property. All, all conspire to open up a free and unfettered course to the herald of the Cross; and serve to throw over him a broad and invulnerable ægis. How are we to interpret the *final cause* of such a state of things? Surely, if ever Jehovah spoke by infallible signs through the leadings of His providence, it is here that He has uttered His voice—and the announcement of the oracle seems to be:—"Behold, without any forethought, cost or trouble, on your part: behold, the key of Asia is placed in your hands. A door great and effectual hath been opened there for you:—enter ye in, and take possession of the land. If India has been allowed to continue for ages the theatre of one of Satan's mightiest triumphs, it is only that, in these latter days, it may become the theatre of one of his most disastrous defeats. If, in the pride of sinful independence, India has long refused to yield allegiance to Him who, on Zion's holy hill, has been anointed King and Governor of the nations, it is only that,—when made captive and willing in the day of His power and merciful visitation,—she may enrich and adorn, with more than the spoils of orient magnificence, the triumphal car of the conquering Immanuel."

In order still farther to exhibit and enforce the duty of the British churches towards India, let us endeavour to illustrate, by analogy, the striking peculiarity of its present position, from its parallelism with the most remarkable epoch in ancient history.

What was the history of the world between the flood and the coming of Christ? Was it not a history of the up-setting and down-putting of kingdoms;—until at length, a power arose, great, and mighty, and terrible, and exceeding strong, which ground into atoms the kingdoms of the earth? After ages of conquest and of bloody strife, the Roman emperor was enabled to proclaim universal peace; and in token thereof *shut* the temple of Janus,—the *open* gates of which so long bespoke to the eyes of every Roman citizen that *war* had not ceased to convulse the nations! "Then," say our biblical critics and ecclesiastical historians, "Then, was the fulness of time;—and then did the hosts of heaven, commissioned on the joyous errand, announce the advent of the incarnate Deity." What, in like manner, we would ask, has been the history of India for the last three thousand years? What but a history of the up-setting and down-putting of kingdoms? At one time, divided into a thousand petty States, scowling defiance at each other: here, the parricide, basely usurping the father's throne; and there, the fratricide, wresting the lawful crown from his brothers. At another time, split up and parcelled into groups of confederacies,—cemented by the bond of indomitable hate,—and leaving the retaliation of fell revenge as a legacy to their children's children. After ages had rolled their course,—in the tenth century of the Christian era—our eyes are turned away from the interior to the far distant north. There, the horizon is seen thickening with lurid clouds, that roll their dense masses along the troubled atmosphere. Suddenly, the tempest bursts; and one barbarian conqueror issues forth after another. At length, the greatest and the mightiest of them all,—from the hyperborean regions of Tartary, from the gorges of the Indian Caucasus,—descends upon the plains of poor unhappy India,—proclaiming himself the scourge of God, and the terror of men. His path is like the red lightning's course. And speedily he blasts the flower of India's chivalry; and smites into the dust her lordly confederacies. Her villages, and

cities, and temples, and palaces, lie smoking in their ruins. Through fields of carnage, and rivers of blood, he hastens to grasp the sceptre of a universal but transient dominion. All India is made profusely to bleed; and, ere her old wounds are healed, all India is made to bleed afresh. In swift and destructive succession new imperial dynasties spring up out of the blood and ashes of the old.

Such is the melancholy epitome of India's tragic history for nearly three thousand years. Oh! how different the scene now! About two hundred years ago, a band of needy adventurers issue forth from this our native land,—from this, one of the remotest islets of the ocean;—and they sit down in peaceful settlements on India's fertile shores. By a strange and mysterious dispensation of Providence, these merchant-subjects were destined to become sovereign princes. In opposition to their own expressed wishes—in direct contravention of the imperative mandates of the British Parliament,—district was added to district, and province to province, and kingdom to kingdom, till at length all India lay prostrate at the feet of Britain. During the *twelve years* preceding that which has last terminated, for the first time in the course of thirty centuries *universal peace* did reign in India;—and if there were a thousand temples of Janus there, the thousand temples might then be shut. Who now can resist the inference which analogy supplies? Were the Roman legions commissioned by an overruling Providence to break down the barriers to intercommunion between the states, and nations, and kingdoms of Antiquity, to prepare the way for the ambassadors of the Cross to announce the advent of the Prince of Peace? And have not the British legions been commissioned in our day, by the same overruling Providence, to break down the barriers to intercommunion between the tribes, and states, and principalities of Hindustan? Have they not levelled mountains and filled up valleys,—to prepare a highway for the heralds of salvation who proclaim the message that ought ever to fall upon the sinner's ear more enchanting far than the softest, sweetest strains of earthly melody? Ought we then to have shut our eyes, and to have steeled our hearts against an opportunity so favourable for extending the boundaries of the Redeemer's kingdom? If we did, what ought we to have anticipated as the necessary consequence? What, but the usual retribution,—even the removal of the trust that had been neglected or abused? And did it not seem, about a twelvemonth ago, as if the Divine patience had been exhausted, and the knell of British connection with India had been rung out? While all were shouting their peans of triumph about the omnipotence of British sway, and the passing of legislative enactments that were to consolidate and perpetuate our empire;—lo, in a moment, in the twinkling of an eye, the tidings reached us from afar, that, within, a mine of discontent was ready to explode in universal rebellion; and that, without, enemies on every side were marshalling their forces, to seize upon the spoil! Every one looked pale. For no one knew whether the next intelligence might not be, that the proud fabric of British power had suddenly dissolved,—like the apparently massive walls and turreted battlements of the clouds before the blast of the north wind. But of late, the prospect has once more brightened. When the decree was about to go forth, “cut down this unprofitable connection between Britain and the millions of India,—why does it continue to blight and wither the best interests of that mighty people?”—it would seem as if the Angel of the Covenant had interposed, saying, “Spare, oh spare, a little longer; and see whether this hitherto profitless connection be not yet improved for the grand end for which it was instituted and designed,—even the establishment of that kingdom of righteousness, that shall never be moved.”

And now, that the period of stewardship has, to all appearance, been prolonged, shall we, by again wrapping up the talent of the national guardianship of that distant realm in a napkin, once more provoke the Almighty in His displeasure to deprive us altogether of the trust? Now is the *set time* for diffusing the light of the Gospel through the length and breadth of India. Say not that we have not means. The wealthy have the means in abundance, and to spare,—if they had only the large Christian heart to communicate. The poorest have something; even the widow has her mite, and if she have not, she has her closet;—and thence, in communion with all the saints on earth, may thousands of prayers be made to ascend into the ears of the Lord God of Sabaoth, more grateful and more acceptable far than the incense of a thousand sacrifices offered upon a thousand hills. Shall we then refuse to redeem the time—refuse to employ the means, now placed so abundantly within our reach, of extending the renovating principles of the Cross among the millions of our fellow-subjects in idolatrous India?—India, which is linked to so many of us by being the temporary home or the perpetual grave of beloved friends!—India, which is linked to all of us nationally, by being the brightest diamond in the British crown! Oh! if we neglect such a golden opportunity of advancing the cause of the Divine Redeemer, how shall we be able to stand before the bar of heaven, and plead guiltless of the blood of the perishing millions that now lie conquered, prostrate, weeping at our feet? Surely, methinks, this awful responsibility ought to paralyse into weakness many of the best-laid projects of life, and crush many of its busiest occupations beneath the weight of an oppressive burden. Methinks it ought to introduce the pall and the shroud into the gayety of our noisy revelries; and, like the handwriting on the wall of the palace of Babylon, suddenly freeze the flowing current of our festive excitements. Methinks it should follow us as an ever-present tormentor into the solitary chamber; and render restless and feverish the repose of night; and haunt its fleeting visions with images of terror more alarming than the fabled ghosts of the murdered! Oh! if it do not, rest assured it is not for want of a cause more than adequate.

But why should we appeal to duty and responsibility alone? why not to the exquisite enjoyment experienced by those who know and value the privilege of being fellow-workers with the Great God Himself, in advancing that cause for which the world was originally created, and for the development of which the world is still preserved in being? We appeal to all present who have basked in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which He died in agonies on the cross, that He might see of the travail of His soul and be satisfied,—be not ineffable? Oh! it is an enjoyment which those who have once tasted it, would not exchange for all the treasures of the Indian mines;—for all the laurels of civic success;—for all the glittering splendour of coronets. It is a joy rich as heaven,—pure as the Godhead,—lasting as eternity!

In the midst of troublous times, when the shaking of the nations, and the heaving of the earthquake that may ere long rend asunder the mightiest empires, have commenced, what stay, what refuge, what hiding-place can be found like the faith and hope which are the stronghold of the righteous? They whose faith has been firmly planted on the rock of Jehovah's promises, can look across the surges of the tempestuous ocean to the bright regions that lie beyond. Yea, should still greater dangers rise, and greater terrors frown, and days of greater darkness fall upon them; oh, is there not enough to cheer and exhilarate their spirits in the believing contemplation of the latter-day glory? Think of the



earth, as it now is, rent with woe and burdened with a curse : think of the same earth, in the radiance of prophetic vision, converted into glad-some bowers,—the abodes of peace and righteousness. View the empire of Satan, at present fast bound by the iron chains of malignant demons that feed and riot on the groans and perdition of immortal spirits. Behold, from the same dark empire,—in the realization of prophetic imagery,—the new-clad myriads rise, chaunting the chorus of a renovated creation—the jubilee of a once-groaning but now emancipated universe. Over the slaughter of undaunted heroes, and the smoking ruins of some citadel that long held out as the last asylum of a country's independence, poets have sung of freedom's shriek. Over the fall and ruin of immortal spirits, and a world dismantled by the fall, we might covet the tongue of an angel to tell of creation's shriek. But surely with an ecstasy of fervour might we long for the voice of an archangel to celebrate creation's shout of joy over a world of sinners—saved—restored, through grace, to light and liberty. Oh that the blessed era were greatly hastened ! Oh that the vision of that mitred minstrel who erewhile sung so sweetly of “Greenland's icy mountains, and India's coral strand,” were speedily realized !—that glorious vision, wherein, rapt into future times, he beheld the stream of Gospel blessings rise and gush and roll onwards, till it embraced every land and circled every shore ;—aye, till, “like a sea of glory, it spread from pole to pole.” Even so, Lord Jesus, come quickly ; even so. Amen.

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# VI.—*The Banâras Translator and Dr. Griesbach.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,

“One of the Translators,” in his reply to me, has questioned the accuracy of my statement relative to the fact of Griesbach's system being disputed by the most eminent orthodox Biblical critics of the present day. From the contemptuous manner in which he writes of Dr. Bloomfield, (a man whose learning is generally acknowledged to be pre-eminent,) I do not suppose that he will give much heed to the following extracts. Others, however, may give heed to them, and they will learn from them, that some no mean men, both in England and on the continent of Europe, are at variance with Griesbach in his system of recensions.

In the preface to the first edition of Dr. Bloomfield's New Testament we have the following paragraph and note :

“And here the Editor [Dr. B.] must avow his total dissent, though not from the *Canons of Criticism* professedly acted upon by Griesbach in his edition of the New Testament, yet altogether from the *system of Recensions* first promulgated by him, and founded, as the editor apprehends, upon a misapplication of these canons. The perpetual, and, for the most part, needless cancellings\*, and alterations of all kinds, introduced by Griesbach, evince a temerity which would have been

highly censurable even in editing a *profane* writer; but, when made in the sacred volume, they involve also a charge of *irreverence* for the book which was intended to make men 'wise unto salvation.' In most respects the editor coincides with the views of Matthæi (whose edition of the N. T. is pronounced by Bishop Middleton to be far the best yet seen), and, in a great measure, with those of the learned and indefatigable Scholz.

\* "In justification of these, [the cancellings], it has generally been urged, that the words, phrases, or clauses, so thrown out are glossematical, and therefore spurious. On this point, however, the present editor is entirely at issue with the Griesbachian School; and he has much pleasure in referring his readers to a masterly *Commentatio* by C. C. Tittman de Glossematiss N. T. rectè investigandis, (at p. 501 sqq. of his *Opusc. Theolog. Lips.* 1803;) as also an able and instructive *Dissertation* of Bornemann de Glossematis N. T. cautè dijudicandis, Lips. 1830, who there completely refutes the rash assertion of Wassenberg, in a *Dissertation* on the Glossis appended to Valch-Scholia ad N. T., and ably distributes these pretended Glosses under *five classes*."

In the second edition we have the same sentiments repeated in the following words:—

"To pass on to the text itself,—it will be found, with a few exceptions, the same as in the preceding edition; and with reason;—since the editor's opinions, as to the origin and character of the Greisbachian text, are, after much further research, precisely the same as before. He is still firmly persuaded, that the most *ancient* MSS. of the Western and Alexandrian family, do not present so pure a text, as that of some comparatively modern ones, of the Constantinopolitan family; and represented, with few exceptions, in the invaluable *Editio Princeps*, for which we are indebted to the munificence of cardinal Ximenes. In short, he has no doubt that the texts of the first mentioned MSS. were systematically *altered*, for various reasons, by the early Biblical critics: thus exemplifying what Lord Bacon says (*de Augm. Scient.* i. 9), that "the most corrected copies are commonly the least correct\*."

\* "On this important subject the author refers his readers, for proofs and particulars, to the learned *Prolegomena* of Prof. Scholz, to his critical edition of the New Testament with various readings, now in progress, and on the point of being completed—the result of a quarter of a century's unwearied labours in collating MSS. in every part of Europe,—a monument of diligence and erudition rarely surpassed, and by which he has laid the Christian world under greater obligations than any critical editor since the time of the illustrious Wetstein. See also the able and instructive *Prolegomena* to Bagster's *Polyglott*, by Professor Lee."

As the Banáras Translator has placed Horne in an honorable niche in his temple, perhaps he will give heed to the following extracts from that laborious man's excellent Introduction to the study of the Scriptures, and he will learn from him that others besides Dr. Bloomfield have differed from Dr. Griesbach, and that even Horne himself differs from him.

"The system of recensions, above proposed by Bengel and Semler, and completed by the late celebrated critic Dr. Griesbach, has been subjected to a very severe critical ordeal; and has been formidably

attacked on the continent by the late M. Matthæi, and in this country by the Rev. Dr. Laurence, and the Rev. Frederic Nolan.

“The last system of recensions which remains to be noticed is that of the Rev. T. Nolan. It is developed in his *“Inquiry into the integrity of the Greek Vulgate or received text of the New Testament, in which the Greek manuscripts are newly classed, the integrity of the authorized text vindicated, and the various readings traced to their origin”* (8vo., London, 1815.) That integrity he has confessedly established by a series of proofs and connected arguments, the most decisive that can be reasonably desired or expected.

“We may therefore safely adopt the system of recensions proposed by Mr. Nolan in preference to any other: not only on account of its comprehensiveness, but also because (independantly of its internal consistency, and the historical grounds on which it is *exclusively* built), it embraces the different systems to which it is opposed, and reconciles their respective circumstances. But, notwithstanding the strong—we may add, indisputable—claims to precedence which his system of recensions possesses, it is *greatly to be feared* that the classification of recensions proposed by Griesbach has obtained such a general reception as will prevent the adoption of Mr. Nolan’s system much beyond the limits of this country.”

Not having any of the writings of any of the German critics mentioned by the Banáras Translators, I cannot say how far they either agree with or differ from Dr. Griesbach; but I happen to have the edition of Stuart’s Commentary on the Romans which was published in England with the recommendations of Drs. Smith and Henderson. In this commentary Dr. Stuart says:

“I am grieved to add, that Griesbach, in attempting to account for the variation of manuscripts in regard to xvi. 25, 27 has advanced suppositions not less visionary and gratuitous than those of Eichhorn. This is the more to be wondered at, since Griesbach is not *much* prone to phantasies of this nature. The reader of Eichhorn is not surprised to find such a conceit in him; for a critic who could add on the last twenty-six chapters of Isaiah (which he names Pseudo-Isaiah), to the genuine works of that prophet, because the copyist happened to have room to spare in his parchment and wanted to fill it out, may well be imagined not to be incapable of making suppositions like those above related.”

I am not sanguine enough to believe that the above extracts will convince the Banáras Translator that Dr. Griesbach’s system is disputed by some at least of the most eminent orthodox Biblical critics of the present day; but I think others will be convinced by them. I think, too, that others will come to the conclusion, that as there are so many eminent men in favor of the Textus Receptus, that nothing which it contains should be omitted in any translation. If the translators really in their consciences believe, that any passage is an interpolation, let them attach a mark to it; but for the sake of others, who have consciences as well as they of Banáras, let the suspected words still appear.



I have no idea what opinion the Banáras Translator has formed of Dr. Judson and Mr. Yates. Others, however, think them both learned and good men. The latter has given a place to all the "omitted passages" in his translations; and the former, who (as I have been informed) in his first translation into the language of Burmah, had been led to follow Griesbach, has seen cause to retrace his steps, and has retraced them. I fear, however, the Banáras Translator, in his present temper and spirit, will not be his imitator.

I deeply lament to learn from the Translator himself, that though I have detected *sixty-six* omissions or alterations from the received text in his translation, yet that I have not detected the ONE-FIFTH of the passages omitted and altered. I stated that I had observed more than I had noted down; but I had no idea that I had discovered such a small proportion as a fifth only. Such a statement as this will, I think, prevent the Christian world (unless we except the Soci-nians, who love Griesbach dearly) from either buying or using a single copy of any edition the Banáras translators may from this time send forth. I would advise them, therefore, to lay down their pens, or, like Dr. Judson (much to his honor), retrace their steps.

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NOTE.—As the principal parties in this controversy have unitedly agreed that it should come to a close with the present number, and as all the parties have written, have been replied to, and replied again, we must decline all further communications on the subject, as little more can be said to edification.—ED.

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## VII.—*Short Description of the Netherlands' Territory on the West Coast of Sumatra, 1837.*

### BOUNDARIES, DIVISION AND POPULATION.

(Continued from page 334.)

Having given in a preceding number a brief description of the origin of the *Soekoes*, we shall now proceed to the consideration of the Malay form of government. This was founded by the beforesaid fathers or partially modelled by them after the earlier institutions of their mother's first husband, Serie Maha Raja, under the direction of their father, Ijattie Bielong Pandé. The immediate government of the people is committed to *Panghoeloes* in civil matters, to Pagawes in spiritual affairs and to *Palawans* or *Oeloebalangs* for the defence of the land and the maintenance of the right of Government, whilst the nominal supreme power is vested in the house of *Manangkubow*, (which however, as will appear hereafter, is not very material,) under three princes, named Rajas, viz.

1, Raja Allam, supreme commander. 2, Raja Hadat, chief of religious worship. 3, Raja Hadat, chief of the manners. The first had his seat at *Paggeroegong*, the second at *Soempoe Koedoes*, and the third at *Boea*. This division corresponds pretty nearly with the one produced in the fable, the power of these princes was principally maintained through the influence of the three principal districts of *Tona Datar*, *Toenhoe*, *Nantoengie*, the three pillars of support, named *Soengie Trap*, *Soerocasso* and *Padang Ganting*. The chiefs of these places subject to the princes of *Manangkabow*, exercised the chief authority in *Tona Datar*, and were named *Datoe Pamontya die Soengie Trap*, *Datoe Tadamo die Soerocasso* and *Toeau Kallie die Padang Ganting*.

The power of the *Manangkabow* princes over the people has however, never been considerable, their power not reaching beyond offering relief or shelter to unhappy people or to those persecuted by the law, or as arbitrators between quarrelling parties. From this it appears that the real power over the people rested with the *Soekoes*, this will more clearly appear from the following example of the arrangements of one of the provinces.

At *Matoea*, a small province in the highlands with a population of about 3,000 souls. There are found three *Soekoes*, viz. *Ijienigo*, *Siekoenbang* and *Tandjang*. These three *Soekoes* or tribes are further divided into ninety lesser tribes or families, named *Baeaprats*. The government of all the above named greater and lesser tribes consists of

3 *Panghoeloes Soekoe* } for all civil affairs.  
90 *Ditto, Baeaproets* }

3 *Pagawes*,  
3 *Imams*, } for spiritual matters.  
3 *Chatips*, }

3 *Pulawans*, for the defence of the country and the maintenance of civil power.

To the *Panghoeloes*, their revenue secured from *Tailamas*, *Dando* and *Settie*, being a certain fine for deciding differences and fines arising out of the violations of customs. The *Imams* and *Chatips* draw the *Zakat Pietra*, *Sedeka oepa kawing*, *oepa Sura*, *oepa Tulil* and *Mengadjie koran*, being according to the *koran* their fixed annual collection for their income ( $2\frac{1}{2}$  by 10 id.) for each person, for divorce and prayer, fees for the dead, and for giving instruction in the *Qurán*. The *Pulawans* share about one-third of the income with the *Panghoeloes*.

All civil differences are first decided by the *Panghoeloes Baeaproets*, but parties not satisfied with their decision, appeal to the *Panghoeloe Soekoe*, and if his judgement is not satisfactory, an appeal is made to the *Mappat*, which is a council of the chiefs of the provinces. If satisfaction is not found there the applicants proceed to the right of the strongest, named *Prang Bator*, which generally puts an end to the strife, after one or two have been killed or wounded; for the prevention of further accidents, the subject is settled by disinterested parties.

On this footing the internal government has been for many centuries, when, if I am well informed, these things and especially the spiritual matters were placed under more equitable regulations and obtained greater security by the introduction of the Muhammadan religion, in the year 1177; there having appeared at *Oelakhan* a certain *Berhanodien*, disciple of *Sheik Abdullah Arief*, who had introduced the Muhammadan doctrine at *Acheen* from which place they spread over the entire population of *Agam Amang*.

True it is, however, that since the first appointment of the *Hadats*, the original tribes of which the people consisted, have experienced many changes and divisions. This has arisen from an increase of population as well as

from religious differences and other circumstances, in consequence of which some separated themselves from their mother tribe and formed in different places, in the high and low lands, small companies under different forms of government after those of the chief tribes, but directed according to the circumstances, which caused their removal, or were considered necessary for the maintaining of their social rights.

These occurrences may have exercised great influence on the social institutions of the mother tribes, and may have served to divide them from those of their forefathers and to give to them the present irregular appearance, in which we find the internal management of the coast.

Of the present form of government nothing can be said except that it is patriarchal, in which every member of society has equal rights, and is his own master, whilst he to whom the executive power is entrusted, is only considered as the eldest member with no higher authority, than to give the necessary explanations of their social institutions or usages, (*Haduts*) nor can he decide anything without the general consent of the members of the Society or their representatives; and further, there is demanded and expected of him protection for the safety of the members of the Society, (of which he is the Head,) against all foreign power, in consequence of which it often occurs, that when a Malay is spoken to, or persecuted on account of an affray, he always finds a defender in the Head of the society or *Soekoe* to which he belongs.

This also is the cause of such a number of independent provinces, with different social institutions, which are met with on this coast, and the great variety which is introduced in the naming of the chiefs since the original institutions, there being now recognised, besides those already named, *Yang die portoeans*, *Panghoeloes*, *Pagawes* and *Palawan*, a great number of other names, viz., the *Sultan* at *Indrapura* and *Moco Moco*, who has *Maukoe Boemies* and *Mantrie* under him. *Rajas* at *Oelakhan* and *Kemultie*; *Pangerangs* at *Bencoolen*; *Pamontjas* over the entire country *Paugulina*; at *Padang Toeanhoes*. This title was formerly only given to principal priests, but at present the *Panghoeloes* who stand in immediate connection with the Netherlands' government, have also taken this appellation.

*Kapella Lares* are the usual *Panghoeloes Soekoe*, who by means of the European government assume a supremacy over their colleagues. The chiefs are always chosen from the tribe of *Panghoeloes*, and the dignity descends to the nephew, if he possesses the necessary ability.

In former centuries the princes of *Manangkabow* exercised a great supremacy over these different princes and chiefs. The seats, where the three different princes or governors were established, were named *Roema die Koedam*, *Roema die Tenga*, and *Roema die Bockit*, of which the first belonged to *Raja Allan*, the second to *Raja Hadat*, and the third to *Raja Hadat*. At present the first house only exists; the tribe of the second is entirely extinct; and *Bagagar Schaah* appointed by us and now removed to *Batavia* belongs to the tribe of the third house. At that time he had an uncle, named *Toeanko Patta*, who, according to the inland usage had more title to some power in the government than *Bagagar Schaah*, and more so because before the revolution of the *Padries*, he was already placed in the government by the people: he is since dead.

The incomes and profits of the princes of *Manangkabow* were not very great; they had their own rice fields which were cultivated by their own servants or by criminals, whom they had pardoned but who in consequence became their slaves, (for which they had the power according to the existing custom.) But they could claim no drudgery from the people, with the exception of the furnishing of building materials, which however was demanded in a friendly manner. Besides they had the revenue of three



tolls, viz. every traveller was to pay for every *karbow* half a gilder, for a cow four two-penny pieces, and for every load two two-penny pieces, with the exception of the districts of *Soengie Trap*, *Soerocasso* and *Padang Ganting*, who enjoyed the privilege of being free from toll, as they were considered the pillars of the state.

One of these tolls was established at *Soempoe Koedoes*, appertaining to the first princely house of *Roema die Roedum*, and one at *Boewa*, appertaining to the second princely house, or *Roema die Tenga*, and one at *Pager Roeyong*, appertaining to the third princely house or *Roema die Boeket*. Besides they had the revenue or tribute of the states of *Siac*, *Djambie*, *Botancharie*, *Indragirie* and *Palembang*, from which places they received every two and a half years one chest of opium, or its value in cash or gold.

The incomes which those princes, by contract with the E. I. Company enjoyed every three years from *Padang* to the amount of 1,000 reals (2,000 guilders) were ceded to the districts of *Soengie Trap* and *Soeracasso*.

The explanation of the laws, the nature of crimes, and the application of punishments among the inlanders of this coast, takes place according to the different ideas of the chiefs, and the particular institutions of each society, tried by the *Hudats* according to the tradition and the prescribed rules of the *koran*, which they name *Hudat bersander shera*, and *shera bersander Hadat*, which means, the customs support the laws, and the laws support the customs. The degeneration which those customs however experienced after a lapse of so many centuries; the evading of the laws, which was so easy, and the too little power of the chiefs, had so great an influence on the moral state of the people, that they soon, and especially during the last fifty years, fell to the lowest grade, so that a provision became necessary for restoring them. This provision was made; it originated from peculiar circumstances, but received a wrong direction and became the source of uproar and distresses, which have existed for more than thirty years, and the end of which cannot be seen. Force and oppression first, instead of mild reasoning was employed, and to this may be ascribed the origin of that sect which have made themselves so famous under the name of *Pudries*, that a short deviation on their origin will not be out of place.

A certain Naw Mentje of *Agam*, residing at *Boekiet kamang*, having obtained a higher degree of civilization than his compatriots, lamented the state of morals in his country, and being desirous of improving them, he ordered his people strictly to attend to religion with prayer and other prescribed rules of the Muhammadan faith, forbidding at the same time gambling, cock-fighting, the chewing of opium, drunkenness and the use of tobacco; which was much exercised by the inlanders even to excess. The *Agamers* were also at that time immersed in the greatest barbarity (now more than 30 years ago), even so far that they could not distinguish between prepared and unprepared spices, theft was much in vogue, murder and stealing and selling human flesh were mere pastimes among them.

The appointment of *Toeankoe Nau Renje* (the last word signifies *learned* or *clever*, he died in 1832 at *Mejang*, belonging to the *Laras Boekiet*) was first accepted in his own village and further powerfully carried, so strong even that he, to give a good example, deprived his own mother of her life, because she had privately made use of tobacco, and acted contrary to his prohibition.

This unheard-of cruelty frightened the inhabitants of the neighbouring villages, who in consequence embraced the new faith, and those who did not wish to submit willingly, were forced by arms. Soon after the whole

of Agam obeyed the new institutions after much bloodshed ; a priestly instead of a patriarchal form of government was then introduced into this country, and in every village a *Padrie* (divine) was appointed to each village, who exercised the supreme voice in the government. To distinguish these people from the unconverted it was ordered that all of them be clothed in white.

At the same time appeared a certain inhabitant of *Lintow*, *Siedoe Moerrien* who had studied divinity in *Passaman*, situated on the coast near *Padang*, and *Passaman*. He joined with the second prince of *Pagger Roejong* or *Manangkabow*, Yang die *Pertoean Nan Bagoemae* or surnamed Yang *Tahat*, he made him observe the defects in the morals and customs of the people of *Tana Datar* and solicited the consent of government to amend them strictly after the institutions of the Muhammadan faith. This prince not only accepted these propositions with readiness, but insisted also that both the other princes, who were with him at the head of government, should embrace them ; and at the same time ordered the entire population of *Tana Datar* to submit themselves to the new rules, and to clothe themselves the same as the *Agamers*.

*Toeankoe Passaman* afterwards departed to his birth-place *Lintow* with the full consent and power of government, to introduce there and in other subordinate places the rules of the new doctrine. But here it was not so readily accepted ; wherefore, to establish a good example, he killed with his own hands a *Pangkocloe* whom he had already met three times with a fighting cock under his arm, and suffered him not to be buried. This measure made a frightful impression on the refractory people, who immediately submitted themselves to him, with the exception of the district of *Tandjong Baroele* ; this district pertinaciously resisted his doctrine, and induced him to make war with it, and bring it to obedience by force. After this he solicited a meeting of all the princes and grandees of *Tana Datar* at *Kotta Tenga*, and having collected them he caused to be put to death *jang die pertoean Raja Narro, jong die pertoean Raja Tallang*, brother to the present banished regent of *Manangkabow*, and the son of the ancient prince of *Manangkabow*, *Raja Moening*, declaring them to be heretics, who had sinned against religion, because the first had made war with him at *Tandjong Baroele*, and the other two had assisted in it. A great dispute then arose in the assembly ; they began fighting and several of the nobles of *Pagger Roejong* were wounded ; the retired prince *Raja Moening*, who could not be hurt according to general opinion, and the uncle of the present removed regent, *Raja Goempieta*, also named *Toeankoe Patta*, escaped, but have since died. After this followed a war between the *Padries* and the Princes of *Tana Datar*, in consequence of which the princes were necessitated to quit the land and to save themselves by flight. At this time *Toeankoe Passaman* must have made himself master of a daughter of *Toeankoe Moening* ; whom he probably married. *Raja Moening* went to *Loeboe Djambie*, whilst the princes of both the other seats died shortly before. The regent *Bagagar Alam*, son of the princes of the third seat, who is now removed to *Batavia* went to *Padang*, and his uncle, who was already elevated by the people to the third throne, went to *Oelakhan*. Now the government of *Tana Datar* became entirely priestly ; every village obtained a priest (*Padrie*) as head, who however soon after commenced to misuse the power which was entrusted them, as well at *Tana Datar* and *Agam*, and under the cloak of religion made the most arbitrary laws, whereby the people were prohibited the wearing of ornaments, the chewing of betel-nuts and similar other things, in consequence of which many more trespasses were committed, which by the paying of fines gave a large field to covetousness and self-interest.

(To be concluded in our next.)

VIII.—*Urdu Version of the New Testament. Reply to the article of T. S. in the last number.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

T. S.'s free and frank acknowledgment of his mistake in reference to the omission of John v. 4 is quite satisfactory, and his sincere and unrestrained apology readily accepted. His mistake has been admitted into the official correspondence of the Bombay Bible Society, but his acknowledgment and apology will set all right again. *Errare humanum est.*

I should be under great obligation to T. S. if he had convinced me that John viii. 1—12 is not spurious, for the omission of this passage will considerably injure our version in the estimation of many. We have, as far as I recollect, not rejected any passage which Dr. Griesbach has admitted into his text except this which he has admitted with the mark of its being probably to be rejected. If we admit this passage, we shall have Dr. Griesbach entirely on our side, and to stand and fall with him will always be honorable. As to MSS. the passage is wanting in all the old ones, except D; for G, is according to Scholz of the 10th, according to Griesbach of the 12th century; H. is of the 11th century, K. in which the celebrated passage constitutes a distinct character, is according to Scholz and Hug of the 9th, and to Simon of the 10th century; M. is of the 10th century. Now T. S. allows that the MSS. of the 10th, 11th, 12th and 13th centuries make nothing for the argument one way or other: vide page 183 of the *Observer*. "D. is a very ancient and excellent codex, and if it contained no other apocryphal addition I would say the passage is doubtful, and we dare not omit *doubtful* portions of Scripture. These additions are not so very short and not mere glosses." I copy the remarkable addition of this Codex to Luke vi. 4 from Dr. Olshausen's commentary, vol. I. p. 382: Τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ, εἶπεν αὐτῷ, ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς μακάριος εἶ, εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου. In English thus: "On that same day he saw a man working on the Sabbath and said unto him, If thou knowest, man, what thou art doing, thou art blessed; but if thou dost not know it, thou art cursed and a transgressor of the law." See on the meaning of this passage Rom. xiv. 5. Now this passage may be defended with nearly the same arguments with which T. S. and Dr. Bloomfield defend John viii. 1—12. It is not found in A. B. C. "but in estimating the value of their joint testimony, we ought to bear in mind that according to Dr. Scholz, &c. &c. (see the whole of T. S.'s remarkable paragraph in page 183 of the *Observer*) the passage was omitted by the Fathers because they feared that it would give countenance to *Sabbath-breaking*. "The fabricated stories found in the apocryphal gospel are quite of a different character, and are almost always founded on the most severe and ascetic views. And had this paragraph been of *that* character it would, I will venture to say, never have been omitted, or removed by any." "In short, all



the arguments put together, founded on internal evidence *against* the authenticity of this paragraph, will not counterbalance *ONE* which may be adduced *for* it; namely, that while we can easily imagine why it should have been *omitted*, no tolerable reason can be assigned *why* the story should have been *fabricated at all*.

T. S. says, "It is said by Stæudlin (quoted by Bloomfield) that the passage is found in most though not in all, of the most ancient MSS. of the most ancient versions. Such as the Ethiopic and Armenian." To this I oppose Dr. Tholuck's testimony. "As to versions, the paragraph is wanting in the oldest MSS. of the Syriac, Coptic, Armenian (in which it is put as an appendix to the gospel) and the Gothic." Dr. Tholuck is one of the most pious and able men of the present age. He was for several years Chaplain to the Prussian Embassy at Rome, where he had the best opportunity of inspecting ancient MSS. He has been twice in England. In short, Tholuck is acquainted with nearly all the MSS. in the best European Libraries, and with the languages in which they are written. The American scholars have expressed a wish that Tholuck should write a book on the history of the doctrine of the *Logos*, because there is no other man living who has access to so many sources of information. I am personally acquainted with Tholuck, and it was chiefly through his recommendation and that of Neander and Hengstenberg, that I became a Missionary of the London Society. I can never speak of these truly great men but with filial affection and reverence, and I am grieved when reproach is put upon their bright names, not for their own sakes, but for the sake of the persons who do it.

T. S. says, that "the passage is found in Tatian and Ammonius, both of the second century." See a detailed account of Tatian and his writings in Neander's Church History, vol. iii. 1131, &c. &c. and of Ammonius in the same work, vol. iii. 1183. I never learnt that these writers have the paragraph, either from Griesbach, or Neander, or Tholuck or Olshausen. Dr. Tholuck says, "We find the first traces of this paragraph in the Constitutiones Apostolicæ (towards the end of the third century) by Ambros. August. Hieron." T. S. says in his first article, "We wish we could afford space to present our readers with the convincing defence of the narrative by Dr. Bloomfield, &c." A more unsatisfactory piece of criticism than that of Dr. Bloomfield on this passage I have never met with. Augustine De Adulterinis Conjugiis ii. 7, says, "I believe or suppose (credo) that many have removed it from their copies." This is merely the private opinion, perhaps polemical accusation, of Augustine; but after this influential Father had, in the 4th century, publicly stated his apprehension, the paragraph is not removed from the copies. This is merely a conjecture and supposition of an individual; and if these shall have any weight in critical investigation I will venture the opinion that the story was fabricated and afterwards defended by the Carpocratians! Now Dr. Bloomfield gives the conjecture of Augustine as an *Historical fact*! So Augustine de Conjug. Adul. ii. 7, says, "that many. . . removed it from their copies." Is it fair to state in a book, which professes to be a critical work, the belief or opinion of a man as an historical fact? I am sure the simple state-

ment of this fact will fix the character of that article. A greater jumble of MSS. and versions and more arrogant decision I have never seen. If I had time I would write a criticism on a work in which the spurious passages are put in the text and proved in the notes to be false, which is well calculated to establish Christian Brāhmanism in the church. See Matthew xxvii. 35 ; Acts. ix. 5, 6 ; Heb. xii. 20, in that work.

I can and will not enter upon the discussion of 1st John v. 7. The passage is now rejected by all critics of any name, and if we must wait till all agree, no reform in any department could be carried. This passage is no part of the oldest Protestant version, namely, Luther's excellent translation. He never translated it or admitted it as long as he lived. The last edition printed under Luther's superintendence was that of 1546, in the preface to which he requests that no person will make any alterations in it. But this great and good man had not been dead thirty years, when the passage was interpolated in his German translation. The Wittenberg edition remained true to Luther's text till 1607. See Horne's Introduction, vol. iv. p. 457.

It remains only for me to set T. S. right on my quotation of scripture. I see in my Hebrew Concordance that the injunction לא תחבשל גדי בחלב אמו is repeated, three times in the Pentateuch, viz Ex. xxxiii. 19 ; xxxiv. 26 and Deut. xiv. 21. The English authorized version has translated it "Thou shalt not seethe a kid in his mother's milk," but גדי is also understood by the Jews to mean a calf. "*Ita jam R. Isaac idem putasse, גדי non significare hoedum, sed pullum ex omni animalium genere.*" As to meaning, *Bochartus putat...Mosen autem Israelitis hac consuetudine interdixisse, quod crudele esset, si lac matris quod hoedo in nutrimentum datum est, adhibeatur ad carnis ipsius consumptionem.*" *Rosenmuller.* I have quoted from memory ; the Apostles have done so too ; every Biblical scholar and almost every attentive reader of the Bible knows that more than one half of all the quotations in the N. T. are quotations from memory. See Horne's Introduction, vol. ii. p. 281. Paul uses scripture in the same allegorical way ; for instance, see 1 Cor. ix. 9. For it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn?" T. S. might ask, Are the ministers of the Gospel compared to oxen ? Is preaching compared to treading out the corn ? What does the muzzling of the mouth mean ? *Omne simile claudicat.* If T. S. deeply regrets to see such a loose mode of quoting, and such a perversity in applying Scripture, by one who bears the honoured name of a translator of the word of God, he must also regret to see it done by the Apostles. I wished to convey to T. S. a serious admonition ; namely, not to run down great men in the Church to whom we are so much indebted, and who do not belong to any country, as Dr. Bloomfield has done in the preface to his edition of the N. T.—I like to see a man acknowledge that he is under great obligation to the great men whom the head of the Church raises up from time to time. I dare not apologize for having quoted Scripture from memory, lest blame might be brought upon the New Testament. If I have erred, my error is countenanced by the highest, that is by inspired authority.

T. S. informs me that the former Editor of the *Observer* would have subjected us to another sort of treatment than he has done. He has accused us of error, of the corruption of Scripture, of the perpetration of an atrocity. I am at a loss to conceive how the former Editor could have expressed himself in stronger terms of our offence of having translated the N. T. according to our own and not other men's consciences, and sold a first edition in a short time. We can put in the spurious passages whenever we like.

I am astonished to hear T. S. complain of being treated harshly by me, when he has deliberately thrown the first stone at us, and is so very valiant in giving blows. I suppose he will have to throw the last stone at us also.

The P. S. to my last letter I am prepared to defend; it does not contain an *unprovoked* attack upon a body of Missionaries. I hope it will do a great deal of good in one way or other.

I am now heartily tired of the controversy because it is quite useless to discuss such matters in this country. We never intended to have done so; but as T. S. came forward with such warmth, I received him in the same cordial manner. I now propose that we give up the controversy for the present and separate as Christian scholars.

The first edition of our Romanized Testament is sold. So neither our publisher nor any body has lost by it. We would immediately *sanction* and publish and *sell* a greatly revised and corrected edition, if our esteemed colleague and beloved brother, Mr. Buyers were not obliged to go home. We have entrusted him with finally fixing the text for the version of our Mission\*. He can in England confer with such men as Dr. P. Smith and Dr. Henderson and others. We are quite at ease about the final fate of our version. As long as we had the fixing of the text we acted according to our conscience and best knowledge. Have we deserved to be charged for the conscientious discharge of an important public duty with corruption of Scripture, with the perpetration of atrocities? If T. S. will consider the subject calmly he will agree with me. Does T. S. mean to say that we should have admitted passages which we consider spurious? or have left the translation of the Scriptures altogether alone? Or have left the fixing of the text to the Calcutta Auxiliary Bible Society? If we be entrusted with the performance of *every* ministerial duty, why not with the fixing of the text? If we be heterodox men let the London Society withdraw its confidence from us. I have always preferred principle to expediency, and

\* We cannot avoid calling the attention of our readers to the remarkable position maintained by the Translator in this paper in reference to the determining of the text. The translator objects to the decisions of the Bible Society and yet he will submit the fixing of the text to the Rev. W. Buyers and Drs. Henderson and Pye Smith—so that the question resolves itself into this: In which party are the Church disposed to put the most confidence—the persons named, or the Bible Society; for that the text should be fixed is admitted by our correspondent, for if not, it is evident that should our Bible fall into the hands of Unitarians and infidels, it will soon become a very small volume. We should not have been tempted to append this note, had not the controversy ceased in our pages with this number.—Ed.



ever will do so with the divine help. All the Protestant Churches consider the Original Greek Testament authentic, and their versions which differ from each other, of secondary importance. That popular versions should be made and conformed to, the best editions of the Greek Original, is a position too plain for proof. "This position there is a difficulty in maintaining on account of its exceeding obviousness. To defend it is like trying to confirm a self-evident truth. To find argument is not easy, because an argument is something clearer than the proposition to be sustained."

I take leave of the controversy for the present with the excellent words of my favorite Editor, the venerable Dr. Griesbach.

At enim vero verbum Dei incertum redditur, si unicuique editori textum sacrum refringere licet! Eis qui ita sentiunt, respondeo, primum non licere cuiquam quicquam mutare *pro libitu*. Nil mutatur, nisi quod mutare jubent partim documenta et testimonia vetustissima ac fide dignissima, partim regulæ criticæ certæ, indubiis observationibus superstructæ, et a viris criticæ artis peritissimis admissæ et pro veris agnitæ. . . . Nemo itaque *verbum Dei* se defendere ideo jactet, quia textum Elzevirianum tuetur. Nam æquo jure ii, qui manuscriptorum codicum textum defendunt, dicere possunt, verbi divini integritatem a se propugnari contra corruptorum interpolationes. Si verbum Dei salvum esse non potest, nisi salvo textu Stephanico aut Elzeviriano, ubi, quæso, erat verbum Dei ante procuratas istas editiones? Immo ubi fuit ante tempora Erasini et Complutensium? Nusquam profecto istis temporibus reperiebatur nisi in iis ipsis codicibus vetustis. . . . *Verbum Dei manet in æternum!* Nec incertum fit studiis criticorum moderatorum atque piorum, qui unice id agunt, ut Deo auxiliante, quam possunt maxime, verbum divinum reddant certissimum.

ONE OF THE TRANSLATORS.

*Banâras, 12th June, 1840.*

NOTES BY T. S.—As it seems exceedingly desirable that the matter of the Urdu version of the New Testament should here cease and determine, I have been asked by the Editors of the *Observer* with consent of the writer of this paper to append to it a note. I have only to state four propositions.

1. The Translator has not shewn and cannot possibly shew that the MSS. A. and C. make for the omission of the verses John viii. 1—12.

2. According to his own principle expressed in his first paper, that not the number but the antiquity of MSS. proves any thing, he ought to admit the passage on the single authority of the Codex D. seeing that it is admitted by all but unanimous consent to be the oldest MS. extant.

3. The Translator has not ventured to vindicate Griesbach's giving T. as one of the MSS. that make against the passage, which I have asserted to be "utterly unfair."

4. The Translator has not ventured to allude to my remarks on his statement as to the connection of the passage.

The vindication by the translator of his misquotation and misapplication of Scripture savours more of the school of Semler and De Wette than of that of Tholuck. Regarding the principle of accommodation I beg to be permitted to recommend to his most careful perusal some brief remarks by Moses Stuart at the conclusion of his letters to Dr. Channing.

## Poetry.

## THE INTERCESSOR.

"It is Christ that is risen again who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?" Rom. viii. 34, 35.

THOUGH clothed in majesty and might,  
And circled by celestial light,  
God rests upon his holy throne—  
Blest thought! he rests not there alone;  
On his right hand a throne of gold  
Is held by one of mortal mould,  
Who bends in love a listening ear  
The melodies of Heaven to hear.  
Yet calm his brow, and still his eye,  
Familiar sounds that minstrelsy;  
For well he knows that bliss inspires  
The music of those angel choirs.

But hark! a mourner's cries ascend  
To him, our Saviour and our Friend.  
Forward he bends—a Brother's eye  
Looks from the glory seat on high,  
And in a lowly cot he sees  
A weeping sinner on his knees;  
Mid all the burst of heavenly song  
Raised by the "bright angelic" throng,  
That still small voice of newborn love  
Sounds sweetest in the realms above.

Soon Jesu leaves his lofty seat  
And kneels before his Father's feet;  
For every lamb his Spirit feeds,  
The watchful Shepherd swiftly pleads;  
"Father of light, of love, of hope,  
Another wandering sheep is brought  
Within Christ's Fold, his pardon seal,  
The sorrowing mourner's doom repeal.  
The Father smiles! the mandate's given  
To light with joy the halls of heaven.  
Sun, moon and stars, creation's train,  
Swell with their song the holy strain.  
Sin tainted mortals! can ye hear  
Man's soul is held in heaven so dear  
That hallowed Spirits bless the hour  
It yields beneath redeeming power,  
And yet cold as the darksome grave,  
Forget ye have these souls to save?  
Think, O but for a moment think,  
While yet ye're hovering on life's brink;  
Probe deep your hearts with searching eye,  
For time fast nears eternity.  
And if the canker worm within  
Still holds you in the bonds of sin,

Burst from its fetters—rend its chain—  
 Be free—and call on Jesu's name.  
 O'er flowery paths, o'er fields of light  
 His Spirit e'er will guide ye right ;  
 Each cloud of sin shall flee away  
 Before the dawning star of day.  
 And bright as yonder setting sun,  
 Whose measured course of glory's run,  
 A radiance o'er thy path shall shine,  
 Brightening as thy days decline.

So shall the Christian's hour of rest  
 Be bless'd in Thee—Sun of the blest !  
 And long thy glorious rays shall light  
 The regions where shall end his flight.

June 6th, 1840.

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following movements have taken place in the Missionary circle. The Rev. F. Wybrow and Mrs. Wybrow have left Calcutta for Goruckpore, the Rev. J. Wilkinson at that station being obliged to seek for health in a change of clime. We sincerely regret Mr. Wybrow's departure from Calcutta.—The Rev. W. Glen has left for his station at Moorshedabad. May the Lord bless him in his work.—The Rev. Geo. Pickance, formerly of the General Baptist Communion, is a candidate for holy orders in the Episcopal Church.

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### 2.—HINDUISM AND VEDANTISM MISSIONARY.

The general impression is that Hinduism is Anti-missionary and unambitious of conversions. This may be applicable to the system but certainly not to individuals. The bráhmans have ever been zealously employed in propagating their tenets amongst the numerous hill tribes of India, and in many instances with complete success. Their efforts and success are much more extensive than we are at present aware of, and it behoves Christian people to be up and doing amongst the hill people before they be converted from Deism to the idolatries of the country. The last and most novel movement on the part of the Hindu is that of the Vedists. They have, we understand, determined to send out Missionaries to preach the doctrines of the Vedas amongst the people. They also design to establish a pátshálá for the vernaculars in which the Vedas shall alone be taught. This even is good ; it will serve to set the lethargic minds of the people at work—which is a great end gained.

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### 3.—EDUCATED AND WEALTHY NATIVE YOUTH.

The number of well-educated and wealthy Hindu youth in and about Calcutta is now very considerable, and the question which seriously suggests itself to a reflecting mind is, what part will they enact in the promotion of their country's welfare when they attain to the rights of manhood and heirship. This is a far more serious matter than it may



appear to a superficial observer. These young men will in a few years be the leading members of society—how will they lead it? They will not, cannot follow in the footsteps of their less educated and more idolatrous fathers. They will doubtless aspire after the character of *liberals*; they will seek to imitate the habits of the western aristocracy—we would fain hope their virtues. The circles into which they have been thrown however almost destroys that hope. Gambling, horse-racing, dinners, inebriation, and the like, are, we fear, too intimately bound up with their western associations to leave much room for the hope that they will be found taking the lead or even aiding others in effecting practical reform in Hindu Society. We would, if it were possible, warn the rising race of Hindu gentlemen to eschew the associations of dissipated and infidel Europeans, strive to leave the low pleasures of even civilized lands for the higher walks of usefulness, and the more improving and healthful connection of those who are in many ways proving themselves the friends of India.

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#### 4.—THE COOLY REPORT.

This document, so long sought by the press, has at length made its appearance. We propose to analyze it for our next issue. In the mean time we would remark that it contains enough to startle even legislators bent on the revival of the slave-trade, and develops the evils connected with the traffic in such a way as to induce in our minds the impression that if its statements be fairly weighed, India will not be a nursery for the future vassals of British slave colonies. We pray that England may not add to the evils already inflicted on her colonies the additional one of serving the justly-blighted interests of a mere handful of monied oppressors, by enslaving the before happy and free though poor hill tribes of India.

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#### 5.—EFFORTS FOR THE ABOLITION OF THE CHARAK.

When the abominations of the Charak are before us, all are agog for its abolition; but no sooner have its sights and sounds passed away than it is forgotten until another year revives our feelings and strengthens our resolutions. So has it been with other years; we trust it will not be so with this. Let the friends of humanity collect information from every quarter on the subject, and hand it over to those interested in the matter, and it will then be likely to assume a more tangible form. We understand a Committee has been formed in Calcutta for this purpose, to whom we shall be happy to forward any documents or facts on the subject.

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#### 6.—SCRIPTURES IN PERSIAN.

The Old Testament Scriptures in Persian so long under translation by Mr. Glen of Astrachan are now completed and in process of printing. Mr. G. has repaired to Tabreez for this purpose, that he may avail himself of the aid of the best Persian scholars in carrying the work through the press.

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#### 7.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Baptist Chapel, Intally, last month. The address delivered by Dr. Duff was characterized by his usual energy and eloquence. The points primarily adverted to were the present state of society in Britain—the influence of infidelity, politics and popery on the masses; and the blessed effects of revivals—a most interesting and stirring account of which was afforded by the Reverend speaker, who had been an eye and ear-witness of some of the recent revivals in Scot-

land. The address was listened to by a deeply attentive and crowded audience with the most intense interest.

#### 8.—POPERY AND PUSEYISM.

It is with the sincerest regret we announce that Popery is successfully cheating nominal Protestants to give it their support to gain ascendancy once more over the minds of men, which it most assuredly has, for during the last month we have read that many of the leading members of professedly Protestant principles have subscribed to a fund for the establishment of an Ursuline Nunnery in Calcutta—amongst whom are to be found members of council, judges, church officers and other equally prominent members of Society. Surely this is one of the signs of the times, and one too that should set all sincere Christians a thinking, and make them unite against the common enemy of heavenly truth. But not only have we to regret the spread of the influence of Popery, but also the appearance and advocacy of its twin sister, Puseyism. This Protestant-Popery has found its way to India, and advocates, we fear have sprung up for it in the very fountain of episcopal learning. Feasts and fast-days, rites, ceremonies, and externals are being put in comparison with the great truths of our holy faith. The fathers are added to the authority of Scripture, and the fundamental principle of the Reformation, *the Scriptures the only rule of the Christian faith*, sapped to its very base. May there not be wanting men who shall be valiant to defend Christ's truth, both from the open assaults of Popery without, and the insidious attempts to bring the Protestant church into the bondage of Popery within. The Bishop of Calcutta deserves thanks at the hands of the whole church, for his lucid and firm expose of the errors which are mixed up with this new form of Popery. It is to be found in his last charge and will well repay a careful perusal. Our contemporary the *Intelligencer* republished it in his last issue.

#### 9.—THE CHINA EXPEDITION.

The whole of the expedition destined for war with China has arrived in safety at Singapore. The casualties had been few; the troops were well and in high spirits. Nothing definite had transpired as to the destination of the expedition: all is mystery as yet. Our hope for the speedy and bloodless termination of the threatening war is alone in God.

#### 10.—THE CALCUTTA SCHOOL BOOK SOCIETY.

The meeting of the above Society for reading the report of the Committee for the last three or four years, was held at the Town Hall on Saturday the 6th of June. Sir E. Ryan presided and read the Report. We gather from the speeches delivered on the occasion, that the Society has risen from its slumbers and is now about to take the lead in providing instruction for the youth of India—a resolution curious enough, since there are other societies in the field. While this has slumbered and slept others have endeavoured to provide school-books from which the Gospel shall not be excluded and references to Christianity systematically opposed. The meeting itself beyond the reading of the Report and a very high eulogy passed by Sir E. Ryan on the late indefatigable Secretary, Rev. W. H. Pearce, was destitute of interest as it regards the grand theme of educating the natives of this country;—the report of the meeting at least consists of little beyond a few complimentary resolutions and speeches.

#### 11.—VERNACULAR SCHOOLS.

During the last few months several vernacular schools have been established by wealthy Baboos in different parts of the presidency, and some

of the men educated in the public seminaries in Calcutta. This is so far a good omen. It shows a thirst for knowledge amongst the people, and a desire on the part of some at least to afford it even at their own cost. When will Christian people possess the means and disposition to establish through the whole country, schools in which that alone will be taught which can bless the people, the knowledge of Christ—knowledge without Christianity will be no blessing.

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12.—REV. MR. TUCKER'S FUNERAL SERMON FOR THE REV. W. H. PEARCE.

We have been favored with a copy of the excellent funeral discourse delivered by the Rev. F. Tucker on the occasion of the death of the Rev. W. H. Pearce. The author states that "the following Sermon was preached at the request of Mr. Pearce's friends; and at their request it is now published. Its publication has been somewhat delayed in the hope that it might appear in the same volume with a Memoir of Mr. Pearce: but as the Rev. W. Yates, who is preparing the Memoir, has found the quantity of the material for it larger than was expected, and the time required for its arrangement consequently longer, it has been thought desirable to publish the Sermon in the interval. May the Lord be pleased to make it useful!"—We have neither time or space in our present number to do more than unite in the prayer of the esteemed author, that the Lord may be pleased to make it useful, and to cordially recommend it to all our readers.

The reason assigned for its publication in a separate form will also account for the non-appearance of the remainder of the Memoir of Mr. Pearce in the pages of the *Observer*.

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13.—THE LATE CAPT. JOSEPH RICHARDSON.

[We are not willing that so worthy a disciple as Capt. Richardson should pass from amongst us without some notice appearing in the pages of the *Observer*; and though it be late it is not the less sincere. We had hoped to have obtained a memoir of this good man, (for such he was) and full of the Holy Ghost. In the absence of other and ampler information we have extracted the following from the *Intelligencer*. For such of our readers as may not have had acquaintance with Capt. Richardson we would simply state, that he was attached to the Honorable Company's Marine, and for many years had the command of one of the pilot vessels, in which station he ever maintained a truly Christian deportment, as many whom sickness may have taken there can testify. He was a man who had become familiar with affliction, and to whom the Lord had most graciously revealed himself under many trials. We regret the death of Capt. R. the more because he is one of the last of the first of those who aided missions and the cause of Christ generally in Calcutta, when such aid was needed indeed and not so readily afforded as now. May God raise up many who in their lives, shall as effectively glorify God as he did, and in death like him be accompanied to his burial by devout men of all grades in society.—ED.]

"Christianity in Calcutta has lost one of her most consistent children in the death of this excellent man. He was called to his rest at Colombo, Ceylon, on the 9th April last, after long continued bodily sufferings, which he bore with edifying patience, looking for endless rest, and leaning on the all-sufficiency of Christ. He was for many years a member of the Old Church Congregation, and walked in the ordinances of the Lord, as well as the duties of his profession, blameless. Humility of mind and firmness of principle were admirably blended in his character—and though many were His afflictions, yet the great Angel of the Covenant was manifestly with him in the furnace, and has at last "delivered him out of them all."



"The following Extracts from the Calcutta Newspapers will shew the estimation in which this worthy man was held :

"We have really very great pleasure in giving insertion to the annexed tribute by the District Charitable Society, to the memory of one of their members, the late Mr. Joseph Richardson, a Branch Pilot, who died lately at Colombo, whither he had proceeded for the benefit of his health :—

"In recording the death of Mr. Joseph Richardson, the Members of the Old Church District Charitable Society cannot restrain the expression of their deep sorrow at the severe and irreparable loss which they have sustained by this melancholy event, an event which has deprived this society of one of its most efficient and invaluable members, thereby causing a blank which cannot easily be supplied. While Mr. Richardson's distinguished, yet unaffected zeal, and vigilant scrutiny always protected the society from imposition, his unremitting exertions in promoting its objects and advancing its interests, rendered him eminently conspicuous as one of its firmest supporters, and the members feel they are discharging a duty which is justly due to their late lamented coadjutor, in recording this brief but sincere tribute to his memory, in grateful acknowledgment of the assistance they derived from his co-operation."

—*Englishman*.

"We have great pleasure in publishing the following testimonial to the worth of one, who was, for a period of seventeen years, a great supporter and friend of the Church Missionary Association—the resolution was passed at a meeting of the body on Monday last :

"It was unanimously resolved,—That the Committee has heard with much regret, of the decease of Captain Joseph Richardson, one of its most efficient co-adjutors, who ever since the formation of the Association to the time of his last departure from Calcutta, had contributed by his sound advice—his personal contributions—his exertions among his friends and acquaintance—and his intercessions at the throne of grace—to promote the well-being of this Institution.

"The heart's desire of their valued friend was to promote the honour and glory of God by the extension of the Redeemer's Kingdom among his fellow-creatures, and he was always ready to embrace every opportunity presented to him of interesting his friends in the welfare of those institutions, which have for their object—the making known to the perishing heathen the way of salvation through faith in the Lord Jesus Christ.

"In the departure of their friend, the Committee experience a great loss ;—but they bless God that they have the confident assurance that their loss is his gain—and that he has now entered upon the enjoyment of that heavenly inheritance which is "uncorrupted, undefiled, and fadeth not away."—*Courier*.

"We subjoin a very interesting account of the last hours of this excellent man, kindly communicated to us :

"Richardson has gone to glory, even to that glory which remaineth for the people of God. The Lord speedily raised up good and excellent friends for him at Colombo, so that he had *ten Christians* at last waiting on him and doing him every office of kindness. I had a most sweet letter from him about a week before his death, saying that every earthly want had been supplied, and that he only needed more grace to praise his Heavenly Father for such rich mercies. He suffered most intensely during the last three months of his life. The severe spasms which he endured became of daily occurrence, and sometimes lasted for a long time, and even for two or three days with more or less pain. During all this he meekly and calmly submitted to his Father's will, and appeared a

singular monument of grace ; latterly his feet and legs swelled so, that he could not move, but he remained cheerful till the last. The day before his death he sat up in bed, endeavouring to write to one of his children which letter was left unfinished, for on the morning of the 9th instant, death came suddenly upon him. His most attentive Christian friend was sent for, and found him much dejected, as the usual remedy for his spasms giving him no relief ; and worn out by constant pains and sufferings, he was weeping and appeared afflicted from bodily distress. His friend knelt down and prayed to Almighty God to help His suffering saint at the last, and to make him more than conqueror. Richardson became calm and placid, saying emphatically ‘ Can death be conquered ? ’ ‘ Yes. ’ Can the grave ? ‘ Yes, ’ was replied to him. ‘ Can hell be conquered ? ’ ‘ Yes, certainly, all have been conquered, ’ added the gentleman, ‘ praise God. ’ By this time friend R. assumed a joyful expression and in a triumphant manner, and with great animation went through the whole verse of the Doxology ‘ Praise God from whom, ’ &c. He appeared to be meditating on the exceeding great and precious promises of victory over death and the grave, and acting faith on the Lord Jesus, rather than asking questions of his friend, and thus he triumphed and seemed to enjoy a foretaste of that bliss which was soon waiting him. He got himself raised up in bed, his countenance assumed a most pleasing aspect (usually the case with him) and *constantly* and confidently affirmed his trust and reliance on his Saviour. He appeared not to have had any doubts or conflicts on his mind, and all the dejection evidently arose from the poor suffering body weighing down the immortal spirit. He sunk down after this and lay without power of speaking, but evidently conscious for some time, as appeared from his *looking up* for two hours, and then without the least apparent suffering fell asleep in Jesus : he passed almost imperceptibly away, and thus entered into the joy of his Lord. His simple and great faith, and his love, and his astonishing long-suffering were very remarkable, his humility was equally so. He was buried in Colombo, several Civilians, Merchants and Officers following his remains ; which were carried to the grave by a party of H. M. 95th Regt. : the union flag was used as a pall, and his friends did all in their power to shew their respect for him by thus honoring the burial.”—*Christian Intelligence*.

#### 14.—PROPOSAL FOR THE ERECTION OF A NEW BAPTIST CHAPEL AT DACCA.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

You will greatly oblige us, by publishing the following statement with the annexed list of subscriptions, and receiving any further contributions, which may be offered for the object, which we have in view.

Yours very sincerely,

W. ROBINSON.

Dacca, June 10th, 1840.

Though the Baptist Mission, at Dacca, has existed more than twenty years, there has not been erected any place for English worship. Many persons, Europeans, Indo-Britons, and others, capable of understanding English, have availed themselves of the labours of Mr. Leonard, the now aged Missionary there, in that language ; and there is reason to believe, that a considerable number have been essentially benefited. It is now thought, by the friends of the mission there, very desirable, that a place of worship should be erected, in a convenient situation, as the present place, Mr. Leonard's house, is objected to by some, on account of its being a private dwelling-house, and in a very inconvenient situation. Accordingly, those interested in this object, at Dacca, have done their

utmost to raise subscriptions; but they have succeeded in raising only half of the amount required; four thousand Rupees being the lowest sum, with which a building, not constructed of combustible materials, can be erected. This statement is therefore laid before the public, in the hope of obtaining aid from the friends of missions in other parts of the country. Any sums contributed to this object, will be received by G. Lamb, Esq. Dacca, Treasurer; by the Editors of the *Christian Observer*, Calcutta; by the Rev. J. Thomas, Baptist Mission Press, Circular Road, Calcutta, and by the Editors of the *Friend of India*, Serampore.

[See cover for a list of Subscribers to the Chapel Fund.—Ed.]

#### 15.—MADRAS UNIVERSITY.

The Government of Madras have determined to establish a University at that presidency. The professors are to be the most enlightened and intelligent; the council is to consist of all colors and creeds; and the course of instruction is to be of the highest and best order. From this institution God is alone to be excluded, and the knowledge of God alone is not to be taught. The following is the rule on this subject—a rule, remember, calmly and deliberately adopted at the foundation of a new University:—

“6th.—It shall form no part of the design of this Institution to inculcate doctrines of religious faith, or to supply books with any such view.”

So now Madras and Calcutta can boast that they possess each a college over the doorway of which is written, “God and the knowledge of God must cease to be mentioned by every professor and pupil as he steps over this threshold.” Rome and Greece in their heathenism never attempted any thing like this. A knowledge of the gods was inseparable from all education; but the Christian rulers of India have arrived at the conclusion neither to teach the knowledge of Him on whom their own hopes for salvation rest, nor yet the knowledge of the gods in whom the heathen repose their hopes. In short, it is virtually adopting the principle of the French savans, and erecting a temple to *reason* alone without the aid of revelation, and worshipping the intellect of man instead of paying homage to God, and looking up to Him as the source of all wisdom and knowledge, who giveth to every man liberally and upbraideth not. The authorities of course have it in their power to do this or that as they please. They may sanction a new slave-trade—cast the mantle of their protection over the opium trade—or establish seats of learning from which God is excluded, and where his knowledge is not taught; but that which is chiefly to be mourned over is that the people wish to have it so by common consent: and even the Lord Jehovah might say, *Even my people*—many of my nominal people suggest and sanction this thing, they will have it so,—and so they may; but can it go unpunished by Him who is jealous for His own glory? The subject is too painful in its issues to the present and future millions of India to pursue it further for the present.—*Calcutta Christian Advocate*.

#### 16.—MADRAS TRACT AND BOOK SOCIETY.

We have been favored with the Twenty-first Report of the Madras Tract and Book Society, from which we gather that the last has been a year of “*usual prosperity*.” The Committee have pursued their course with alacrity and success. The Report contains much interesting matter, and the Appendix is full of statements calculated to cheer the Christian’s heart. The Committee have wisely given a brief abstract of each of their tracts in the native language, from which persons desirous of disseminating the tracts, but who are unacquainted with the native languages, may be enabled to select those they may deem most



appropriate to their purpose. We hope to give an extract or two from the Report in our next. Want of space alone prevents us this month.

#### 17.—LONDON RELIGIOUS TRACT SOCIETY.

The Fortieth Annual Report of this truly excellent Institution has reached us. It is as usual replete with most interesting and cheering intelligence in reference to the spread of Divine truth through the medium of tracts. We have only space to extract one or two items from the Report. The first relates to the publications circulated, concerning which the Committee says:—

“The publications which have been issued from the depository during the year, amount to eighteen millions and forty-two thousand five hundred and thirty-nine, being an increase on the preceding year of two millions one hundred and two thousand nine hundred and seventy-two; making the total circulation of the Society, in about eighty-five languages, including the issues of Foreign societies, assisted by this Institution, amount to upwards of two hundred and ninety-three millions.

“The gratuitous issues for the year, in money grants, paper, and publications, together with the grants for libraries, amount to £7,740. 4s. 3d., being £2,257. 18s. 1d. beyond the total benevolent income of the Institution, from subscriptions, donations, and contributions from auxiliaries, and all other sources.

“The amount of sales has been £50, 447-1-4. The total receipts for the past year amounted to £62, 219-7-5 being an increase of £164-1-4 on the former year. In the concluding language of the Report we most fully concur.

“In concluding the Report, the Committee have one duty to discharge, which they do with cheerful gratitude to Him who is head over all things, to his body, the church,—that duty is to congratulate their numerous friends, that in these times of excitement, the receipts and circulation of the Society have been larger than in preceeding years; a fact which, they think, clearly shows, that its principles are valued by a large proportion of the church of Christ. If, in some few cases, the Committee have not been able to meet the wishes of former friends, by raising what must have become the standard of sectarianism over the Institution, they can truly say, that anxious as they have been to be guided in all things by the Holy Spirit, and seeking, as they have done, the direction of ‘the wisdom which cometh down from above,’ they have not discovered ‘a more excellent way’ for the management of the Institution, than the one laid down at first by its venerated and departed founders. They feel that, in humble and constant dependance upon God, it is their solemn duty to maintain inviolate, the truly Christian principles of the Society; trusting that, ere long, by mutual forbearance, all the members of ‘the household of faith’ will ‘stand fast in one spirit, with one mind, striving together for the faith of the gospel.’”

May the Committee of the Tract and every other Catholic Society, ever be enabled to lift up the standard of Scriptural truth against all the efforts of all sectarians to rend and divide the one true and holy Church of the Lord Jesus.

#### 18.—MISSIONS AT THE CAPE.

By recent arrivals from the Cape we have been put in possession of the accounts of the Annual Meeting of the London Missionary Society's Missions in that country. They are in a flourishing condition notwithstanding the constant attacks to which they are subjected by political antagonists. They have outlived many a slander, covert and open, and bid fair under God's blessing to prove the truth of the Scripture, that

“Wisdom will be justified in all her children.” The venerable Dr. Philip still continues a terror to evil-doers and a praise to such as do well. May he be long spared to perfect the work he has so nobly carried on for many a year.

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19.—INTERVIEW WITH HAJI KAKAR.

Extract of a letter from Rev. J. T. Thompson of Delhi.

I had nearly omitted to mention that when the Detachment of the Cabul Army with the state prisoner, Haji Kakar, passed through this, a much esteemed friend, asked me for a Persian Testament top resent to him, and the next day he asked me to go and see the Hajî, which I did; and conceiving that being now come into Hindustân he might at no distant period become acquainted with its language, I carried and presented to him one of your Urdu Testaments with marginal references, read to him out of it and the Persian, and finding the venerable old man deeply affected and in tears, I proposed prayer, when he stood up and continued in the attitude of prayer, and responded to every petition. After prayer he embraced me, said he could remain a twelvemonth listening to me, but since he must part, begged that if he wrote to me I would reply; and added, ‘if my prayers for myself are accepted, I will not fail to intercede for you, and if your prayers are accepted, do not fail to pray for me.’ On seeing him weep profusely, I tendered him my pocket-handkerchief; he wiped his eyes and regretting he was in the condition of a prisoner, he begged me to keep his in return, having, he said, nothing better to offer for my acceptance.—*Herald*.

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20.—DISTRIBUTION OF THE SCRIPTURES AT DACCA.

Extract of a letter from Rev W. Robinson.

On Monday the 24th, the long expected packages of books and tracts arrived. Without loss of time, I placed the well bound books on shelves, which had been prepared for them. So neat was their appearance when thus arranged, that I thought my book-shelves almost rivalled those of a Calcutta bookseller. We went in the evening to the suspension bridge to preach, taking a few of the new books and tracts with us. As soon as we appeared, a poor man cried out: “Sir, have you got the holy shâstar?” “Yes,” said I, “here is a part of it,” I gave him the gospel of John, which he received with great pleasure. We had much disputing, but I must omit that to tell you another story.

On the following morning, i. e. Tuesday the 25th, I sent a number of the books, perhaps a quarter of them, to brother Leonard’s and the house of our native brethren. About twelve o’clock a scene commenced to which I had never witnessed a parallel. Respectable people began to come for books, and I determined to keep an account of the number of applicants. I put down 2, 1, 4, 2, 13, 19; but here my arithmetic failed: a large crowd had collected, all anxious for books. I was obliged to stand in the doorway, to keep them in the verandah: for had they come into the house and got a sight of the books, no order could have been preserved. My children brought the books and tracts to me, and I distributed them till I felt quite exhausted. I then begged the people to depart, that I might take some refreshment. Many went, but some remained. As soon as I rose from the table, which I did in about half an hour, my verandah was again filled, and in a few minutes every copy of the Gospel and the Acts, every copy of the Psalms, and every copy of the New Testament was gone. I had then nothing to offer but the single gospels and tracts. About a hundred of the former were taken, and of the latter more than I could number. I again begged the people to retire, for I was not only weary, but very uneasy in mind. I shut myself

up in my room, and began to reflect. "I have," thought I, "in three hours given away, the single gospels excepted, every copy of the Scriptures, which I have just received. In the morning I had one book case and half another filled with very handsome books, in the preparation of which a large sum of money had been expended;—and now every shelf is empty. Have I done right? Will not our good friends in England and America censure me for imprudence? They may, but I will tell them, The kingdom of heaven suffereth violence, and the violent take it by force. These books, I thought again, have been given to respectable people, to bráhmans, to sirkárs, to persons of the writer caste, to officers of the civil courts, to persons living in distant parts of the zillah, and some to persons from other zillahs. All of them, as far as I can judge, have been given to persons who can read well." Thus I was a little cheered; but I felt that so much seed having been sown in one day, it ought to be watered with very much prayer. At the prayer-meeting in the evening, Rámchandra said, "I was in the court part of the day, and I saw many people come in with books which they had received from you. They all took great care of the large books, but I saw a man burn two of the tracts."

On Wednesday the 26th, though I had only single gospels to dispose of, the crowd was greater, at my house, than the day before. People began to come early in the morning, and, by eleven o'clock, two or three came every few minutes. Chánd, who was with me on that day, proposed putting a table in the verandah with books on it for distribution. We did so: and he sat by it to serve our customers. But the sight of so many books occasioned a tumult, each man insisting upon having one of every sort; and my poor table having got a fracture in its leg, we were obliged to dispense with its services. I now sent for Gangánáráyan, and we were all three engaged in distributing for about two hours, when we were quite exhausted. The crowd had become very great, perhaps 150 people; the noise and confusion very unpleasant: I therefore told them, that I would give away no more books that day. We, however, continued to talk with the people, discussing the merits of Hinduism and Christianity, and now and then giving a tract, for it was impossible to refuse every application. By three o'clock full half the single gospels and tracts were gone; then, in good earnest, I determined to stop for the day.—I am afraid this extravagance will produce a famine, but what can we do? The books and tracts were sent to be given to those who can read, and to such they have been given.

On Thursday the 27th, great numbers came again for books. By two o'clock all the single gospels in Bengáli were gone, those in Sanskrit and a few in Hindustání only remained. Of tracts only a few hundreds remained, chiefly in Hindustání.

You will now perceive that I used no hyperbole, when I said, in a former letter, "We can dispose of all the books you print, and exhaust the Dépôt of the Tract Society." I have not begged the people to accept these books; they have come to my house and solicited them, and that, in many cases, with surprising importunity; nor have they been given to a bazar rabble, but to respectable people, who are likely to read them.

On Friday the 28th, many persons came for books, but finding that I had only tracts to give, the concourse was less than on the preceding days. I commenced by giving about twenty tracts to a man from the zillah of Backer-ganj. He begged that I would give him a number to take home with him, "because," said he, "there are none procurable where I live, and I want to shew them to my neighbours, as well as read them myself." I told him, he might get more by applying to Mr. Bareiro



at the zillah town. I had to refuse many to-day, who came to beg parts of the Scriptures. Sorrow and disappointment were depicted on their countenances.

The books, which were sent to brother Leonard's and to the house of our native brethren, are also gone, and brother Leonard has even been obliged to encroach on his old stock. Thus about a thousand and one hundred copies of different parts of the Scriptures, and an innumerable number of tracts, have been given away at the earnest solicitation of the natives in four days.

The Musalmáns have now become eager for books, every Hindustání gospel is gone, and many of the Hindustání tracts.

Can you send us another stock immediately? Let us have a good number of gospels and Testaments in Hindustání. The books already distributed have only whetted the public appetite.—*Ibid.*

#### 21.—ABOLITION OF SATI' IN THE BARODA' STATE.

It is with much pleasure that we give our confirmation to a piece of intelligence, which a few weeks ago appeared in some of the public prints, respecting the abolition of Satí throughout the extensive territories of His Highness the Gáikawár. We have made particular inquiries into the circumstances in which this arrangement, so satisfactory to every philanthropist, originated; and we are happy to be able to state that they are highly creditable to all the parties concerned.

It appears that about the beginning of December last, the Honorable James Sutherland, Esq., the Political Commissioner for Gujarát and Resident at the Barodá Court, reported to the Bombay Government the occurrence of a Satí in the capital, the sufferer being the widow of a Deshasth bráhman, originally an inhabitant of Ratnagiri in the Southern Konkan. He also stated, with regret, that one or two occurrences of a like nature annually took place in the town, with the permission of the native authorities. The sentiments which he expressed on this subject were immediately reciprocated by the Governor in Council; and the expediency was suggested to him of embracing the opportunity, when the British Government might come to a final settlement with the Barodá Darbár, of endeavouring to induce His Highness the Gáikawár of his own accord to prohibit the performance of Satí within his territories. Before the communication from the Government, however, had reached Barodá, Mr. Sutherland had remonstrated with the Gáikawár, both by written correspondence and conversation, in such terms, as led His Highness to inform him, on the 12th of February, that he had determined to cause proper arrangements to be made, conformably to the usages of his government, to prevent the practice of Satí. The congratulation of the Bombay Government followed; and the advice was judiciously tendered by it to His Highness, to the effect that he should issue a *proclamation* prohibiting the rite under the severest penalties. His Highness has agreed to give notice of his intentions in such terms as will accomplish the object in view.

The example of Mr. Sutherland, the Bombay Government, and the Gáikawár, we trust, will encourage other high functionaries and native chiefs to support the cause of benevolence and humanity, by their zealous advocacy, and faithful use of their authority. The funeral pile, we expect soon to see deprived of the living victim throughout the Native states, as it has been, for the last ten years, throughout our own dominions. Can no more decided effects than have lately been reported, be made for the prevention of a crime, kindred to that which we have now noticed,—the practice of *infanticide* throughout the Rajpút states? The high character of the gentlemen in civil employ in these

districts, warrants us to expect the fulfilment of the anticipations too prematurely formed in the days of Walker and Duncan. The vigorous measures, first originated by Mr. Willoughby, in Kātiāwar, we hear, are still beneficially persevered in by his successors. Sir James Carnac, who has lately enforced treaties too long suffered to be disregarded by the parties concerned in them, we confidently believe, will refresh the memories of the chiefs both in the Gujarāt peninsula and the principality of Kach. It is reported that His Excellency intends to visit Bhuj with some benevolent object in view, early next cold season.—*Bombay Christian Spectator*.

## 22.—BOMBAY AUXILIARY BIBLE SOCIETY.

From the last Report we gather the following information.

1. *English Scriptures.* From the Parent Society, there have been received 200 Bibles, and 400 New Testaments. This grant was solicited principally to meet the demands for the sacred volume, which have been created by different educational institutions in the Northwest of India; but till the stock be exhausted, copies can be obtained for miscellaneous circulation, by purchase from the depository, or an application to the Secretaries. The Committee have lately petitioned the Parent Society for an additional grant of 200 Bibles, and 500 Testaments, "for circulation among native youth," and for a "small supply of Bibles and Testaments in superior bindings, and with marginal references, for sale to the public."

2. *Portuguese Scriptures.* The Committee has lately solicited a grant of 200 copies of the New Testament, according to Pereira's translation, which, though capable of much improvement, is more intelligible and acceptable to the Portuguese of India, than that of D'Almeida, to which the supply on hand has long been exclusively confined.

3. *Hebrew Scriptures.* To the Parent Institution, the Society is indebted for 200 New Testaments, which supply the place of those copies which are mentioned in the last report as having been recalled on account of some errors in the printing and binding, which were detected by one of the Secretaries of this Auxiliary. 400 Bibles, and the same number of New Testaments, have been lately asked from London. They are intended to meet demands in behalf of Jews resident not only in India, but in Arabia and Persia.

4. *Persian Scriptures.* Though the supply at present in the depository, is not yet exhausted, 200 Old Testaments, 500 Genesis, 200 Pentateuchs, 500 Psalms, and 300 Isaiah, have been solicited from London.

5. *Arabic Scriptures.* 400 Bibles, 600 New Testaments, and 500 Gospels have been asked from the Parent Society.

6. *Armenian Scriptures.* As the language of the Old Armenian version has become in a great measure obsolete, 500 copies of a translation of the New Testament lately made into the modern dialect, and 200 Psalters, have been ordered, to meet demands which may be made in behalf of the people speaking that language, scattered throughout the countries of Asia to which the influence of this Society extends.

7. *Turkish Scriptures.* 25 New Testaments have been ordered.

8. *Hindustāni Scriptures.* Of the edition of the London Missionary Society's Missionaries at Banāras, mentioned in the last report, 200 New Testaments, 300 of the Gospel according to John, and 300 of the Acts of the Apostles, have been received into the depository. They were obtained by purchase. At a late meeting of the Committee, it was agreed to solicit from the Calcutta Bible Society, the following Scriptures:—

700 of each of the Gospels, in Urdu.

2000 copies of the New Testament, in Urdu.

200	Hindui	New Testaments.
300	———	Gospels (each.)
50	———	Old Testaments.
100	———	Psalms.
200	Urdu	Old Testaments.
200	Romanized Urdu	New Testaments.

Though the demand thus made is large, it is believed that it is not larger than circumstances require. The Musalmán population of the provinces more immediately connected with this Society, as has been stated in former reports, is in great want of copies both of the Old and New Testaments.

9. *Marathi Scriptures.* With the publication of the Scriptures in the Marathi language, the Committee has had most to do during the past year.

The printing of an edition of 1500 copies of Genesis, according to the former edition with such verbal alterations as have appeared manifest improvements to the members of the Translation Committee in Bombay, will speedily be completed\*.

Respecting the book of Psalms, the following notice is contained in last report. "The opinions of eleven Maráthi scholars having been obtained on the comparative merits of the versions of the book of Psalms by Messrs. Graves and Dixon, it was unanimously resolved by the Committee, that Messrs. Graves and Dixon, be respectfully requested to make a revision of the respective versions, availing themselves of the hints furnished to them by the letters now read, and such correspondence with the Committee for translations as they may choose to intimate, and that the Society publish 2000 copies of their versions when so revised, leaving the question of future reprints to future consideration. It was agreed that in communicating the preceding resolution to Messrs. Graves and Dixon, the Secretaries should warmly thank them in the name of the Society, for their past labours in the translation of the Divine Word." Messrs. Graves and Dixon have both been addressed on the subjects here adverted to. Mr. Graves has revised his translation, and submitted it to the Translation Committee for their remarks; and the printing of a new edition has advanced as far as the 40th chapter\*. From Mr. Dixon, no communication has yet been received.

The examination and revision of the books both of the New and Old Testaments with which the Committee for translations were engaged at the date of last report, owing to the indisposition, absence, and occupation of some of the members, have not advanced as far, perhaps, as might have been expected. The Gospel according to John, the second Epistle to the Corinthians, the Epistle to the Galatians, are about half finished. The Epistle to the Hebrews has been commenced upon. The Historical books of the Old Testament meet with attention, when parts of the New Testament with which there is the most urgent call to proceed, are not in the hands of particular members. The attention of the Translation Committee has been occasionally distracted by the multitude of parts of the Bible claiming their notice at the same time.

200 complete Maráthi New Testaments have been bound during the past year.

The Committee, at a late meeting, agreed to solicit from the Parent Society, a grant of paper and money to enable this Society to print the following Scriptures in Maráthi:—

5,000 copies of the New Testament, according to the translation and revision at present proceeding under the care of the Committee for Translations.

\* It has now left the press.



5,000 copies of the Gospels and Acts according to the same version.

4000 2nd Corinthians.

2000 copies of the other Epistles.

1000 Revelation.

1000 copies of a Gospel in the Roman character, according to the system of Sir William Jones adopted at Calcutta.

The Gospel in Roman characters is intended principally for the use of the Native Roman Catholic Christians, in Bombay, Salsette, and Basseen, who speak the Maráthí language, but are unacquainted with the letters in which it is commonly written. The system of oriental notation propounded by Sir William Jones, does not essentially differ from that adopted by the Roman Catholic priests in our neighbourhood.

10. *Gujarathi Scriptures.* No portion of the Bible has been printed during the past year. The Secretary lately submitted to the Committee a proposal from the Rev. W. Fyvie, for the publication of an edition of the Gospel of St. Matthew, with the verses alternately given in English and Gujaráthí. The Committee considering the probable usefulness of such a work among the natives studying English, agreed to print 1000 copies, and also, on the motion of the Rev. W. K. Fletcher, to print, in the same manner, the same number of copies of the Acts of the Apostles, when revised by the Translation Committee.

100 bound Gujaráthí New Testaments were, in April last, received into the depository from Surat, and 88 bound copies of all the books of the same Testament, with the exception of Luke and John, were received from the same place about two months ago.

It will be observed from the preceding notices, that the demands which this Auxiliary has lately ventured to make on the Parent Society are very considerable. Should they be granted, as there is reason to believe they will, the bounty of the British and Foreign Bible Society will require a special acknowledgment. It should call forth a corresponding liberality of contribution from the friends of Bible circulation in India.

The Committee gratefully acknowledge the encouragement in reference to the extension of its operations, which it has received from a late visit of the Rev. Dr. Hæberlin, appointed agent of the Parent Society for Bengal, and for the valuable counsel which he has communicated relative to the efficiency of the Society's operations.

The funds have somewhat increased during the past year; but it is to be hoped that ere long they will considerably improve. With a view to the right disposal of the stores of the Society, for which accommodation could no longer be found in the Cathedral, after it underwent the late repairs, the house opposite that building has been rented as a depository at a charge of ninety-five rupees *per mensem*. With a view to facilitate the transaction of the business of the Society, it is intended that an Assistant Secretary, capable of transacting the secular business of the Society under the direction of the Committee and Secretaries, should reside on the premises, and be always accessible to the public during the usual business hours. The care which should be taken of the Society's property, and the contemplated extension of its operations, have required that these arrangements should be made. The Parent Society, it is expected, will share in the expense, by making an annual contribution to the general agency. The friends of this Auxiliary, however, are required, on their part, to extend their liberality.—*Ibid.*

#### 23.—EXTRACT OF A LETTER FROM CABUL.

"I have been trying hard to do something for this benighted yet highly interesting land: here are the children of Abraham according to the flesh, the children of Judah and Benjamin; here is a people thirsting

for knowledge, yet no one will give them a cup of cold water. Fancy a congregation in a Mosque, after hearing a passage from the New Testament read, weeping and lamenting that they had not any one to teach them *the Book*. I have been extremely anxious respecting this land, and proposed a place for a Mission, but although I sent copies of it to two papers at and near Calcutta for publication, months have worn away, and I hear nothing of them. I hardly know to what to attribute this silence\*. We endeavour to keep up a small congregation. The largest number of our little congregation has been twenty-four, but twelve to sixteen is the average. Drinking has been carried on to a great extent: thirty have fallen victims to it, but still the warning seems thrown away. They have no one to speak to them, in fact there is none who cares for them. We are getting Testaments printed for this land: so by God's blessing, something may yet be done."—*Ibid.*

#### 24.—REVIVALS AT KILSYTH.

To the Editors of the *Cacutta Christian Observer*.

DEAR SIRS,

The following is an extract from a letter recently received from Scotland, and may perhaps prove interesting as a sequel to those extracts contained in Art. 6 of your *June Observer*.

Yours, &c.

S. A.

12th June, 1840.

"In Kilsyth and Dundee the number of young persons who have undergone a saving change is very great. When I was at Kilsyth the whole aspect of the place struck me; there were no idle people in the streets, no gossiping at the doors; and coming home each night to our lodging about ten o'clock, we seemed to be the only people out of the house; in many houses we heard the sound of family worship, but the generality seemed shut up for the night. There was service in the Church daily at 9 o'clock (the breakfast hour of the people employed in manufactories), and at 8 at night; the service was short and attended by people in their working dresses, women without bonnets and children in their arms. The testimony of the master of the factory proved that godliness has the promise of the life that now is, as well as that which is to come: he is not a friend to religion, but when his men asked leave to have a sermon preached at the dinner hour, he agreed; and on his friends remonstrating with him, he observed, 'I do not know whether it is good for them, but it is for me, formerly my men worked only nine days in a fortnight, but since they took to these ways, they are never off work.' I had many interesting conversations with those who had been converted, and observed that it was some passage of scripture that had been brought home to their conscience to convince them of sin, and then some other portion that brought peace to their minds."

#### 25.—REVIVAL OF RELIGION IN FINLAND, AND PERSECUTION.

[We are confident the following account of a remarkable revival in *Finland* will be highly acceptable to our readers; while the persecution endured by our brethren in that district of the world will doubtless call forth the liveliest sympathy and most earnest prayer that they may stand, and having done all may stand fast in the liberty wherewith Christ hath made them free. The extract is from the *London Westeyan Magazine*.—ED.]

\* We published the letter and proposal and it was copied into several of the leading Journals of this and the other presidencies. It had not reached our good friend doubtless, when this was written.—ED. C. C. O.

*Stockholm, October 5th, 1839.*

A blessed revival of religion has for some time been in progress in various parts of Finland ; many have been aroused out of their sinful slumber, and constrained to inquire, " What must we do to be saved ?" and as at the beginning, so now, the message, " Believe on the Lord Jesus Christ," has been found to be the power of God unto salvation. Several enlightened and truly devoted Clergymen of the Lutheran Church have been blessed of God to the conversion of numbers, and labour most abundantly in the work of the Lord. All this, as might be anticipated, has attracted the notice of self-righteous Pharisees, and worldly-wise Greeks. and led them to oppose and persecute, where they ought to have acknowledged the finger of God, and adored his loving-kindness.

The following translated extracts of letters received by me, from a Clergyman in the north of Finland, explain more fully the state of things there ; and having his expressed permission to communicate this information to friends in England, that " the servants of Christ may be induced to present faithful intercessions to God on behalf of their brethren in Finland," (James v. 16.) I send them to you, that such use may be made of them as you consider desirable.

GEORGE SCOTT.

" Having recently had the opportunity of becoming acquainted, by means of printed documents, with the proceedings of the Consistory of Stockholm, whereby it appears that that Consistory has been necessitated to use all the might of its spiritual authority, to crush, at its first appearance, the Wesleyan Methodist sect, inasmuch as (according to the judgment of that Court) these Methodists, if allowed to take root in the community, would draw the nation from the ' pure evangelical doctrine,' and so change the people, that, becoming Methodists, they would ' no longer be Swedes ;' I am induced by this intelligence, though personally unknown, to give you some information regarding the progress of sectarianism (as Christianity is called by the pharisaical) in this neighbourhood. And I am persuaded that correct information regarding the persecutions which from the worldly authorities have been directed against the little flock who, with seriousness, seek salvation in the Lord Jesus Christ, will to you be especially interesting. It is not necessary to enlarge on the cold-heartedness as regards Christianity, the deep-seated disregard for all true religion, which among the many, is, alas ! the distinguishing and most unhappy feature of the times in our land ; inasmuch as the same afflictive experience is so general in Christendom. Blindness is great, ungodliness most lamentable ; but the grace of God, ' who will have all men to be saved and to come unto the knowledge of the truth,' has moved upon this chaos of spiritual darkness which covers our dwellings, and awakened a handful of immortal beings to take, at least, the first step in the path of conversion, and to inquire, with the Philippian jailer, ' What must we do to be saved ?' These have clearly seen that the world lieth in the wicked one ; and in consequence of their separation from that friendship with the world, which is enmity against God, they have exposed themselves to the hot displeasure of the spirit that now worketh in the children of disobedience. The enemy, with his faithful ones, has sallied forth to attack these ' monsters with colourless complexion, and half-extinguished eyes,' as our learned foes have in public print denominated such as by the grace of God are awakened to a concern for their salvation. And the common evidences of an experienced Christianity, namely, contempt, abuse, and persecution from the world, have not been wanting. We can therefore congratulate ourselves that, in this respect, we have been placed in the same circumstances as yourself. But this great difference exists,—you are allowed, as is right and fitting, to defend your



cause publicly, and in this way, by the grace of God, to defend divine truth itself; a privilege of which we are deprived, being dragged from one court to another, as if we were gross offenders. The Lord grant unto each of us his grace, that we may be enabled to bear up against the hosts of the enemy!

"That you may form some conception of our circumstances, I insert a literal copy of the document, on which the prosecution against us is founded. It is as follows:—

" 'Humble Memorial.

" 'The Crown Officer for the lower district of K—— parish has reported that,

" '1. Collecting-boxes, neatly made of wood, and painted with green oil-paint\*, are suspended in the lobby of the house occupied by the Chaplain of Y——, in the lobby of the Clergyman's house at K——, in the lobby of Inspector R.'s house at K——, as also, according to information received, in the house of the Rev. Mr. M. at P——. In consequence of these boxes, (which have on them an inscription in the Finnish language, intimating a collection for promoting the spread of Christianity among the Heathen,) a great number of the poorest among the peasantry, principally females, are induced to offer for this purpose their most valuable property, such as gold, silver, silks, &c.

" '2. People are collected from several parishes on the Sunday afternoons, to the number of several hundreds, on some farm or other in this parish, to sing 'the songs of Zion,' and read divers books, among which, 'The Voice of one crying in the Wilderness,' deserves to be named, the consequence of which is, that those who attend such meetings believe that they are awakened, and born again, despise their fellow-Christians, neglect their work, and such like.

" 'And as the last-mentioned circumstance operates, in a highly injurious manner, as regards the maintenance of order and uniformity among the peasantry in the parish of K——, notwithstanding that the holding of these meetings may have a very good design; and as the exhibition of such collecting-boxes is without proper authority, being granted unlawful, therefore these, inasmuch as even supposing they have a good object in view, cannot but fail of accomplishing it, and only lead to disorder and confusion, seeing many indigent persons, misled by false zeal, sacrifice, not unfrequently by robbing their dwellings, to such object their most valuable property, without knowing where the most necessary support of life is the next moment to come from; and as all control over the employment of the money collected is restricted to the person receiving, I have felt myself called upon to bring these disorders which threaten the peace and comfort of the community, before the Governor of the province, that such steps may be taken as are according to justice, and as the nature of the case demands.

" 'To the Governor of——.'

"From this document it appears that the persecutions against us flow from two sources. 1. When we, as Teachers of religion, have laboured on the Sabbath-afternoon to arouse such of our hearers as were slumbering in sinful security, and instruct them in Christianity, these our endeavours have been characterized as illegal meetings, and the prosecutor urges neither more nor less than a fine of three hundred rubles, besides ecclesiastical penalties, and the usual fine for *Sabbath-breaking*. And, 2. Because we have listened to the exhortations which, time after time, have been published in the Swedish 'Missionary Journal,' and also in our 'Spiritual Journal,' calling on all to assist the labours of Missionaries in

\* Made according to the pattern received by me from Hull, some years ago, which was first copied here, and then imitated in Finland.—G S.

heathen lands, and have for this purpose placed Missionary-boxes in our rooms ; we are now represented, by the so-called adherents of justice, to our Government, in the most unfavourable light, as if we, moved by a base selfishness, had attempted to lay burdens on, and levy contributions from, the subjects of His Imperial Majesty the Emperor of Russia. Such are the crimes for which we are now proceeded against, and of which we shall most probably be declared guilty.

“ If the accompanying Memorial be read with attention, a world of reflections press themselves on mere reason, allowing it to be blind as regards spiritual things. There among other things the individuals aimed at are charged with believing themselves ‘ awakened and born again.’ The ordinary feelings of our nature are shocked at the thought of persons in a so-called Christian land, being brought before a worldly tribunal, to answer to the charge of considering themselves converted from sin to God, yea, born again. This, among many other things, affords a clear evidence that the scriptural doctrine of conversion does not accord with the spirit of this ‘ enlightened age ;’ a spirit which, if it allows the theory as a branch of theological science, condemns every practical application thereof as enthusiasm, sectarianism, and the like ; while, at the same time, the champion of the alehouse, with his intoxicating glass in the one hand, and cards in the other, is not charged with heterodoxy, but considered as a true Christian, a virtuous member of society. The complaints specified in the Memorial are as old as Christianity itself ; for so soon as any have been roused from their slumber in sinful security, the world has uniformly cried out, ‘ They despise their fellow-Christians, neglect their work, and such like :’ they are beside themselves.

“ A proof of the excessive zeal of these friends of order, in painting in such lively colours the unhappy consequences of sectarianism in K——, is furnished by the first paragraph of the Memorial ; where it is most unadvisedly stated, that the poorest among the peasantry are induced to offer their most valuable property, such as gold, silver, silks, &c. &c. The logical conclusion to be drawn from this is, that Finland, particularly the parish of K——, must be a place of unexampled wealth, when the poorest (mark ‘ the poorest’) of the peasantry have gold, silver, &c., to dispose of. What then must the possessions of the rich be ?

“ The case has already been brought forward at three extraordinary meetings of the sessions ; and although the Memorial, as far as regards the holding of meetings, does not directly apply to the Clergy, yet five of these, besides about one hundred farmers, and several persons of rank, who have either allowed such meetings on their property, or attended them, have been summoned to attend. At whose instance the Clergymen named have been called to appear, remains a profound secret. We have requested to be informed of this, but hitherto without success.

“ That the minds of our opponents are in a state of violent fermentation, which shuts their ears, and blinds their eyes, is very evident, when we consider that they, although ‘ learned in the law,’ have entirely forgotten what the Royal Ordinances of January 12th, 1726, and March 20th, 1735, as also the Clerical Oath and other Government statutes require ; (I must not of course refer to the contents of St. Paul’s Epistles to Timothy and Titus ;) and now drag Ministers of religion before the temporal Court, because they, in fulfilling their official duties, instruct their hearers on Sabbath-afternoons. The historical records of our country cannot exhibit an instance of a similar proceeding. The case was brought forward again on the 25th of September last, and adjourned *sine die*. About one hundred witnesses were examined, of whom the greater part had to travel one hundred miles to the sessions, to testify that they had been occasionally present when the Clergyman gave Chris-

tian instruction to his flock. *O tempora ! O mores !* During the examination of the witnesses, a characteristic discovery was made, which awakened the astonishment even of our enemies. The witnesses who, with few exceptions, are universally known as incorrigible drunkards, and such like persons, who scarcely know the first rudiments of the Catechism, were required by the prosecutor, *on their oath*, to give their subjective and objective views of our meetings, and of the doctrines there promulgated ; as, if we taught ' the pure word of God, and the like.'

" In order, we presume, to cool an excessive zeal, it has been so arranged, that the subordinate Clergymen charged have all been removed from the neighbourhood—one even to beyond Tornea. The last mentioned has had full opportunity to reduce his temperature, (if journeying in the open air can do this,) seeing he was ordered, only three months after his arrival at the far-distant Tornea, to attend the sessions at K——; and had to travel two hundred and eighteen miles Swedish, (nearly fourteen hundred English!) to answer to the charge of encouraging, not drinking and dancing assemblies, but meetings for godly edification. Melancholy, indeed, would be the condition of the Heathen, if the rest of the civilized world took the same view of efforts to send the Gospel to the dark places of the earth, which is taken by our lower authorities. Christians, in other hands, think and act differently. The Lord grant them greater success in their endeavours, than we in our father-land have met with ! The hope of increasing, by our small contributions, the funds of the Swedish Missionary Society has, for the present at least vanished."

" The religious awakening which has, by the blessing of God, taken place in the north of Finland, has, I am told, been reported *sub secreto* to the Imperial Senate, as entirely of a political character, and the Clergymen connected therewith have been represented as leaders of an association most dangerous to the public weal. The consequence of such misrepresentations may easily be anticipated. But I am too well acquainted with Acts xxiv. 2—8, to allow myself to feel astonishment or alarm at the most raging storms of Satanic wrath. ' If God be for us, who can be against us ? ' General experience testifies, that, when the spirit of darkness is conquered in the theological field, he removes the strife within the political sphere, and fancies he has then reached his proper vantage-ground, in contending against the servants of Christ. The Jews could not obtain the crucifixion of our Saviour as a heretic ; but they accomplished their end by charging him with sedition. The case comes on again at K——, the 19th of next month, and the Clergyman, referred to in my last, must anew take his long journey to appear there. He fearlessly continues holding meetings, and collecting for the Missions, to the great surprise of his opponents. May the God of peace strengthen us in our weakness ! "

" In consequence of an unavoidable journey in another direction, for the performance of official duties, the Clergyman residing at Tornea had it not in his power to be present at the sessions last month. He sent in a Memorial, explaining the reason for his absence, as also containing his defence ; but all this was of no avail. The Court, in direct opposition to existing laws, has, *de jure*, deprived this servant of God of his personal liberty, by ordering that he shall, by legal measures, be brought before the sessions next April. It depends therefore on the Crown Officer of the district, in whose power he is now left, whether or not this Clergyman of the national Church shall as a prisoner, be conveyed to the next meeting of Court. Only Pastor M—— has been charged with promulgating erroneous doctrines. Such as personally know M——, a man of good common sense, and richly gifted with spiritual knowledge and wisdom, on the



one hand ; and, on the other, the prosecutor, a man sunk into intemperance, and utterly destitute of literary, much more of religious, culture ; cannot but consider his attack on M—— as most absurd, and unfortunate for his own object. The Lord, whose ways are unsearchable, has so ordered it, that our enemies have ventured upon a field of contest, where they are by no means a match for us. To help the prosecutor out of the dilemma into which he was thrown by the natural question of M——, ‘What are the errors which I am charged with disseminating?’ the Court decided that the prosecutor could not state particulars, the general charge being sufficient. M—— is therefore charged with heresy, without being informed as to the doctrines deemed heretical.”

“The action against the Finnish Clergyman was resumed at the K—— sessions, and continued for several days. On the evidence of one hundred and fifty witnesses, we had established the fact, that our meetings had no other object than the instruction of the people in Christianity ; the promoters of the scheme perceiving that their gatherings from the political mine were by far too meagre to support the wished-for charge of sedition, turned their attention to another course of proceeding, which they hoped would be more successful. A scrutiny was commenced regarding our private and domestic life ; and circumstances, having not the most distant connexion with meetings or Missionary-boxes, were inquired into. All that we have said for years gone by, on any subject, so far as the memory of the witnesses extends, is carefully entered in the minutes of evidence, without any reply being made to our inquiry as to why this is done. The following are among the general interrogations addressed to the witnesses :—‘Have these Clergymen delivered the pure doctrines of the Gospel?’ ‘Have they been burdensome to their congregations?’ ‘Have they persuaded any to put money in the Missionary-box?’ ‘Have you seen what they have in their chests of presses?’ ‘Have you observed any intolerance in them?’ &c. &c. To show whether our doctrine is consistent with the Bible, and the symbols of our Church, and whether our conduct diverges in any respect from that of the multitude, servants are called, and even drunkards from the spirit-shops. Can any one venture to say that the witnesses against us are competent? Many of them, who are thus examined regarding our orthodoxy, cannot read with any correctness ; and they are asked if the defendants are free from erroneous opinions ! It would be less surprising if such witnesses as have been present at our meetings, and seen the Missionary-boxes, were allowed to testify to much irrelevant matter ; but our amazement knows no bounds when we perceive that many witnesses who have never seen either the one or the other, are allowed, according to the words of one of our opponents, ‘to make general reflections,’ all which are inserted in the minutes, whether connected with the charges or not. One of these reflecting friends was a brother Clergyman. His evidence had no immediate reference to any of the persons charged ; but he gladly embraced the opportunity of pouring out a flood of invective against all vital godliness, which he designated enthusiasm. During his extended fulminations, one of the defendants was reminded of the prayer of David, 2 Sam. xv. 31. Nor did he lift his soul to God in vain. The witness, in the heat of his zeal, forgot where he was, and the oath he had taken, departing most grievously from the truth. It turned out so, that he cited a certain document in support of his statements, which, by the marvellous arrangements of the God of grace, was actually in the possession of one of the defendants ; and the production of which in Court convicted the unguarded witness of perjury. This seemed to operate as a check on our persecutors. The case was, however, again adjourned, to give the prosecutor time for producing further evidence.”

"I referred in a former letter to a religious awakening in the neighbourhood of N— C—, where a young Clergyman, Mr. O—, has zealously endeavoured to fulfil his spiritual engagements. He also has been prosecuted before the Court, and I have now the opportunity of stating the result. The charge against him is, that he has, on seven several Sabbath-days, had meetings of the people, to examine them in the Catechism, and promote their Christian improvement. For this, and no other crime, he is fined two hundred and eighty-eight rubles; and inasmuch as the meetings were held on the Lord's-day, he is fined one hundred rubles eighty kopecks for SABBATH-BREAKING! O— having presented a memorial to the Court, demonstrating that it was his unavoidable official duty as a public Teacher, thus in season and out of season to instruct his people, he is fined for this act twenty-eight rubles eighty kopecks. Of the other persons charged, a farmer is fined three hundred rubles; and the others, some fifty, some thirty. The case is carried to the High Court at W—, and the Consistory of A—.

"The examinations against us at K— were continued and adjourned more than once, to afford time 'for further evidence.' That we may expect a much more severe sentence than O—, is clear, inasmuch as we have held more numerous meetings. The general opinion is, that we shall, for our meetings and Missionary-boxes, be fined heavily, *and deprived of our clerical office.* In the midst of all these storms and hindrances, the work of the Lord proceeds gloriously. With heartfelt joy I can assure you, that the God of love has employed these persecutions as a means of awakening not a few to a concern for their souls. Praised be His gracious name for ever! Many young Clergymen in the north and south of Finland have listened to the call of God, seek eternal life for themselves and others, and conduct regularly such meetings as these for holding which we suffer. Among the students in W—, many have been quickened by the Spirit of God. The mind which was in Christ Jesus, is rooted in many directions, and spreads; so that Satan will require much time, labour, and pains, to darken that sun of righteousness, which has arisen, after a glorious dawning, upon a people sitting in darkness. The Lord help and strengthen us now and ever! Amen."

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"F—, September 18th, 1839.

"At length, the long-continued and oft-adjourned prosecution against us has been brought to a close at the K— sessions. The prosecutor craved a sentence against the Clergymen charged, condemning them to double penalties, and urged that M—, D—, and L— should be deprived of their office, and banished from the country. The Court, in passing sentence, remitted the whole case, as regards the Clergymen, to the decision of the Consistorial Court in A—. But the farmers and others who had either opened their rooms for, or attended, the so-called illegal meetings, were amerced in fines amounting to a total sum of not less than twelve thousand rix-dollars (about £700). Both prosecutor and defendants complained of the sentence, and appealed to the High Court. One farmer was fined fourteen rubles forty kopecks for the crime of having a Missionary-box in his house. A peasant was fined fourteen rubles forty kopecks, because he had sung one of the 'songs of Zion,' on a Saturday evening, at home in his own house, and an equal sum for Sabbath-breaking; it being carried that the Sabbath begins at 6. p. m. on Saturday. Various articles which had been contributed to the Mission cause, and the proceeds arising from the sale of which would have been transmitted to the Swedish Missionary Society, were confiscated, and ordered to be sold by public auction, for the benefit of the poor of the parish of K—.

“Is it possible that we live in a Christian land, and experience such things? The Teacher is visited with pains and penalties, because he instructs his hearers; the hearers are amerced in unheard-of heavy fines, because they listen to the instructions of their Teachers! It is now established in our country, that a Crown Officer can set at nought the Clergy's liberty of teaching,—a liberty secured to our forefathers, by the Kings of Sweden, and solemnly pledged to us by the Emperor of Russia. We need not go further in search of the cause of all this, than the truth, that as in the beginning, so now, he that is born after the flesh persecutes him that is born after the Spirit. The original enmity between the Seed of the woman and the seed of the serpent continues to operate. But praised be the God of grace, who has counted us worthy to suffer shame for the name of our Lord Jesus. A time of refreshing from the Lord has certainly been sent to our land. We had deeply-interested hearers at the sessions of K——, from numerous and far-distant places; for the most part Ministers of the Gospel, burning with zeal to contend manfully against Satan and his hosts. Pray for us, that we may be faithful unto death.”

#### 26.—AMERICAN MISSION TO THE NESTORIANS AT OOROOMIAH.

[The following pleasing account of the American Mission to the Nestorian Churches will, we think, be interesting to our readers. The first extract is from the valedictory address of the Board to the devoted Missionaries previously to their embarkation for Persia. The other portion of the statements speaks for itself.—ED.]

Though you are to reside in the land of the Moslems, your labours will be specially directed to one of the oriental churches, *the Church of the Armenians*. There are perhaps 200,000 Armenians in Constantinople, and as many as 2,000,000 in different parts of Asia. They originated in the country, not far from the shores of the Mediterranean, Black, and Caspian Seas, which is supposed to have cradled the human race. Many of them are still found in that country; but the nation is widely dispersed, as the result of the wars of Togruhl, Timoor, Shah Abbas, Mohammed II., and other conquerors, in ages long since past; and also as the result of their peculiar fondness for trade and commerce, which has made them the richest, if not the most intelligent, of the Christian sects in the East. The other oriental sects are the Greek, the Coptic or Egyptian, the Jacobite, and the Nestorian. The last two of these, the Jacobite and Nestorian, belong to the Syrian nation, and seceded, in the fifth century, from the church of Antioch, then forming a part of the Greek church; as its small remnant, found in Damascus and Mesopotamia, now does. It was also in the fifth century, that the Armenians were separated from the Greek church. The differences in doctrine and ritual between these various sects are on no points of vital importance, though regarded, of course, as of serious magnitude by the sects themselves.

The Board, under whose patronage you go forth, has missions among the members of the Greek, the Nestorian, and the Armenian churches. Our missionaries to the Greek church occupy two stations in Greece, three in Asia Minor, two in Syria, and one in Cyprus. Those to the Nestorians occupy a station in Persia, near the eastern base of the Koordish mountains; and a second station is about being occupied on the western side of the same mountains. The Missionaries to the Armenians are at Constantinople, and at three stations in Asia Minor; and a station is about being formed at Erzeroom, within the bounds of the ancient Armenia itself.

The object of our missions to the oriental churches, is first, to revive the knowledge and spirit of the gospel among them; and secondly, by this means, to operate upon the Mohammedans. At the same time, this does



not preclude the idea of direct missions to the Mohammedans themselves, which we also have—one missionary to them being resident in Constantinople, and another in Persia. But to think of exerting much influence upon the Mohammedan mind, while the native Christian churches remain as they are, is out of the question, without such a divine interposition as we are not authorized to expect. The Mohammedans look upon the native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves; they think them to be even worse; and this opinion is said to be correct by the Europeans generally who have resided in Turkey. The consequence is inevitable and unquestionable; the Mohammedan confidently asserts the Koran to be more excellent than the Bible, and his own religion than the gospel. In vain do we reply that the native Christians have lost the knowledge and spirit of the gospel, and that their immoral lives are therefore, in no sense, the effect of the gospel. The Mohammedan has never seen any other effect, and he will not read the Bible to correct the evidence of his senses, and perhaps, too, of his painful experience. He treats that holy book with the contempt he feels for its professed followers. Hence a comprehensive and wise system of efforts for the conversion of the Mohammedans of Western Asia, will embrace a system of efforts for the spiritual preservation of the oriental churches. These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those Christian altars. In all the professedly Christian communities of Western Asia, there must be living examples and proofs of the holy, happy influence of the religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity, and ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem, in the social system, is changing every day, and the changes are all in favour of the Christian, the time is near, if it has not come, when this may be done.

The existence of these numerous bodies of Christians among the Mohammedan nations, is one of the most remarkable facts which meets the attention of the religious observer of the world. They constitute more than one-third part of the population of Constantinople, which is believed to exceed a million, and they are found in all the provinces of the empire. They are found in Persia, and in the countries beyond. Their number in the Mohammedan nation is supposed to be five millions. Being so numerous and so dispersed, were the mighty power of God at once to revive the spirit of the gospel in all of them, a flood of light would burst upon almost the whole Turkish empire, and would shine far up on the great central high lands of Asia. The followers of the false prophet would look on with wonder—perhaps with hatred and persecution; but new ideas of the gospel would be forced upon them, and no longer could they boast of the more excellent nature and influence of their own religion. Thus the gospel would at once be proclaimed to them, most convincingly proclaimed, in thousands of places. It would shine upon them from every quarter. It would no longer be a candle under a bushel. It would be a city on a hill, which could not be hid. It would be a “voice crying in the wilderness.” It would cry without, and utter its voice in the streets, and in the chief place of concourse, in the openings of the gates. Every where it would cry, to the amazed followers of the false prophet, “How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and

fools hate knowledge? Turn you at my reproof. Behold I will pour out my Spirit unto you, I will make known my words unto you."

*Letter to Mr. Glen, dated Ooroomiah, 24th October, 1838.*

MY DEAR BROTHER,—In your kind favour of the 13th inst., you request me to send you, for the gratification of your patrons, a short sketch of the history of our mission to the Nestorians. It gives me great pleasure to comply with your request, and in doing so, I can in no way better meet your object, than by briefly replying to the inquiries contained in your letter, and in the order in which they there occur. You inquire—

1. *The origin of the Mission at Ooroomiah.*—The American Board of Commissioners for Foreign Missions, were induced to establish the mission among the Nestorians, by the very favourable report respecting them, presented to the Board by the Rev. Messrs. Smith and Dwight, who visited the Nestorian Christian of this province, in the course of their tour of exploration, which they made in Asia Minor and Armenia, and into Georgia and Persia, in the years 1829-30. These gentlemen were most heartily welcomed by the Nestorians, in their visit among them; and they received such demonstrations of artlessness and kindness from all classes of the people, and enjoyed such a ready access to them, that Mr. Smith, in his report to the Board, published, in his 'Researches,' says—'The week that we passed among them (the Nestorians) was among the most intensely interesting of our lives. For myself, I felt a stronger desire to settle among them at once, as a missionary, than among any people I have ever seen.' Permit me to refer you to the interesting Researches of Messrs. Smith and Dwight, for a good account of the Nestorians, which occurs in vol. ii. of that work, commencing with page 186 (American edition).

*Ooroomiah* was selected as the location of our mission, from the fact of its being a secure residence, in the midst of a considerable Nestorian population, and near the wild Koordish Mountains, which are the home of the mass of the Nestorian Christians, supposed to be several hundred thousands in number. The province of Ooroomiah contains about 20,000 Nestorians; and the city of Ooroomiah stands just at the base of the Koordish mountains. In addition to the advantages of this location, in reference to the Nestorians, it is also, on some accounts, in itself quite an eligible residence. The province of Ooroomiah is almost unrivalled in the charms of its scenery, combining at once those of lake\*, mountain, and plain, on a grand and beautiful scale. Its soil is also extremely fertile, its productions most abundant, and comfortable living here is consequently very cheap. Our experience of the climate hitherto leads us, however, to apprehend considerable danger from febrile affections. The members of our mission have suffered a great amount of sickness; but our hope is that we shall suffer much less, as we become more accustomed to the climate.

2. *The special object of the Mission, as understood by the Society and the Persian government respectively.*—The object of the American Board, in the establishment of this mission, is, by the prudent use of judicious means, to revive the spirit and practice of the gospel among the Nestorians. The Board, at the same time, cherish the hope and expectation, that the light of the gospel, thus enkindled and shining forth in the consistent and holy lives of native Christians, will also prove the most advantageous and effectual means of preparing the way for the introduction of Christianity among the Mohammedans, in the midst of whom these Christians dwell. Our Board view the native Christians of these Mohammedan countries as almost the only medium through which they can hope favourably to affect the Mohammedan population, as will appear from a paragraph in their last annual report, which is as follows, viz.—"It is indeed a question worthy of

\* The Lake of Ooroomiah is about seventy miles long and thirty broad.

consideration whether, under existing circumstances, missions directly and professedly to the Mohammedans are not premature; and whether the most effectual method of publishing the gospel to that people, is not by raising the oriental churches from their deep spiritual degradation. To the Mussulmans, these churches are the representatives of the Christian religion, and they are scattered over the countries of Western Asia. The ignorance, idolatry, and scandalous lives of their members, preach louder and more effectually against Christianity, than the united voices of all Protestant missionaries in its favour. These churches are all accessible to us. Their Moslem rulers are indifferent to our efforts, so long as we do not interfere directly with their own religious prejudices. With discretion on our part, they may be expected even to protect us against lawless violence from our false brethren of the Christian name. Let the light and spirit of the gospel be restored to the numerous fragments of the Greek, Armenian, and Syrian churches, which are scattered over the East, and they will be so many cities set upon a hill that cannot be hid. Every movement indeed towards reform among the Mohammedans should of course be encouraged; but it is a question whether missions to them directly, in the present stage of our operations among the oriental churches, would not on the whole diminish the amount of our influence and usefulness."

The views here expressed are undoubtedly in the main correct. Our Board have, however, as you are aware, a missionary, the Rev. Mr. Merrick, sent directly to the Mohammedans of this country. And our own opinion is, that while it would be highly inexpedient and hazardous for a missionary to attempt at present to preach the gospel openly to the Mohammedans in Persia, he may do much preparatory work here in the way of translation and instruction. We greatly rejoice in being permitted to welcome you to this country for the very interesting and important object of translating the Holy Scriptures into the Persian language. We believe your patrons could not perform better service for the great cause, than by engaging in this undertaking.

The objects of our mission, were never very formally explained to the Persian government; but they are understood by the authorities and by the Persians generally to be the instruction and benefit of the Nestorians; which are in fact our *immediate* object.

3. *The facilities granted by, or anticipated from, the Persian government for securing these objects.*—We have never made a very formal application to the Persian government for patronage or protection. A remark of the Rev. Mr. Smith, author of the '*Researches*,' struck me with much force at the time it was made, and my subsequent experience and observation have only confirmed my conviction of its correctness. I inquired of him whether he thought it would be expedient for me before entering upon my labours, to petition the Persian government for permission to do so. He replied, 'If you petition you will most likely only petition a denial. I would rather advise that you *assume* the right, which the gospel certainly gives us, and enter quietly upon your work, and I have little apprehension that you would be interrupted. I adopted the course here recommended.'

Without making any formal application, however, we have enjoyed the efficient protection, and even the encouragement of Persian authorities.

We have English protection; and the English ambassador and other English gentleman, particularly our excellent friend Dr Riach, have from time to time written to the authorities of this province, charging them to protect us. They have also requested Persian nobles of this city residing at Teheran, to write to their friends here, commending us to their kindness and these letters have been duly regarded. These precautions on the part of our English friends, and their value, will be understood when it



is recollected that the people of Ooroomiah had seen little of Europeans before we came here—that no Europeans besides ourselves reside among them—and that this city and province are noted as the residence of the lawless *Lootee*, the professional ruffians of Persia.

*Providence* has also favourably disposed Persian authorities towards our object. During the first year of our residence here Kohraman Mirza, a brother of the king of Persia, and regent of Aderbijan, came to Ooroomiah on his return from an expedition against the Koords. When he reached this city he directed his uncle Malek Kassim Mirza, who was in his suite, to request permission to visit us and our boarding school, of which they had previously heard. This request was of course readily granted. Prince Malek Kassim Mirza, on a day appointed, visited and dined with us. He also visited our boarding-school, expressed himself much gratified with the performances of the scholars—highly commended them, and exhorted them to diligence and perseverance in their studies. And the impression which his report, respecting us and our object, made on the mind of Kohraman Mirza, may be inferred from the tenor of a firman which that prince, entirely unsolicited, issued immediately in our favour.

*The following is a Translation of the Firman.*

The command of his Highness is :—‘Whereas the very honourable and respected gentlemen, Mr. Perkins and Mr. Grant, at Ooroomiah, are attending to the education of the people, and render the people useful, by teaching them European science, the grace of our Excellency and Highness, having become favourably disposed towards them, we order and command three soldiers for their safety, during this harvest season and onward; and, in accordance with his grace, we command that they shall be honoured, and have occasion to praise our beneficence. It is our command that the respected and noble lord, Nadjeff Kooly Khan, governor of Ooroomiah, shall take care to protect them in every respect; and he shall give to each of the three soldiers, the guard of their safety, the sum of twelve *tamans* (£6), and never shall he neglect it. It is ordered that the trusty secretaries arrange and execute the sum of this blessed command.

Written in the month *Jemadeal*, in the year 1252 (of the *Hegira*).

This firman bears the seals of the prince, and two of his secretaries; and, while we know that ‘it is better to trust in the Lord, than to put confidence in princes,’ we still feel constrained, if the Lord make them nursing fathers to his Church, to rejoice and give thanks for it. That the above firman has been duly respected by the governor and people of Ooroomiah, a single fact will sufficiently show. Not long after it was issued, I, with my colleagues, was on a visit to one of our schools, situated in a village about fifteen miles distant from this city. While walking through that village, we were rudely and frightfully attacked by some drunken Mussulmans. One of them suddenly drew his dagger, and stabbed me with indescribable fury.

I was just recovering from a fever, and still so weak, that, in springing from him, I fell to the ground, and thus evaded the violence of the weapon. It however, slightly entered my body; and, but for Divine interposition, would in all probability, have done fatal execution. As the assault seemed to be the result, not at all of popular prejudice, but merely of the raging of strong drink, we felt inclined to do little more in reference to it, than praise God for the striking deliverance,—a thing which, as you know, every missionary has frequent and strong occasion to do.

Scarcely, however, had we arrived at our homes, when the affair having reached the ears of the governor, he sent a messenger to us, with the preatest solicitude, to inquire into the circumstances of the case. We gave them, and without any complaint or application on our part, he apprehended the principal assailant, and caused 250 lashes, to be laid upon

his naked back, in the presence of a large concourse of people. We reported the assault to the English ambassador, and he represented it to the king, who immediately sent orders to the prince of this province, to apprehend and punish the offenders. About two months after the occurrence, a messenger came therefore from the prince, to seize the assailants, whose approach being known, both assailants and their connexions absconded.

The impression was thus strongly made upon the minds of the people here, that any annoyance offered to us would be promptly and efficiently redressed. And the assault detailed above, is the only one of serious consequence which we have ever experienced from Mohammedans, since we entered this country. Indeed it would be doing them injustice not to acknowledge, that, with this single exception, which arose from intoxication, they have treated us with uniform kindness and great respect. And our own experience leads us fully to believe, that both rulers and people will protect a missionary, labouring prudently in this country, for the benefit of the native Christians, or even engaged in indirect efforts, as translation, instruction, &c. for the Mohammedan population.

4. *The measures actually adopted by the Missionaries for turning these facilities to account.*—I was the first missionary appointed to this mission. I left America on the 21st of September, 1833, and reached Constantino-ple in December of the same year, with no companion save Mrs. Perkins. Our society had earnestly desired to send with us a medical associate, but were unable to procure one before our embarkation. We lingered at Constantino-ple until the following spring, in the hope of being joined there by a physician, but in this we were disappointed; and, on the 17th of May, 1834, we started for Persia *alone*. The limits of this communication forbid me to narrate the incidents of that journey. Even a brief historical sketch of our mission, however, would be too imperfect, were I not to allude to the untold sufferings and annoyances which we, particularly Mrs. Perkins, then in delicate health, encountered from the rude and oppressive conduct of Russian officers, in Georgia, especially at the town of Gumry, and at the quarantine ground, on the southern frontier. And equally defective would my communication be, were I to omit to acknowledge the very kind and prompt measures taken by the gentlemen of both the Russian and the English embassies, in this country, to effect our relief, as soon as our circumstances were made known to them.

We reached Tabreez, August 23, 1834. The almost miraculous recovery of Mrs. Perkins from a very severe sickness, which carried her quite to the brink of the grave, immediately after our arrival, induced probably by her sufferings and exposure in Georgia, can never cease to be to us a matter of tender and heartfelt thanksgiving to God.

I deemed it imprudent to locate my family at this remote station, with no missionary associate and therefore resolved to reside at Tabreez, until a physician should join us. I soon made a journey to Ooroomiah myself, to procure a competent teacher, and reconnoitre the field. The Nestorians, on learning my object, welcomed me most cordially to my missionary work. Two of their most intelligent ecclesiastics, a bishop and a priest, readily engaged to go and reside with me at Tabreez, until I should bring my family to Ooroomiah. They went with me to Tabreez, and were successfully occupied, in studying the English language, and teaching me their own, about one year, when our first associates, Dr. and Mrs. Grant, joined us at Tabreez. Soon after their arrival, we all removed to Ooroomiah. Our families reached this city, on November 20, 1835.

On our first arrival at Ooroomiah, Dr. Grant opened a medical dispensary, which was resorted to by great numbers of the sick of all classes of both Nestorians and Mohammedans. In the course of two months after our arrival, we opened a boarding-school, with the particular design of rearing

up teachers and preachers, which was immediately filled with promising young Nestorians. Among the first scholars were several young priests and deacons. About the same time I commenced translating the Scriptures from the ancient Syriac into the modern or spoken language of the Nestorians.

During the first year of our residence here, we also opened three free-schools among this people. The Nestorians had no schools when we reached them. We employed copyists to construct reading cards for our schools, from parts of the Bible which I was translating. Happily too, the entire Scriptures exist in the ancient Syriac; and we were thus enabled from the first, to furnish reading matter for our schools, in both the ancient and the modern languages. We have also circulated these Scripture cards in the form of tracts, and have distributed the Syriac Scriptures among such of the people as can read. We have had free and extensive intercourse with the people, and have made it an object in such intercourse to impart directly and indirectly religious instruction. Soon after our arrival we took into our families several of the most influential Nestorian ecclesiastics—two bishops, three priests, and one or two deacons, who have been occupied in study, in teaching us their language, and in translation, and have thus been brought under our immediate influence and control.

On the Sabbaths we hold religious services, with the natives connected with our families, and the members of our boarding-school, making a congregation of about sixty persons, and preach to them the gospel in their own language. We have a printing press on the way to this country, which, when put in motion, will of course greatly facilitate and give efficiency to our educational and religious operations. We have also made it an object to teach Nestorian mechanics the construction of comfortable articles of household furniture, and other points likely to advance the people in civilization.

5. *The working of the measures you have been led to adopt.*—Our object among the Nestorians has not been to introduce among them new creeds, nor induce individual converts to abandon their own communion, and attach themselves to us, or any Protestant denomination; but rather to affect the whole mass, by diffusing among them the light of knowledge, and the light of divine truth, in the hope that they may, by the blessing of God, be thus gradually raised from their deep degradation, and brought to the knowledge and practice of the pure gospel.

The measures which I have detailed above, having this object in view, have hitherto been graciously succeeded beyond our most sanguine expectations. Our medical dispensary has done much to conciliate all classes of the natives towards us and our object, in addition to the great amount of relief from physical suffering, which it has extended to this suffering people. Our opinion is decidedly in favour of medical practice, in connexion with Christian missions, alike for the comfort of missionary families, the relief of the sick among the natives, and the success of missionary labours. Our schools have been full and flourishing, the progress of the scholars has been highly encouraging, and the schools are exerting a very beneficial influence on the villages in which they are situated. The ecclesiastics connected with our families afford still stronger evidence of proficiency in knowledge and general improvement; and some of them, we hope, give increasing indications of serious concern for their eternal well-being, and that of their people.

There are many things in the Nestorians peculiarly favourable to the successful operation of the system of means which we have commenced among them. They are naturally a very kind, hospitable people,—very artless for Asiatics,—remarkably liberal toward sects of nominal Christians, and strongly desirous of improvement. The patriarch, Mar



Shimon, who resides in the heart of the Koordish Mountains, has repeatedly written us, expressing his joy and satisfaction, that we have come among his people, his gratitude for our efforts for their benefit, and his earnest desire for our prosperity ; and such has been the language, and apparently the feelings, of all his people.

The religious character of the Nestorians also presents much fewer obstacles to their becoming enlightened, than that of other oriental Christians. Their religious belief and practices are much more simple and accordant with Scripture. They have the greatest abhorrence of all image-worship and auricular confession, and many other corrupt practices of the Papal, Greek, and Armenian churches, while they cherish a high reverence for the Holy Scriptures, and place them, in theory at least, far above all human traditions. Indeed, the Nestorians may not improperly be denominated the *Protestants of Asia*.

With all these facilities, however, there are also formidable obstacles to our work. The Nestorians are much under the influence of human, and many *childish*, traditions. They attach great importance to their numerous fasts and external ceremonies, to the neglect of purity of heart, and even of external morality. They are deeply degraded in morals. The vice of *lying* is almost universal, among both ecclesiastics and people. Intemperance is fearfully prevalent ; the Sabbath is reckoned a holiday, and profaneness and other vices are very common. The Nestorians seem literally to have a *name* to live, while they are *dead*.

The political condition of the Nestorians, in this province, is also unfavourable to their improvement. They are sorely oppressed by their Mohammedan masters. The fruits of their hard and honest toil are wantonly and mercilessly extorted from them. Their daughters are often seized, and compelled to become the wives of Mussulmans, and profess the Mohammedan religion. The whole population are thus ground down to the dust under a rigorous and galling bondage. This oppression renders them constantly restless and unquiet. Some earnestly desire to emigrate to the Russian provinces, hoping that they might find a better condition under nominally Christian masters ; and all are ready to urge their oppression as an apology for their deep degradation, and even for their appalling immoralities. The political condition of many of the Nestorians, amongst the Koordish mountains, is, according to their own testimony, even less eligible than that of the people of Ooroomiah, exposed as they constantly are to the lawless depredations of the savage Koords. The difficulty and danger of travelling among the Koords, will also prove a great hindrance to our gaining access to the Nestorians. There are, however, some independent districts of Nestorians among the mountains, so thickly populated, as to enable the inhabitants to defend themselves against the Koords, which present to us very promising fields for cultivation, whenever we shall be able to make our way through the marauding Koordish tribes which surround them. The spoken language of the Nestorians, scattered and oppressed as they are, is naturally and necessarily a barbarous jargon. Originally the noble ancient Syriac, it is now greatly corrupted by contractions and inversions, and by the introduction of almost innumerable Turkish, Persian, and Koordish words, as a given district is situated in the vicinity of those respective nations. To reduce such a language to writing, and harmonize the various conflicting dialects, so as to form an intelligible and acceptable common medium, is, as you well know, no small nor easy undertaking. But notwithstanding these difficulties, our efforts have been prosperously commenced, and have hitherto succeeded in a manner that encourages us to continue vigorously to prosecute our work, in the hope that we shall reap in due time, if we faint not.

• 6. *Present state and future prospects of the Mission.*—These points have

necessarily been in a measure anticipated, in replying to your previous inquiries. I may, however, more particularly remark, that the general prospects of our mission were never more encouraging than at the present time. We seem to possess the entire confidence of all classes of Nestorians. They manifest a strong attachment to us as missionaries, and an increasing interest in our operations. We have many more applications for schools, than our means will enable us to sustain. Our schools continue to meet our most sanguine expectations; especially considering the limited supply of books, and other apparatus, which we are able to furnish for them; and the natives connected with our families are, we have reason to hope, becoming more and more interested in the study of the Bible, more evangelical in their views, and increasingly serious in regard to their eternal concerns. Being influential ecclesiastics, we hope, through them, to exert a strong and salutary influence on their people.

Our mission now consists of four members, two clergymen (the Rev. A. L. Holladay and myself), a physician (Dr. Grant), and a superintendent of schools (Mr. William R. Stocking), with our families. A printer is ere long expected to join us. The press—that mighty engine of moral power—will, we trust, here as elsewhere, prove a most important auxiliary in promoting the kingdom of our Lord.

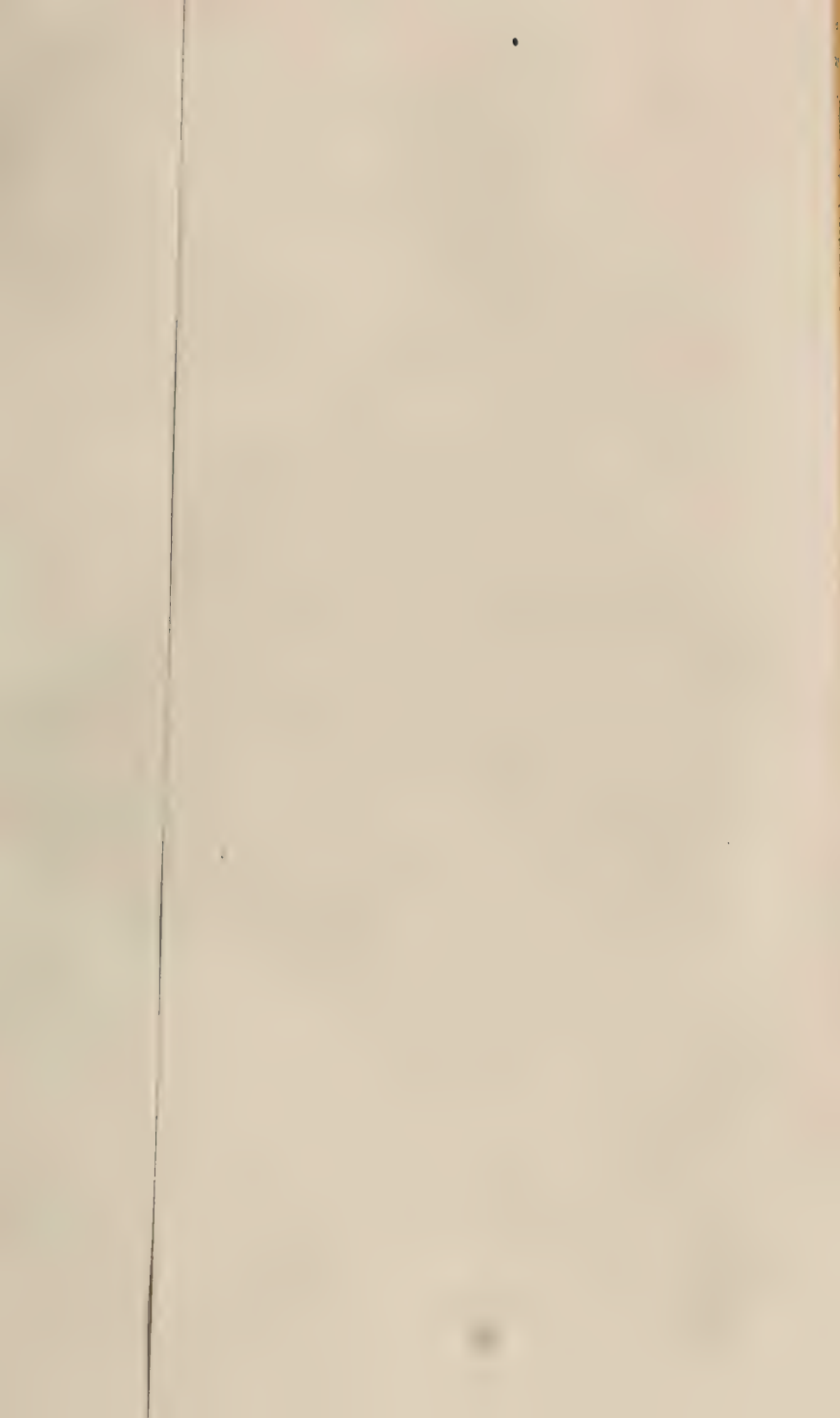
A dark cloud, that excites our apprehensions in reference to this people, has just gathered in our horizon. Since I commenced this communication, two Papal emissaries have entered this province, with the design of attempting to subject the Nestorians to the dominion of their master, the Pope. The Papal hierarchy has long been anxious to bring under his withering sway the entire Syrian church. In the region of Mosul, on the western side of the Koordish mountains, the wiles of Jesuit emissaries have succeeded in leading the whole Nestorian population to submit to Catholic rule. But in this province, and among the mountains, Catholic influence has hitherto been very limited. The Nestorians of these regions have nobly resisted; and our hope and our prayer is, that they may continue to resist the intrigues and assaults of the “Man of Sin.”

It is delightful to contemplate the attitude of the Nestorian church, and we hope that it is to be enlightened and resuscitated by the spirit and light of the pure Gospel, situated, as it is, in the heart of Mohammedan dominion. Is it too much to hope, that this venerable church, once so renowned for its *missionary efforts*, will again awake from its slumber of ages, and become “fair as the moon, clear as the sun, and terrible as an army with banners,” to achieve victories for Zion. That it will again diffuse such floods of the light of truth, as shall put for ever to shame the corrupt abominations of Mohammedanism, and send forth faithful ministers of the Cross in such numbers and animated by such holy zeal, as shall bear the tidings of salvation to every corner of this benighted continent. For the blessing of God on our feeble instrumentality, that our labours may contribute, in some humble measure, to so glorious a consummation, permit us to request you and British Christians fervently to pray. And I trust we need not assure you, that it is, and shall ever be, our unceasing prayer, that like blessings may richly crown your efforts, and the efforts of the Society under whose patronage you labour. The blessed cause is *one*, and may our hearts, our prayers, and our desires for its advancement, never cease to be *one*.

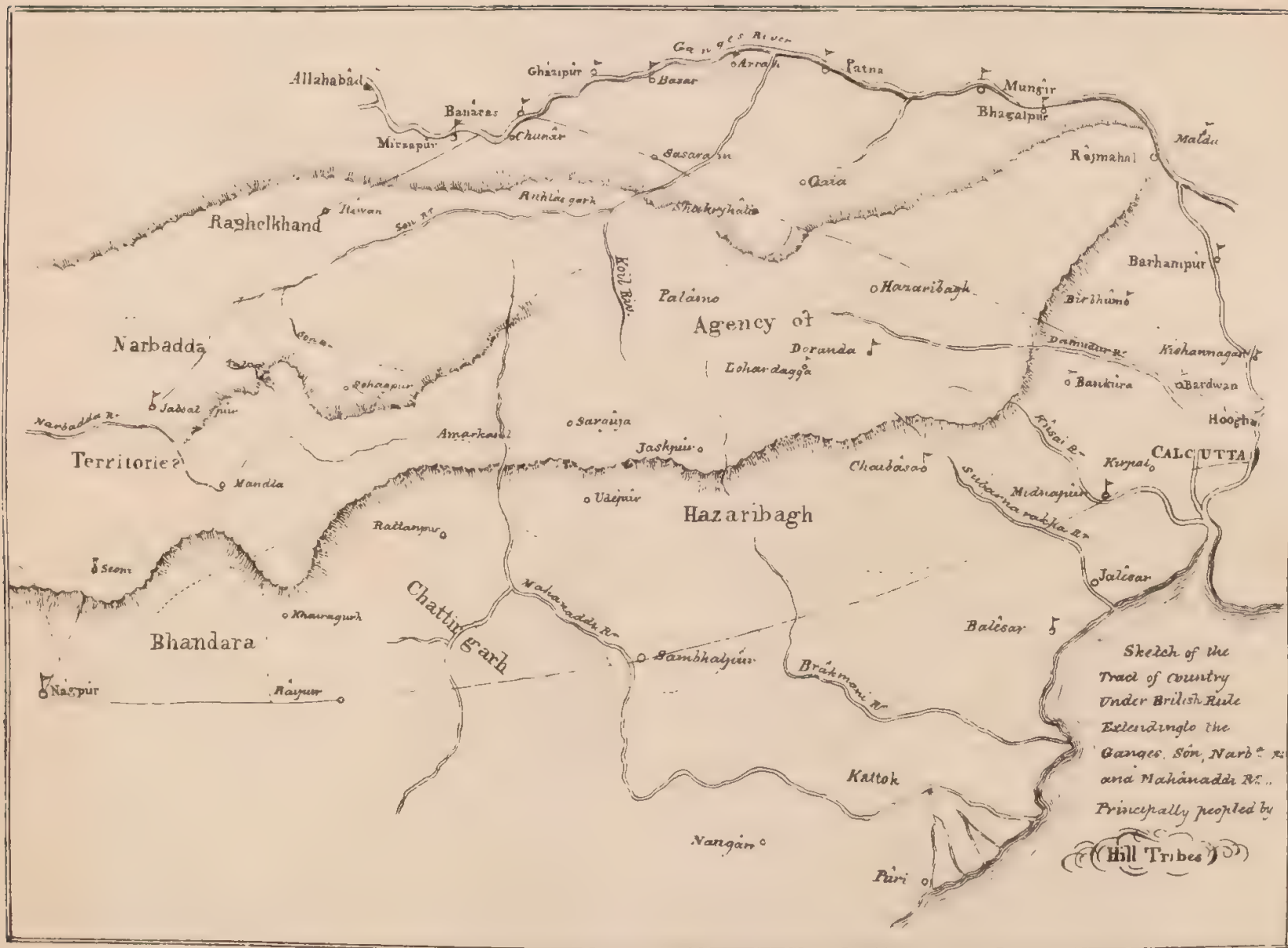
May the God of all grace smile especially upon the very important undertaking in which you are now engaged, and cause his Holy Word to have free course and be glorified, in this and other lands, through your instrumentality. So prays your affectionate brother in the labours and hopes of the Gospel.

(Signed)

JUSTIN PERKINS,  
Missionary of the A. B. C. F. M.







Sketch of the  
Tract of Country  
Under British Rule  
Extending into the  
Ganges, Son, Narbada  
and Mahanadha R. ...  
Principally peopled by  
(Hill Tribes)

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 8.—AUGUST, 1840.

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I.—*The Hill Tribes.*

(With a Map.)

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have been truly rejoiced to observe that your attention has recently been directed to the subject of missions amongst the Hill Tribes of India—a class of our subjects so exceedingly distinct, that to do them justice it appears to me essential that they should be considered apart. This I think has not heretofore been sufficiently the case. Of late, however, indications have been afforded in various quarters of a disposition to regard these simple people with more of interest and affection. The progress of our Missionaries in Barmah and the Tenasserim Provinces, and the extension of our possessions in the direction of the eastern mountain ranges, have brought us in contact with new members of this brotherhood, if we may so call them. The insurrection a few years ago of the Kôls, and the changes of territorial management in the Kôlhan which resulted therefrom at the same time, tended to bring us much better acquainted with that particular family of them, than we had previously been; by introducing into the midst of their country a number of European officers under circumstances of connexion which cannot fail to beget both intimacy and interest. To which may be added that the enterprising spirit of these people themselves in seeking employment in foreign lands, has attracted towards them the observation of all countries; while the dread of danger and evil thus befalling them has especially excited on their behalf the sympathies of philanthropists in this country. How blessed were the end of these things, if the fate so much dreaded by

their friends should hasten the coming to them of the tidings of the gospel !

It is highly worthy of attention that in numerous parts of the world, where the labours of the Missionary have been exercised amongst these primitive races, they have been attended with the most encouraging success. Whether in the islands of the Pacific ocean, on the plains of Africa, or amidst the hills and forests of Hindustan, they have been found alike free from those bonds which lay so fatal a hold upon the victims of other idolatries ; no venerated literature records the deeds or characters of their deities ; no powerful and sagacious priesthood holds them in a state of mental or moral vassalage, but led simply by feelings of mysterious awe and dread, which sin has given us as our heritage, to deprecate by sacrifices and mystic ceremonies the supposed wrath of an unknown God, they have ever evinced a disposition to listen to the soothing assurances of the gospel ; to be charmed by the beauties of knowledge and of truth as it is unfolded to them ; and to return the most ardent gratitude to those who have turned aside with Christian affection to raise them in the scale of being.

If these encouraging results suffice to invite the exertions of the Missionary in behalf of the aborigines of other lands, there are, I conceive, exclusive of the consideration that this land has been especially entrusted to us by the will of the Almighty, other reasons which call upon us even yet more imperatively to rouse ourselves in behalf of the Hill Tribes found scattered throughout Hindustan. *In the first place*, a close inspection of their actual condition, feelings, and progress, will lead, I believe, to the conclusion that delay must increase our difficulties in regard to them. Notwithstanding the assertion so frequently made that Hinduism is not a proselytizing creed, it has been found that wherever the Hindus have been brought into close connexion with Hill Tribes for any length of time, it has become the endeavour of the latter to assimilate themselves as much as possible with the former ; to which they are urged no less by the interested counsels of the bráhmans, than by their own desire to raise themselves from a condition esteemed to be the most debased, to one which gives them something of conventional respectability. Thus the Tribes to the eastward are described by those who know them as rapidly assimilating in all respects to the Bengálís. While amongst all those with which I am myself acquainted, this predilection for Hinduism has very decidedly developed itself amongst the higher ranks. In Kolhân or Chhutia Nâgpûr the chiefs call themselves “ Nâgbansis,” alto-



gether repudiating the name of Kôl; and further to the westward the Gond chiefs and all who have affinity with them, denominate themselves "Râj-Gonds" or "Gond Thâkurs;" wear the "janêu" or thread allowed only to the three pure orders of Hindus; keep purohits or brâhman priests; and perform most of the mummeries of Hinduism.

*In the second place*, let us reflect upon the results that would follow, as far as human reasoning or experience can enable us to judge, from success in our ministrations amongst these wide spread races. Let us suppose that Christian colonies have been established among them; that they have flocked round the standard of the gospel; and, having become to some extent the subjects of mental as well as moral culture, have exchanged the devilish ferocity of their idolatrous revelries for the comparatively sober and respectable demeanour of a more or less educated Christian community; and can we then doubt that the existence of such communities scattered here and there in the midst of the millions of our Hindu subjects, must produce a most important effect in impressing the minds of these last? To witness the exercise of brotherly love, forbearance, and charity (though in but a few instances) in lieu of every thievish and marauding propensity; a desire for knowledge and the arts and comforts of civilized life in the place of the most grovelling and filthy barbarism; and, as regards the most of these tribes, the substitution of industrious habits for a roving life; all this would afford to them a practical exhibition of the aim of Christianity, of which with few exceptions they have hitherto enjoyed no adequate means of forming a just conception. And apart from this, I conceive that the time is approaching when it may prove a point of great importance thus to secure, at every brief interval, a nucleus around which the weaker Hindu proselytes may assemble to screen themselves from the storm which it must be expected will beat upon them. Obloquy and persecution the convert in all parts of the world must doubtless be prepared to meet; yet it cannot be doubted that the tyranny of society in various forms, is one of Satan's readiest and most constantly employed instruments for the destruction of true religion; and it surely cannot be undeserving of our consideration to strive after the establishment of a breakwater which may mitigate the violence of the billows when at the highest.

Supposing it then to be admitted that these races eminently deserve our most anxious and prayerful exertions, one of my principal objects in addressing to you these hurried lines has been, to lead your readers to reflect whether it is

judicious in us to go in search of them to the uttermost extremes of our territories ; into those of foreign princes ; nay even to the most remote parts of the earth, and at the same time entirely neglect that portion, not exceeded probably in interest by any other, who are awaiting us at our very threshold. In the accompanying rough sketch I have delineated the locality of those to whom I allude with sufficient correctness perhaps for our purpose, and from this it will be seen that, exclusive of the paternal government under British officers established in the very heart of them, they are girt on two sides and a portion of the third by the thickly studded stations of our most favoured provinces, while our Narbadda territories hem them in on the fourth. I have marked by a flag those stations at which I am aware of European officers being located, and tinged with red those where I understand that missionaries are established, though it is not improbable that some have been omitted by me in both respects which you may be able to supply ; and I would beg of your readers, after inspecting this, to say whether it were possible to desire circumstances more admirably calculated for an effective and immediate concentration of our efforts upon this highly interesting region.

With the direction of the hill ranges on the eastern extremity of this tract I am not sufficiently acquainted to attempt their delineation. And of the two parallel ranges of cliffs which I have laid down as forming this portion of the great central belt of elevated table-land, the southern is the only one for which, as far as here delineated, I can personally vouch for tolerable correctness ; though, as I have before said, I believe that no error exists of such a character as to be of material importance in this place. To the north I believe that the aboriginal tribes will be found no where to extend beyond their cliffs ; nor indeed, in any considerable numbers even beyond the Son river and the cliffs marked as skirting the north bank of the Narbadda and looking down on Sohâgpûr and Jabbalpûr ; but to the south, the cliffs by no means form their boundary. Singhbhûm, Gangpûr, Udepûr, Kânwarân (adjoining the Hasto), Sambhalpûr, and other districts, besides the whole of the country inhabited by the Kûnds, lie to the south of this range ; extending I believe even considerably to the south of the Mahânaddi ; and although from the reduced level of this region, the extensive plains which constitute the greater portion of its forest land, the appellation of "hill tribes" may be considered as a misnomer in regard to a great proportion of its inhabitants ; yet they are undoubtedly of similar origin, and possess the same characteristics : so that

for our purposes they cannot well be separated from those inhabiting the adjoining more elevated regions.

I have not leisure, nor does it appear necessary that I should enter in detail upon a consideration of the stations skirting this tract which might be most advantageously occupied for the especial prosecution of this work ; as a glance at this sketch, or what will be still better, at a larger map of this part, will enable the reader to judge with sufficient correctness for himself on this point, and as the zealous and energetic missionaries of Mungir, Burdwân, Kattak, (and Banâras also if I mistake not) have already directed their thoughts and exertions to this matter, though without that systematic co-operation which I think is so much to be desired ; it may be presumed that the advantages of position have in some measure brought those points prominently forward, whilst since the day of Cleveland and the enlistment of the hill rangers, Bhâgalpûr has been even more distinguished. Much information may be derived from the fragments which they have already made public on the subject ; and I shall rejoice if this notice induce them to furnish such further facts as they may have succeeded in collecting, or to express the views which they may have been led to form.

Stations thus situated, however, I conceive can be included in the work only as outposts or connecting links, for maintaining communication with, and affording encouragement and aid in various ways to, those more immediately engaged in the work ; for these last, I apprehend to be at all effective, must be located in the heart of the tribes ; and the points which I should myself be disposed to recommend being first taken up for this purpose are Doranda, Amarkant, and Mandla, as forming a central line throughout the tract ; and Sambhalpûr for the southern portion, as connecting it with Kattak. Doranda is the head quarters of the Political Agency and Commissionership of the Kôl country ; having attached to it the stations of Hazâribâgh, Lohardagga, Purûlia, and Chaibâsa (in Singhbhum) ; and the Zemindâris of Sirgûja, Sambhalpûr, &c. subordinate to it. At this station a commencement has been already made by the establishment of schools first instituted by the lamented Lieut. Awdry, and it is situated in the very centre of the Kôlhan, so as to be in every respect a most eligible locality. Amarkant is a central point between the Kôlhan, Chattisgarh or Gondwâna proper, and the hill parganahs of Garra-mandla ; and from its great elevation seems worthy even of being regarded as a sanatorium ; while Mandla, from having been formerly the capital of the principal Gond dynasty, and being surrounded on every side by that race ; at the same time that



it has a considerable number of Hindu and Musalmân inhabitants, is the residence of one of our Tahsildars, beautifully situated on a fine reach of the Narbadda, and but a short distance from either Jabhulpûr, Seoni, or Nagpûr, appears to possess many recommendations as a missionary post.

If, however, there be any one point in connexion with this undertaking of which, from my intercourse with the classes treated of, I have become thoroughly convinced, it is this, that humanly speaking by far the most effective method, nay, I would even say, the *only* practicable one, by which the missionary can hope to obtain familiar access to these people, is by the establishment of an agricultural settlement in the midst of them, somewhat after the manner of the Moravians; or as has been tried I believe with the most cheering success by Dr. Philip and others at the Cape of Good Hope. As these races are never to be found congregated in considerable numbers in cities or large towns; and for the most part (excepting in Chhutia Nâgpûr proper) even their villages are widely separated, and thinly peopled in consequence of their very desultory and insufficient modes of cultivation; I do not perceive how by any other means they could be collected in sufficient numbers or with sufficient frequency to admit of their being effectively impressed; while it seems to me that the advantages which this course offers are so apparent to all who will reflect on the subject; and the modes it would afford of enlisting the affections and the interests of a simple and neglected people so numerous, that I will refrain from enlarging on this branch of the subject. But it may be well to mention that although (especially in newly occupied stations) the climate of this region has been found unfavourable generally speaking to feverish subjects; it is from its elevation throughout much more temperate and bracing than the Gangetic provinces; so much so, indeed, in some parts as to be highly invigorating to an enervated European constitution; while, with the exception of Chhutia Nâgpûr, which is throughout highly cultivated, I am acquainted with no part of it in which the most beautiful and productive tracts of waste and virgin land may not be obtained at the most trifling rent; and of a character suitable, in conjunction with the mildness of the climate, for the production of a vast variety of valuable products, to an extent as yet but most imperfectly developed.

I am unwilling to close this hasty address without advertizing briefly to the entire neglect which has hitherto been experienced, as regards its spiritual necessities, by the country which bounds this region on the west. It is now upwards of 20 years since, by the decree of the Almighty, we obtained

possession of the Narbadda territories, a region highly fertile, in most parts well-peopled, and now exceedingly thriving; but above all, one which, situated as it is in the midst of native states, should be the cynosure to win us the attention and respect of their rulers; and an ensample to direct them in all which amongst civilized nations is considered to be the duty of potentates, yet to this day, the voice of the Missionary has never been heard in them; and while our Sabbaths are devoted to visiting or pleasure, and the members of European society, left to the uncontrolled dictates of human nature (save at Sâgar where alone a Chaplain is stationed), but too universally surrender themselves to the allurements of a worldly life, I have found the natives in most parts incredulous when told that the sons of Britain are wont to bend the knee before the Creator, and to set apart a day for his especial worship. Will nothing signal be attempted to remove this dire reproach?

I would further observe that Jabbalpûr appears to me to be, of all our stations not actually in the midst of the hill tribes, the one most favourable of all from whence to commence our approach to them. It is situated close upon the confines of tracts exclusively peopled by them; and numerous individuals of the Gond and Kôl tribes are to be found in the town itself and the villages around it, at the same time that there is a dense Hindu population affording an untrodden field for ministration strictly analogous to the Missionary's previous experience, and likewise a considerable European community, on whom I need not say how banefully the total privation of all Christian ordinances continues to operate. Situated also in the valley of the Narbadda, it forms a connecting point between the hill region described in this letter, and the forest tracts extending continuously onwards to the west on either bank of that river, which are inhabited by similar races; until after passing Mau and Mandlesêr we reach successively the Bhîls, the Minas, the Kûlis, Thoris, Bâoris, Râmûsis, and other similar races of western India. Let us hope then that our day is at hand, and affectionately will we hail the messengers who shall bring to us the tidings of the gospel.

Yours faithfully,  
D. M.

## II.—*Journal of Missionary labour at the Rath Játrá at Purí for 1840, being the first Rath festival after the abolition of the pilgrim tax.*

June 27th, 1840. After commending my sick family to God, I set out for Purí about half-past 4 o'clock, to attend the Rath festival. It is predicted that there will be a large concourse of pilgrims in consequence of the pilgrim tax having been abolished. This was an objection which was urged by the friends of the tax against the abolition; but like many arguments used to defend a bad cause, it will most likely prove fallacious; for heretofore a tax has been levied from none but those who could afford to pay it; and therefore, the inducement of such to undertake the pilgrimage, will not be greatly increased; and as to those who could not afford to pay; why they were always let through free; and that class of people will have no extra inducement to go. The number of Bengálí pilgrims, chiefly widows, has been considerable for some days past, but very few Hindustánís. I passed a good many Bengálí játrís on my way to Purí. The night was cool and pleasant, but little of interest occurred. Save the jangling and disagreement of the bearers, with the wild howl of the jackal and the wild dog, there was little to break the uniform stillness of the night.

28th. This morning about 8 o'clock I arrived at this celebrated place of Hindu worship. Our own house, rendered sacred by the death in it of Mr. Bampton and Charlotte Sutton, with many other houses, lay strewed upon the sand; being completely demolished by the late furious hurricane with which a part of this coast was visited. The chakra on the top of Jagannáth's temple, was bent and injured, many lives were lost and much property was destroyed. It is singular that this hurricane occurred just about the time when the order was finally passed in the supreme council, for the abolition of the pilgrim tax: and as the chakra is the emblem of Jagannáth's power, it being injured is considered to be an ill omen by the people. Some time ago, moreover, a vile swine, made its way by the Singha-dwára into the temple at Purí. This also is considered ominous, and has, I understand, cost the establishment a thousand rupees in the loss of all the holy food and in the purification of the temple. I saw but two dead bodies on the sand, and apprehend there will be but a small festival and little mortality. Having no house of our own, I accepted the kind invitation of Mr. and Mrs. Shave to spend the time of my visit under their roof, I had a fit of sickness which indisposed me for exertion for the whole day. We had family worship, and in the evening I rode into the town. The native brethren Rám-chandra, Bámádeb and Lakhan-dás had arrived before me; and had located themselves in a small outhouse on the premises of our fallen Bungalow. They were out among the people to-day, but met with a rough reception, and were pelted out of the street with sand and broken pots.

29th. Early this afternoon, I went to the large road in the middle of the town, where I immediately collected a crowd of people to whom I preached. The congregation being chiefly made up of towns-people, was very refractory and I had much ado to keep the attention of my hearers steady. The people were rendered worse by the occasional interruption of the vile pandás, who, putting their heads forward into the crowd cried out "Hari bol!" "Jagannáth Swámí kí jay!" and set the whole multitude in an uproar. I commenced my address by several quotations from the shástras, which though not strictly applicable to



God, or descriptive of his character, yet served to arrest attention, and expose the grossness of idolatry : as,

Nor eyes of gods, nor eyes of men have seen,  
The spirit pure, the supreme Niranjan ;  
Yet as the ether fills the etherial space  
His subtle essence lives through every place.

I next enlarged upon the divine goodness to mankind, and thence inferred their obligation to love and serve him, and the wickedness of idolatry. I closed by intreating them to turn their minds from sin and idolatry, to consider their eternal interests, and take refuge in Jesus Christ for pardon and everlasting salvation. I was followed in my address by Bânâdeb and Lakhan-dâs. The former spoke with much feeling, and the people listened with apparent interest. Lakhan-dâs is a young preacher, and confined himself to reading some passages from a Christian poem. We closed the opportunity by the distribution of about a hundred tracts. On returning we were assailed with Harî bol! handfuls of sand and broken pots. The people were encouraged in this attack by the pandâs of the place. We now retired lower down in the street, where I renewed the attack, by carefully and deliberately reading over a tract called, "The gate thrown open," by the composition and printing of which, we have celebrated the abolition of the pilgrim tax. A page or two will suffice to show the character of this small but useful tract.

"By order of the government, the tax which has heretofore been collected, at the entrance of the eighteen-arched bridge is abolished : and henceforth there will be nothing taken from the pilgrims, but all will be free without payment to enter into the city. It is likely that when you hear this news, you will say, Well, this is good news ! long live the Company ! But some of you may be disposed to ask, wherefore is it that at the ghâts at Prayâg and Gayâ, and Purushuttam by abolishing taxes on pilgrims, the government has renounced so much lucrative advantage ? The answer is this, the government know very well that what you call Jagannâth, is nothing better than a piece of wood, and can do neither good nor harm, and that for his worship, to take money from the people is a great sin, and the means of deluding them into hell : hence the government dare not longer delude you—they dare not any longer put the price of your lost souls into their treasury. These are the reasons why the government have abolished the tax ; and if any person should give you a different reason, then believe him not.

Again in this country there are many systems of religion, and it is not conceived just to help one, and discourage another ; or to raise one and depress another ; but to have the devotees of each and every system of religion to maintain that religion they like best by their own voluntary efforts. The consequence is that now a person may become a Hindu or a Musalmân or a Christian, just when he pleases, and you, notwithstanding that the government have abolished the tax, have full liberty to maintain and worship Jagannâth if you wish to do so.

But some of you call Purî heaven, whereas from a glance at the place it looks much more like hell. I say so because in the city of Purî, blasphemy, falsehood, extortion, adultery, fornication, and every sort of unclean speech exist in a state of perfection no where else to be found. These vices are signs of hell rather than of heaven. But a devotee of your own, named Sundara-dâs, has well described the city of Purî. He says, Purî is the heaven of the Hindus, and there we have, adultery, theft, murder of the innocent, whoremongery, blasphemy of fathers and mothers, unclean speech, the destruction of mothers', sisters', and daughters' virtue ; and much more of the same kind of crimes

As the proper fruits of this sort of conduct the diseases of rheumatisms, elephantiasis, leprosy, the foul disease, and the rotting off of noses, lips, and other members—all this is seen in abundance there. Also footless persons, handless persons, and persons otherwise defective; such are many of the devotees of Jagannáth. Hear now also the names and characters of the gods of the Hindus: there are their golden gods, their silver gods, their brazen gods, their iron gods, their stone gods, their wooden gods, and their earthen gods; as well as their godly trees, their godly water and their godly fire. In the service of these dead gods, the people expend much wealth, afflict their bodies, make wearisome pilgrimages, and in various other modes of affliction destroy their own lives. The bráhmans do not understand the vedas; the devotees have forsaken mercy; the wise have left the path of wisdom, and are become depraved by wicked practices. Giving up the practice of virtue the professors of religion at Purí, in the temple, and in their own houses, destroy the virtue of good-looking female pilgrims who resort to that shrine. This is the glory of the celebrated city of Purushuttam! How then do the people call this place heaven? Moreover at Purí the curse of the cholera morbus exists, and there you may sometimes see a succession of dead bodies of pilgrims lying, and the bones of dead jātrís are scattered about, while the foul smell from the dirty habits of the people on the sands, scarcely permits you to eat and drink with comfort. How, reader, do the pandás designate this place as heaven? Hence we see that Purí is a vile place, and that the people also are vile, and depend upon it no person will get good by going there.

But now I will give a description of heaven. In heaven on a throne of light and glory, sits the great and supreme God, your own shástras speak of the residence of the Supreme Being as light, and of that Being himself as the essence of light; hence,

These skies above, the skies supreme appear,  
Midst which nectarian breezes ever blow;  
And light essential dwells forever more;  
And Bhagawán that light essential know.

In this glorious world of light God dwells, and all round his throne holy angels and holy saints, continually worship crying, Blessing! blessing! blessing be to God! Then there is no more birth, no more death, no more sin, no more disease, no more pain; no more hunger or thirst, no more cold or heat; but there God's people shall, in the possession of immortality, enjoy their uttermost wish of happiness. Hence the scriptures say, God shall be in their midst, and shall be their God; he shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, nor any other pain. This heaven moreover is never fading. Brahmálok and Shibálok, and Debálok, and all the seven heavens of the shástras are fading, and are destined one day to be destroyed. They are within the reach of the effects of works. But the true heaven of the true God is unfading, and the waves of destruction will never reach to it. And now hear what is the enjoyment of that peace. There is the sight of God. There, there is eternal rest in a sense of God's favour and smile. There is the eternal love and friendship of God. There is the communion of all the holy and the good, and the accomplishment of every desire of the soul. Thus shall the servants of God swim in the ocean of pleasure. Hear! hear, O ye people! I bring you good news! The gate to this heaven, to this inheritance of eternal life is now thrown open, and whosoever will, may enter in without money and without price."

This little tract goes on to explain who is the way to this heaven; and how it must be entered; and the people appeared to listen with

interest, and to understand it readily. After reading and explaining some pages we came away, and that without further *Harī bol!* Rām-chandra had preached nearer to the temple than we were.

30th. This morning I rose early and proceeded to the town, but the people were streaming through the temple, and to and from the various bathing-places: so that they had neither time nor inclination to attend to me. There are numerous sacred bathing-places about the city of Purī, and some of them are really beautiful. They are held very sacred by the people, and are much praised in the Hindu books. A small poem called the *Darī Brahma-gītā* speaks of them in the following strains, after it has described and eulogized the temple and the sacred enclosure.

Now listen further to my closing lay,  
While the surrounding Khyetrā I survey;  
The following tirths surround the Nillanchæ,  
Their worth nor tongues of men or gods reveal:  
Mār-kundī first, then Swatāgangā, then  
The Chakratirth and the Indra-damman;  
In all these tirths divine your bodies lave,  
Honour their rites, and endless merit prove.  
Then Swarga-dwārā see, called heaven's door,  
It lies between the temple and the shore:  
The tirth of milk and honey it is called;  
Both upon earth, and in the heavenly world.  
The gods in heaven the privilege desire,  
To visit these, and all their merits share;  
Their language thus, is constantly exprest,  
As the desire arises in their breast:  
O might we once, on earth, a birth obtain!  
To serve the Kaibalga, the favour gain!  
That we might bathe in those blest tirths and know,  
The lengthening merit which their rites bestow!  
How would we put all worldliness away,  
Think on *Srī Harī*, and his worship pay.  
Uninterruptedly his name repeat,  
Nor know a heaven beyond *Gobindā's* feet.

Early in the afternoon, I proceeded to the town of *Māttīyā-pura*, a place in which for many years Mrs. Bampton conducted a native school. The people all remember it, and some of the school-boys, now grown into young men, came around me and formed part of my congregation. They cannot but be better hearers for what they learned in that school. I sat upon the *tūlsī* mound, in the middle of the village and heard the native brethren address the people, and afterwards I spoke unto them myself. We distributed about 30 tracts and came away. The people heard tolerably well. A few interested persons were disposed to cavil. *Māttīyā-pura* is near the *Indra-damman* tank, about two miles from Purī, and close to the *Gundicha* temple to which *Jagannāth* makes a yearly visit. This temple is ornamented with the most obscene images I ever saw; they are utterly beyond description. To-day the *natra-uchob* is celebrated. As I went out to-day I visited the tomb of Bampton. The late hurricane has blown it nearly over, and so violently was the sand driven by the wind, that it has cut away two inches of the solid masonry on the side exposed to the gale. The motto on Bampton's tomb is—"We preach Christ," and this motto well describes what was his practice. I have heard the people of Purī say of him in derision, He is always saying, *Jesus Christ! Jesus Christ!*

*July 1st.* This morning I was joined at Purī by brethren Sutton, Stubbins, and Wilkinson, and two native preachers. We form therefore a strong party, four European and five native labourers. About four o'clock P. M. the three idols were walked out of the temple, and placed



in their cars. Their appearance was the signal for a loud and long murmur of Mahā prabhu jay! through the large assembly. The gaily attired cars standing abreast of each other, lifting their heads high above the multitude; the waving of pankās and rich chauris about the idols; the gaily caparisoned elephant, bearing Europeans or rich natives, the people studding the outside and tops of the adjacent temples, and crowding in one mass about the cars; and above all a fine afternoon's sun pouring his moderated rays upon a multitude dressed out in their holiday attire; all this conspired to form a scene of no small interest and excitement. But that it exhibited the worship of a foul block of wood to the dishonour and robbery of the blessed God, that it exhibited thousands and tens of thousands of souls rushing deeper into guilt and so deeper into misery, were considerations which could not be avoided, and more than sufficient to quench any rising sensations of pleasure from viewing such a scene. We formed parties lower down in the street, where we preached, and argued, and conversed with the multitudes which crowded around us. The native brethren also took their turn in addressing the people. Ever and anon we ceased speaking and distributed tracts, but such was the violence of the crowd to obtain books, that we could do little good in distributing them. Give me a book, sir! Give me a book, sir! issued at once from a hundred tongues, and a hundred hands were raised to snatch it away ere it could be presented. After a long opportunity here, we proceeded somewhat nearer to the cars, and there brother Sutton and myself held an argument with a number of intelligent people, and gave away a few more books. Fairly worn out, and with sore throats from long and loud speaking, we retired from the scene of confusion and sin, and sought our quiet habitation on the sea shore solemnized by the rumblings of the eternal ocean.

It now appears that the confident prophecy of the friends of the pilgrim tax, that in case the tax should be abolished, the rush of pilgrims would be so great, as to produce a famine and create a dreadful mortality, was altogether fallacious. The abolition of the tax was extensively known, and yet with all its novelty and interest the people have not moved; and instead of a large influx of pilgrims, there has not been so small a festival for at least 17 years to our own knowledge; and there is hardly a dead pilgrim to be seen. In the street where the people could be seen at one view, they could not be estimated at more than 50,000; some Europeans present estimated them at 30,000, and others at 40,000, but no one estimates them at more than 50,000; from this number must be deducted 15,000, or three-fourths of the inhabitants of the place which will leave as pilgrims 35,000, scarcely more than died of the cholera at and about Purī and Cuttack in the year 1825, and only about one-eighth of the number of pilgrims which visited the place that year.

*2nd.* About half-past 5 o'clock this morning I hastened to the Āthārā-nālā bridge, where the people were pouring out of the town; the native preachers were already there, and our European brethren soon after joined us. Our principal business was to distribute tracts. We formed a number of parties here and there upon the road. We preached, argued, read the books, and explained their contents to the people as we were able, and then distributed tracts to the homeward-bound travellers. We have not seen more than two or three torn up. We continued our labours in this way till about half-past 8 o'clock, when leaving the native brethren to occupy till the afternoon we retired for breakfast. The native brethren relieved each other throughout the day. We gave some tracts to respectable females, not because they could read them, but because, as some of them said their sons or grandsons could; some females were too bashful or fearful to receive them from us.

Early in the afternoon we again sallied forth to the *Aṭhára-nálá*, where we prosecuted our labours as described above. After expending our strength we retired into the large road to the vicinity of the cars. Here the *Khurda rájá*, his *purkhás* and *guru* invited us to a conversation. We talked a little with them and then presented *Mahá rájá* with 8 or 10 copies of the tract called "The gate thrown open." *Jagannáth* is decked out with more than usual splendour this year; his massy golden hands (said by some to be only polished brass) were beautifully polished, and held the *sanka* and *chakra*, bedecked with a long flounce of silk. The *rájá* invited us to call upon him at his residence. Retiring from the presence of the *rájá*, we proceeded lower down in the large road, and placing ourselves on the grass, collected a number of people around us who also sat down on the ground. Read over a few pages of a Tract and made some remarks upon it. We gave away a few more books and retired, the night having come on.

3rd. Set off early for the stand at the *Aṭhára-nálá*, and remained distributing books, and disputing, and conversing among the retiring pilgrims, till about half-past 8 o'clock, when the number of passing pilgrims became fewer and the day grew hot. We next made a stand near one of the cars, and again met with the *Khurdá rájá*. We had a little skirmishing with him and his people. They appeared to think that our object was to destroy their religion, but vowed we never should accomplish our intentions. Here we again preached to the people, and distributed some tracts. How unutterably filthy is the exhibitions in front of the car before all the people, and to-day the task of exhibiting devolved upon a youth of about 19 years of age. About half-past 9 o'clock we retired till the afternoon.

Early in the afternoon we departed to the town. The other brethren went direct to the *Aṭhára-nálá*, while I went by way of the temple, having some little business to do there. This business dispatched, I proceeded towards the cars. The rain commenced to fall very heavy, and I betook myself to the verandah of a house opposite to the car of *Jagannáth*. The people, to avoid the rain crowded into the verandah and into the adjacent houses. I commenced the distribution of tracts, and the crowd spite of the heavy rain, immediately collected around me. Here I gave away about 300 tracts, and said a little to the people about the contents of them. The owner of the house in which I had taken shelter became alarmed for the safety of his mud verandah, and desired me to depart. The people were clamorous for books. After I had got into my palanquin, they followed me some distance receiving books. Three-fourths of the pilgrims are now gone, and I have to-day received heavy tidings respecting my family, and we have made up our minds to leave *Purí* to night.

4th. Left *Purí* in company with brother Sutton last night about 1 A. M. and after an uncomfortable journey of 17 hours, I arrived at Cuttack. We have distributed about 13,000 tracts and have proclaimed the word of God to many, which is able to make them wise unto salvation. The brethren from the south left *Purí* at the same time with ourselves. We left the native brethren to remain a day or two longer. One wretched pilgrim has thrown himself under the wheels of *Jagannáth's* car, and his brains were crushed out and he instantly died.

C. LACEY.

III.—*History of Madagascar.* By the Rev. William Ellis,  
*Author of the Polynesian Researches.*

Events which have exerted a powerful influence on the present and eternal destinies of a large portion of the human race, are of deep interest to men of enlightened minds and correct sensibility. Such persons view the inhabitants of the savage and civilized nations of the earth as members of the same family, and keeping alive those sympathies which the Divine Being has implanted in their bosoms, feel for their species of every condition, colour and clime.

The progress of mankind from barbarism, raised in the scale of being little above the beasts of the field, to civilization and a practical knowledge of the Christian faith, is highly gratifying to their benevolent feelings.

But those awful vicissitudes which check the progress of literature and science, that hurl down the civil institutions of a land, and place in the room of Christianity, whose distinguishing feature is peace on earth and good-will towards men, a superstition that inkindles the worst passions of the soul—vicissitudes which accelerate the fall, and throw kingdoms back into the barbarism from which they originally emerged, or sweep them from the face of existence, and leave to posterity little more than the memory of their names; are to such philanthropic individuals exceedingly distressing.

Some of these dreadful calamities have befallen the island of Madagascar. General education and the mechanic arts, and civilization and Christianity, which made considerable advances under the auspices of Radama, the late lamented monarch who had the welfare of his subjects at heart, have ceased to flourish since Ranavalona, the reigning sovereign ascended the throne. Tyranny and persecution, with all their concomitant evils and desolating woes, have overspread the land, and the soil has been soaked with the tears and blood of martyrs.

Presented to the world at a period so eventful to Madagascar, and bearing almost on every page marked proofs of the eminent talents, and correct sentiments and feelings for which his other works are distinguished, it is to be hoped, that Mr. Ellis's two volumes will obtain a numerous and extensive circulation, and be the means of exciting the sympathies of the humane, and fervent intercessions of the pious on behalf of that unhappy and persecuted country. As he has taken the most comprehensive range from the earliest period in the authentic history of the island, and given to each department the notice its importance required, the work will be found to



be appropriate and useful to all classes of the community, and will amply compensate every one who honours it with a perusal.

The following observations which were made in the course of reading the above excellent volumes lay no claim to the name and dignity of a review; if they bring however to the notice of an enlightened and generous public, a nation which appears to be little known, or in the midst of more absorbing matters, seems to be almost entirely forgotten, they will not have been written in vain.

Madagascar, which is one of the largest islands in the world, was discovered by Lawrence Almeida in the year 1506; but some persons are of opinion that previous to this period it was known to the Moors and Arabs who visited it for purposes of trade. Owing to the decomposition of vegetable substances, large lakes of stagnant water, and the land being considerably below the level of the ocean, the greater part of the seacoast is unfavorable to health. It was here so many emigrants from Holland and France met with an early grave. But the island in most parts of the interior is salubrious, its productions are spontaneous and abundant, and consequently little manual labour is necessary to obtain the means of subsistence; its valley and mountain scenery is diversified, beautiful, rich, romantic and splendid. This may in some measure account for the highly coloured pictures which have been drawn of it. Several writers who have visited Madagascar give descriptions of it, calculated to excite in the bosoms of adventurers expectations, which it may be pleasing to entertain, but which are not likely to be realized.

Mr. Richard Boothby, a merchant of London, who visited Madagascar about the beginning of the seventeenth century, and published his account in 1644, after describing its soil, productions, &c. adds—

“And without all question, this country far transcends and exceeds all other countries in Asia, Africa and America, planted by English, French, Dutch, Portuguese and Spanish; and it is likely to prove of far greater value and esteem to any Christian prince and nation that shall plant and settle a sure habitation therein, than the West Indies are to the king and kingdom of Spain; and it may well be compared to the land of Canaan, that flows with milk and honey; a little world of itself, adjoining to no other land within the compass of many leagues or miles; or the chief Paradise this day upon earth. In further commendation thereof I will take the liberty of extolling it, I hope without offence, as Moses did the land of Canaan. It is a good land, a land in which rivers of waters and fountains spring out of the vallies and mountains; a land of wheat and barley, of vineyards, of fig-trees and pomegranates: a land wherein thou shalt eat without scarcity, neither shalt thou lack any thing therein, a land whose stones are iron, and out of whose mountains thou mayest dig brass’.”

Though much of Mr. Boothby's description partakes of the nature of romance, the country is exceedingly fertile, its productions are numerous and yielded in rich abundance, and the soil is favourable to the growth of almost all the plants and seeds found in Europe and Asia.

Since history has traced the footsteps of the white man among the sable portion of our race, it has become a serious question with some persons, who are by no means destitute of generous feelings, or strength of intellectual powers, whether the miseries inflicted have not preponderated over the advantages which the Africans have gained by their acquaintance with the sons of the North.

That Europeans have approached the shores of that quarter of the globe with the foulest and most infernal passions, that the tears, shrieks and groans of the dying, have not affected their hearts which the love of gold had cased in adamant, that with the savage ferocity of beasts they have waded through seas of blood to grasp their helpless prey, and that the pulpit, the bar, and the sword have obeyed the call, when summoned to defend this merchandise in human flesh and bones, are facts which the Avenger of the oppressed will bear in remembrance, at the day of final retribution.

Many European visitors have however disdained to traffic in slaves, and engaged in more honourable pursuits. By exploring the regions of the country to extend the boundaries of science, they have conferred special favours on the natives themselves, and by publishing the result of their researches have considerably benefited the world. Though it is distressing to think of the number of these gentlemen, who by over exerting themselves in the great enterprise of enlarging the sphere of knowledge have been gathered to an early grave far from the sepulchres of their fathers, it is some mitigation of this sorrow to be able to place the issue of their praise-worthy labours against the dark works of their fellow-countrymen. The following account, the materials of which Mr. Ellis has collected from the best sources, will be highly interesting to the scientific reader.

“The geological features of the country are distinct and prominent; and although hitherto but very partially examined, present considerable variety. The greater part of the island exhibits primitive formations, chiefly granite, sienite, and blocks of exceedingly pure quartz; sometimes large pieces of beautifully-coloured rose-quartz are met with; the white kind is used by the natives to ornament the summits of their tombs; cyst, intersected by broad veins of quartz, and a substance resembling grey wache or limestone, is frequently seen. Many of the formations are of clay-slate; and a valuable kind of slate, suitable for roofing and writing upon, has been discovered in the Betsilio country, at about a hundred miles from the capital. Silex and chert, with beautiful formations of chalcedony, primitive limestone, including some valuable specimens of

marble, with different kinds of sandstone are also met with. Finely crystallized schistes frequently occur in the Betsilio country, where, embedded in limestone, apparently of fresh-water formation, specimens of fossils, including serpents, lizards, camelions, with different kinds of vegetable fossils, have been found.

"No subterranean fires are known to be at present in active or visible operation; yet in some sections of the country, especially in the Betsilio province, indications of volcanic action frequently occur, and are strongly marked. Many of the rocks, for several miles together, are composed of homogeneous earthy lava; scoria and pumice are also occasionally discovered, and some of the lavas abound with finely-formed crystals of olivine.

"Besides the primitive and transition formations and the rocks of volcanic origin, there are large beds of clay, and extensive tracts of soil composed of ferruginous earth and disintegrated lava, rich alluvial deposits, and vegetable mould. Some of the geological specimens brought home to this country are evidently carbonaceous, and would favour the expectation that there are coal formations in some parts of the island. Limestone has not yet been discovered in the eastern part of Madagascar; but coral is abundant on the coast, and furnishes the inhabitants with excellent lime.

"Our acquaintance with the minerals of Madagascar, though exceedingly limited and partial, is, as far as it extends, highly satisfactory. Iron ore, a mineral to a nation in the infancy of its civilization far more valuable than gold, has been found so rich and abundant as to be rendered available to the natives, by a rude and simple process of smelting, for almost every purpose for which it is at present required."

The population of Madagascar is estimated at about four millions and a half, and, separated by colour into two great classes, the one olive and the other black, is supposed to have proceeded from two distinct sources. Whether the present people are the aborigines of the country or emigrants from some near or distant land, remains involved in that impenetrable darkness which too frequently covers the early history of nations. The character of the inhabitants embodies a few excellencies which every virtuous mind will contemplate with pleasure; among these love of country is conspicuous.

"When setting out on a journey, they take with them a small portion of their native earth, on which they often gaze when absent, and invoke their god that they may be permitted to return to restore it to the place from which it was taken. When returning from a foreign land to their native island, or from a distant province to their own, every countenance beams with gladness, they seem to be strangers to fatigue, and seek by singing and dancing on the way to give vent to the fulness of their joy."

Friendships are often maintained faithfully during a series of many years, and not unfrequently till death, which dissolves all human ties, divides them asunder. In most parts of the island, the neighbour, but especially the stranger, is welcomed to the hospitable board with a cheerfulness and promptitude rarely seen even among civilized nations.



The tender relations subsisting between parents and children, with which the most pleasing of earthly associations are connected, that keep alive the best feelings of human nature, and pour into the bosom a happiness almost unmingled, which for aught that appears to the contrary may be an important ingredient of that perfect felicity which is to be experienced in a higher state of existence, are, it is cheering to know, even in the island of Madagascar, appreciated and endeared by the exercise of reciprocal affection.

“Nothing can exceed the affection with which the infant is treated by its parents, and other members of the family; the indulgence is more frequently carried to excess than otherwise; and it is pleasing to record the testimony of those who have dwelt among the people that instances are numerous, in which the affection of the parents has been reciprocated by the children, many of whom have been known to love and honour their parents even to old age. A custom prevails in the island, which marks in a pleasing manner the operation of filial affection;—the children are in the habit of occasionally presenting their mothers with a piece of money called *fofon-damosina*, ‘the remembrance of the back,’ as a sort of grateful acknowledgment for the kindness of the parent in having so often borne the infant on the back.”

To relieve the family from the additional expense which the maintenance of them might incur, the sick, whose speedy restoration is doubtful, are not hastened out of life by the hands of those to whom nature directs them to look for consolation and support in the hours of affliction and sadness. Their weak and emaciated frames are not denied the shelter and comforts of home, and the kind offices of relations and friends, which mitigate the sorrows of the sufferer in his passage to the grave; nor are they left ashore to perish on the banks of some flowing stream, exposed to the damps and piercing blasts of a winter’s night, or the burning rays of a tropical sun, under which in the deepest agony they expire, where their remains are devoured by birds and beasts of prey, or rudely thrown into the adjacent waters on whose surface they float, bearing melancholy testimony against the hardness of the human heart and the brutalizing influence of superstition.

“No trait in the character of the Malagasy is more creditable to their humanity, and more gratifying to our benevolent feelings, than the kind, patient, and affectionate manner in which they attend upon the sick. Every thing within the compass of their means that can administer to their comfort, mitigate their sufferings, or favour recovery, is provided.”

The rites of burial, which are thought to be soothing and consolatory to the dying, the bereaved respectfully perform; a place of honourable sepulchre is provided, whither the remains of the departed are conveyed with the solemnity and

sorrow which survivors of correct sensibility naturally feel on the death of beloved relatives and friends.

Their tombs, built in conspicuous places by the road-side, and on elevations in the midst or in the outskirts of the town or village, are usually kept in good repair, and the ground around them perfectly free from weeds, presenting an appearance of neatness and propriety that well becomes the dwellings of the dead.

In giving a description of the formation of their tombs Mr. E. says,

“The site having been chosen a large excavation is made in the earth, and the sides and roof of the vault are formed of immense slabs of stone, usually of granite or sienite, Incredible labour is often employed in bringing these slabs from a distance to the spot where the grave is to be constructed. When they are fixed in the appointed positions, each side or wall of a vault or tomb, six or seven feet high, and ten or twelve feet square, is often formed of a single stone of the above dimensions. A sort of subterranean room is thus built; which in some parts of the country, is lined with rough pieces of timber. The stones are covered with earth to the height of from fifteen to eighteen inches. This mound of earth is surrounded by a curb of stone-work, and a second and third parapet of earth is formed within the lower curb or coping, generally from twelve to eighteen inches in height, each diminishing in extent as they rise one above another, forming a flat pyramidal mound of earth, composed of successive terraces with stone-facing and border, and resembling, in appearance, the former heathen temples of the South Sea Islands, or the pyramidal structures of the aborigines of South America: the summit of the grave is ornamented with large pieces of rose or white quartz. The stone-work exhibits, in many instances, very good workmanship, and reflects great credit on the skill of the native masons. Some of these structures are stated to be twenty feet in width, and fifty feet long.”

On these few excellent traits in the character of the inhabitants of Madagascar which have passed under review, it would be pleasurable to linger: it is painful to be obliged to turn from them to the delineation of features which are opposed to all correct moral sentiments and feelings, destructive of the true well-being both of individuals and nations; but however much their existence may be lamented, such features are too prominent.

“Lying, Mr. Ellis states, is a common vice among all. To lie is esteemed clever and pleasant, and more likely to serve one's purpose of interest or pleasure than to tell truth. The best sign of genius in children is esteemed a quickness to deceive, overreach, and cheat. Lying has in some cases, been enforced on the natives, it having been required of every Hova, when speaking with foreigners on political matters, to state the exact opposite to truth, on pain of punishment. So far has this been carried, that it was once a serious and public complaint against Christianity, that it taught the people to scruple at telling lies, even to deceive their country's enemies.”

In war the Malagasy are capable of the greatest exertion. Trained to arms and frequently summoned to the field, the love of country, for which they are greatly distinguished, animates them with a valour in the defence of its freedom and rights that neither fatigue nor danger can exhaust, which expires only with life; but in times of peace their apathy and indolence are inexpressibly great, and these, as is generally the case, are attended with other vices.

The moral proprieties of life are little regarded, in all ranks of society from the highest to the lowest sensuality is universally prevalent. Criminal intercourse before marriage, though practised in secret, is believed to be frequent, and after matrimony continence is not expected; and so perverting is the influence which their licentiousness has exerted on their opinions, that the absence of chastity is not considered a crime.

Polygamy, which is the fruitful source of unnumbered evils, the constant disturber of domestic peace, inimical to the growth of those refined sentiments and feelings indispensable to the happiness of married life, and that sends children into the world with minds perverted and sensibilities blunted by the scenes of turmoil and strife which they have witnessed at home, has been allowed under most religions that have prevailed in Asia and Africa: it exists in Madagascar attended with all its abominations. It is a curse to the land, and its speedy and final extinction is a consummation most ardently to be desired by all who have the least regard for the happiness of mankind.

The Malagasy enter the married state about the same period of life as natives of India, and the contract being made by the parents the young people come together with little knowledge of each other's moral character and natural dispositions; hence the consequence in many cases is the wife ceasing to please the husband, his affections are alienated and transferred to an object thought to be more worthy of his attachment. The only law enacted for the regulation of polygamy is, that no individual be allowed to take twelve wives, except the king; but few persons have more than three or four, and many only one. Should a husband be disposed to take an additional wife, Mr. E. thinks, the following course of proceeding, though not always, is usually adopted:

"He selects his favourite, and obtains her consent privately without the knowledge of his wife. He then communicates his intention to the latter, probably at first in apparent jest; he afterwards tells her plainly, calling her *Rafotsy*, (a title of respect,) you are to have a younger sister. I shall still make you happy, adds the husband; here is a present for you—five dollars, 'tis a large sum."



“When the money is mentioned, the woman finds the affair is earnest, and then objects: No, I shall not be one of two wives, let me be divorced. The husband employs pacific expressions, endeavours to abate her anger, and to obtain her consent; he assures her of his affection, and that he can by no means part with her, and expresses his astonishment that she should talk of a divorce. Still withholding her consent, he reminds her that it is the man’s prerogative to have many wives, and a fine large house built on a hill, to remain there as a monument of his respectability. Those who are inferior, he tells her, wish to become equal, and those who are equal to become superior, that he who has one wishes for two, and he who has two wishes for three.”

“The poor wife now finding it best to be pacified, says that she is so, and replies, Well, that is sufficient, since you are determined on the measure. It is like the old proverb where the hill is long, there is room for thinking. Since I am tired of refusing, I have consented; yet I wish you to consider, that I prefer speaking to you face to face rather than complaining of you to others.”

He then agrees in the presence of her relations who are called together as witnesses to give her what he may have promised.

“On the day fixed (a lucky one always being chosen) for introducing one wife to the other, the head people of the village are requested to act as the inter-messengers. They proceed to the house of the intended bride, who is called the *vady Rehy*, the little wife, (a name given to every wife a man has except the first.) We have come, say they, for the young lass—open the door. The lineage and ancestry of both parties are then related, and the donation of clothes sent being presented, the parties eat together as a token of friendship. The husband’s brother brings the new wife, part of a sheep having been previously presented to her, and another part to the father of the first wife, with an apology that it is a mere trifle, but all that can be afforded. The new wife is then taken to the house of her intended husband, and is met in the court, west of the house\*, by the husband and wife. This public situation is chosen that all may witness the engagement, and that the husband may address the spectators concerning the terms of this new marriage covenant.”

The laws and customs of the country empower the husband to put away his wives for causes, some of which are exceedingly trivial; hence should he desire, but be unable to support an additional wife, he resorts to the baseness of divorcing one, whose real fault, whatever may be wickedly assigned, is that she has lost the charms of youth and consequently ceased to be of value in the estimation of her brutalized master. In most cases of divorce the woman is left at liberty to marry again after the expiration of twelve days, but the husband has authority to divorce her in such a manner as to prevent her from ever marrying again, and when this power is used, and it is occasionally, she is then treated with extreme cruelty.

\* The front of the house as the door faces the west.

When she is put away in this manner,

“During the formal process of being divorced she receives first a black fowl, expressive, it is supposed, of the wish of her husband that she may ever be to all others a repulsive object; second, a walking-stick, indicating that for the future she is to have no home, but is to be an outcast on the roads; third, a small piece of money, signifying that she is to be dependent on what is given her by others; and fourth, a piece of white gun-wadding, to signify that she is to continue in that state till her hair is white with age.”

Leaving the subject of polygamy, an evil of no less magnitude remains to be noticed; infanticide has prevailed in Madagascar from the earliest period of its history. Indeed it appears to have been practised among almost all heathens both of ancient and modern times. Though they have lived as far asunder from each other as the poles without the least possible intercourse, or been neighbouring nations confederated for the maintenance of their mutual freedom and rights, or placed at variance by political interests and differences of religious faith, distinguished for refinement and intelligence or sunk into the depths of barbarism, this species of murder has been known and committed among them. Though they may have agreed in nothing else, it is a melancholy truth, that they have united as with the heart of one man, in the perpetration of the most awful atrocity, imbruing their hands in the blood of their own children.

The causes which have been assigned for the practice of infanticide are numerous and various.

Some governments have sanctioned and encouraged it to prevent a superabundant population, which in the event of a partial failure of the crops produces the miseries of famine, or impelling the valuable and wealthy members of the community to emigrate to more favoured lands, impoverishes the state. The pressure of distress and poverty has contributed to give effect to such legislation. It is well known that when the mind is under no divinely-constraining influence that extreme misery urges people to the most dreadful excesses, to the commission of crimes, at the very thought of which, in more happy circumstances they would recoil and shudder.

In China, where thousands of children are brought to an untimely end, infanticide is stated to be exceedingly agonizing to the feelings of parents, but having scarcely sufficient food to support themselves, and apprehending all the horrors of starvation with an increasing family, they are driven to despair, and the resolution of disposing of their child, though reluctantly, is eventually taken. Sometimes these children are thrown into the current of rivers in which they meet with a sudden and violent death, but in general they are left to perish in the fields, in the streets and on the public roads. It was the

praise-worthy practice of the Roman Catholic Missionaries to collect these helpless babes and to take them under their own protection—a practice which is highly creditable to their humanity, and must ensure the commendation of all who delight in alleviating the sorrows of our race. The Jesuit, Premare, speaking of the number of infants condemned to death, owing to the extreme poverty of their parents, says: “There is seldom a year, in which the churches at Pekin do not reckon five or six thousand of these children purified by the waters of baptism. This harvest is more or less abundant according to the number of catechists which we can maintain. If we had a sufficient number, their cases need not be confined alone to the dying infants that are exposed. There would be other occasions for them to exercise their zeal, particularly at certain times of the year, when the small-pox or epidemic disorders carry off an incredible number of children.”

Infanticide was practised in Greece, apparently with the design of securing to the republic a progeny likely to be serviceable in husbandry and war. It was confined to children of illegitimate birth, to those born with bodily imperfections, and those whose parents were crippled or otherwise enfeebled by disease or age.

“In the parts of America where it was found to exist, it appears to have originated from the extreme difficulty of rearing many children in a savage and wandering life, exposed to frequent famines and perpetual wars.” In the South Sea Islands during the reign of paganism child-murder prevailed to a most awful extent. It has been said by those who dwelt among the people prior to the reception of Christianity, and who had consequently opportunities of forming a correct estimate, that not less than two-thirds of the children perished by the hands of their own parents; and this statement of the Missionaries has been confirmed by the sad confessions of the now Christianized, but once barbarous mothers. The causes of its perpetration in these islands seem to be the following.

The extreme indolence of the people which rendered them even averse to the labour necessary for obtaining the means of subsistence where the productions of the soil are spontaneous and abundant, led them to murder their offspring to spare themselves the little additional care and exertion which their maintenance might require. As the marriage bond was liable to be broken when either of the parties desired it, and its dissolution was frequent, owing to incontinence which prevailed in all ranks of society, licentiousness joined idleness in the commission of the same atrocious crime. “When the rank of the parents was unequal, the children were



almost invariably destroyed ; if not by the parents themselves, by the relations of those superior in rank, lest the dignity of the family, or their standing in society should be injured by being blended with those of an inferior class. More infant murders were probably committed under these circumstances from barbarous notions of family pride, than from any other cause." Other children were disposed of in obedience to the dictates of superstition.

In Madagascar this species of murder is rarely perpetrated to hide the shame of those who have violated the moral proprieties of life, or from the fear of having too large a family ; in general a numerous offspring is a source of much satisfaction. Whatever may be the faults of the Malagasy they cannot be justly charged with hardness of heart towards their children. The infant is welcomed with the fondest emotions and cherished with the tenderest care ; both father and mother feel that its welfare is interwoven with their own, and do all which solicitude and affection dictate to render the young stranger happy.

But a bloody superstition forbids them to rejoice over the smiling babe, till the Panandro, "astrologers," have declared its destiny. While these servants of Satan are working the sikidy\* to ascertain its fate, being ignorant of what may be the result, the minds of the parents are kept in a state of uninterrupted agony. Should the diviners pronounce the child to have been born in an unlucky hour, the evil may sometimes be averted by the present of a few dollars ; but at other times exposure to death must take place : this is effected in the following manner :

"An infant, a new-born, perfectly helpless, unconscious infant, smiling perhaps in innocence, is laid on the ground in the narrow entrance to a village, or a fold, through which there is scarcely room enough for cattle to pass ; several cattle are then driven violently in, and are made to pass over the spot in which the child is placed, while the parents with agonizing feelings stand by waiting the result.

"If the oxen pass over without injuring the infant, the omen is propitious, the powerful and evil destiny is removed, the parents may without apprehension embrace their offspring, and cherish it as one rescued from destruction. But should the delicate, frail, and tender body of the helpless victim be mangled and crushed to death by the rugged feet of the oxen, which is most frequently the case, the parents return to mourn in bitterness of grief their loss, with no other consolation than that which the monstrous absurdities of their delusions supply—that, had their beloved infant survived, it would have been exposed to the influence of that destiny which now required its exposure to destruction.

"Distressing, however, as this is, it is in some respects less so than the practice which remains to be noticed. This refers to the instances in which it is declared that exposure will not be sufficient, that there is

\* Calculation of destiny.

no possibility of avoiding the doom pronounced, and that death must be inflicted. When this inhuman decision of the astrologers has been announced, the death of the innocent victim is usually effected by suffocation; the rice-pan, a circular wooden utensil, slightly concave on one side and hollow on the other, is generally employed. It is filled with water, and the infant is held with its face downwards in the water, till life becomes extinct; sometimes a piece of cloth is placed on the child's mouth to render its suffocation more speedy.

"Another mode of perpetrating this unnatural deed is by taking the infant to a retired spot in the neighbourhood of the village, digging a grave sufficiently large to receive it, pouring in a quantity of water slightly warm, putting a piece of cloth upon the infant's mouth, placing it in the grave, filling this up with earth, and leaving the helpless child, thus buried alive, a memorial of their own affecting degradation."

Thus superstition triumphs with a fiend-like despotism over the best feelings which the Divine Being has implanted in the bosoms of his creatures, and consigns millions of our race to the woes of the most agonizing of deaths. With these melancholy facts before him, who is there that lays the least claim to the name of humanity, that will not before the Most High breathe, from the very depths of his soul, the aspiration of David: "Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty."

(To be continued).

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#### IV.—*The duty of Prayer for those in Authority.*

To the Editors of the Calcutta Christian Observer.

SIRS,

I have frequently observed in the family worship of Christians in India, what appears an omission in their prayers. In some families, "the powers that be" seem rarely to be made the subject of prayer. Surely, seeing that under Providence the welfare of the Empire at large, and of these Heathen nations, the destinies of millions given to our sway, are in so great a measure under their rule and governance, every Christian family and individual in the land ought as a *duty* to bear in prayer before the Throne of Grace, the Queen—the Ministers—the Parliament—the Governor General—the Governors—the Councils—the Magistrates and all who are put in authority and power, that they may be men fearing God and eschewing evil; that in their public duties and individual characters, their measures, life, and conversation, may be to the honor and glory of God, and to the benefit of mankind. It is melancholy to find the lives and characters of men elevated to power such as to *lower* the Christian and national character. It forebodes the displeasure of God, and evil to any nation, or sphere, where the powers that be, the men in authority, whether under the designation of Princes, Governors, Magistrates or Military men, live without God in the world, pay Him no homage in their public or private cha-

racter, neglect or dishonor his Sabbaths, encourage the idolatries of the Heathen around, are indifferent to, or discourage efforts to diffuse the glad tidings of great joy to all mankind, the revelation of God to man. Who exhibit a pernicious example to those over whom they preside; in short, who live without God in the world, and oppose the will of God, either by the tenor of their lives or conversation. Seeing then, that under Providence, the destinies of the nation—the fate of millions—good or bad government—peace or war—tranquillity or anarchy, are to such an extent in their hands, and that they must be ministers of good or evil to the nation, every household ought surely at the family altar, and daily prayers as a *duty* not to be neglected, to bear them before the Throne of Grace, that they all may be men fearing God, and that He would pour upon them his Spirit.

Especially in this Heathen land, India, every British Officer may be said to be more or less a public character, wherever he goes, representing in his own person and sphere to the watchful Heathens around, the Christian and national character—upholding that character by the dignity of the real Christian, or lowering the standard by a life and conversation unworthy the Christian name or national honor. The sincere daily prayer around the family altars of the Lord, might be expected to be heard and favorably answered by Him who is the Hearer of prayer, and we might then expect to see fewer of those melancholy instances where high stations are unhappily filled by low minds, and fewer national afflictions. All real Christians should be real patriots and love their country. Let them then as a duty, daily bear before the Throne of Grace, those who exercise power over the people.

Especially now, when mighty events are pending in the scale of nations—when on our Indian horizon portentous changes are arising—when raising the contemplation from the Heathen kingdoms, and millions unnumbered already given to our Christian sway—we stretch our vision onwards, to Affghanistan! the Punjab! Nipal! Burmah! China! we seem to descry the opening of another mysterious roll of prophecy which time will ere long unfold. Rarely has there appeared a crisis, more calling for the earnest prayers of all Christians in these Heathen lands than the present. Let every Christian family then, every individual Christian, take as it were “Heaven by violence,” and besiege that God (who heareth and answereth prayer), with *earnest supplication*, that he would make “the wrath of man to praise him, and restrain the remainder of the evil”—that he would pardon our iniquity, give success to our arms in every righteous cause, extend through our means the Messiah’s kingdom amongst these Heathen nations—that He especially in this mighty crisis may counsel our counsellors and teach our senators wisdom—that he might give to all Governors, Magistrates and those placed in authority understanding hearts, and upright lives to do His will, that His Blessing may rest upon their measures, and His favor upon our nation.

There is now too little acknowledgment of PROVIDENCE—too much trusting in our own strength (which without the blessing of God is perfect weakness), in our present measures. It might in these days have



an excellent effect were some competent person to prepare a statement, showing by judicious extracts from Scriptural history that nations have risen and fallen—especially God's own people—in *proportion* as they fell away from or pleased God and walked in his ways. Were there more devotion to God in our Government, more homage paid to the Great Governor of the universe—less encouragement to and connexion with Idolatry which He hates—less firing of salutes in honor of the idols of the Heathen at Heathen festivals—more of a Christian and Missionary spirit amongst all classes of our nation to do God's will, we might expect *in proportion* to our thus seeking the honor of God that He would fulfil *his promise* and *honor us*; for he has said "*those who honor me, will I honor.*" Let us beware then, lest by continuing so much to set Him aside, who is a jealous God and will not give his glory to another, we fill up the measure of our iniquity, and cause him to let loose our enemies upon us: rather let us strive, individually and as a Government to seek his favor, then shall our power be based on a rock which none can move.

I remain, Sir,

Your most Obdt. Servt.,

AN OBSERVER.

June, 1840.

## V.—*Protestant Subscriptions to Popish Institutions.*

"FOR, WHATSOEVER IS NOT OF FAITH IS SIN."

There is a limit to forbearance. That limit is assigned by the word of God. "Follow *peace* with all men, and *HOLINESS*, without which no man shall see the Lord." He that would see the face of his Lord in heaven must take heed to follow "*peace*" no further than "*holiness*" will permit. Now no Christian will deny that holiness consists in conformity to the nature and will of God. Such holiness is only to be known from the word of God, which is the revelation to us of the Divine nature and will. Whatever the Bible reveals to us as loved of God, that we are to love:—what it reveals as hateful that we are to hate. What the Bible declares to be blessed, that we must bless; and what it declares to be cursed, that we must treat as accursed of God. In such a matter, we have no choice; or if we assume such a choice, we sin. If we forbear to speak and act as God would have us, we assume a superiority over Him: and we bring upon us the penalties of rebellion. If we patronize what God hates, we insult our Maker: and if we pass unnoticed such insult, we are ourselves partakers of it. Peace with sin is rebellion against our Lord; and forbearance towards transgression, and still more

the patronizing of it, is war with the Omnipotent and Holy One.

We are led to these remarks by the sad fact, which lately in this city we have seen publicly announced, that men professing to be Christians have given of their property to support that which the Almighty declares to be hateful to Him; and men calling themselves Protestants, have given of their property for the support and extension of that which they have protested against. The Papists of India have determined to establish a certain Popish Institution in Calcutta; and men who profess to be believers in the Bible, and followers of Christ and Protestors against Popery as contrary to the Scriptures, give the property of their Lord and Saviour Jesus Christ for the erection of such an Institution. It is true, we are not aware that any man who bears a decidedly religious character, has acted in this manner: we have not heard of a single individual known as “a saint,” (as such men are nicknamed—and the world well knows who *they* are,) who has contributed to the establishment of the Romish Nunnery: still, there are those who assume a profession, and expect on certain occasions to be called Christians and religious men, who have given their names and contributed of their substance for this end. It is well to notice such, and to shew the evil of their conduct; which we have perfect right to do by the law of our common Master.

We are not now entering into a dissertation as to what popery is; we are writing for those who admit that it is evil and unscriptural. Still we are neither ashamed nor afraid to maintain, that the Roman Apostacy is “Babylon,” and an Antichrist; and that as such, it is under the ban of Almighty God. Neither are we now instituting an inquiry into the nature of Nunneries; we are contented in the present case to view them simply, as *part* and parcel of the Roman Apostacy-*system*; with it they stand or fall. Whatever the articles of *Rome* are, these are the articles of the *Nunnery* in a more or less open form. A Nunnery is a **POPISH FEMALE INSTITUTION**; *he, therefore, that supports a Nunnery supports Popery*: this is our preliminary proposition, which we are not afraid to have gainsayed; for, such gainsaying would only direct us to the most practical and effective manner of adducing our proof.

Now, let us come to the question. *Why do some Protestants support Popery?* We shall endeavour to give a few answers to this question to suit different characters; and leave to them, or to their friends, to select the answer that seems most suitable to every one who may have placed himself in such circumstances.

1. From religious *Ignorance*. There is a great deal more of ignorance amongst us, than at first sight may appear. They are very few that study the Bible, although they may sometimes read it; and they are fewer still that make themselves masters of its contents. The doctrines of salvation are little sought after by the mass of men: they know there is such a thing as justification, but they cannot explain it; they know there is such a thing as being sanctified, but they cannot tell what it is, or how it is effected. Or, if they should be able to tell something of the meaning, yet are they ignorant of the *importance* of these things. They cannot attach any thing like weight to them; and they wonder why religious men should contend about “mere technicalities or verbal distinctions,” as they term them. When a matter involving Popery or Protestantism, Christ or Antichrist, is proposed to such persons, they become confused in their minds through ignorance of the objects proposed; they consider for a little, until both classes of objects seem to them almost alike; they can see no reason for withholding their support or contributions from the one more than from the other. What they hold distinct in outline, they blend in detail; and they give to the Pope or to his servants, as they would to Christ and his ministers. They suppose that the idolatry of the mass, and the simplicity of the Lord’s supper, are the same; for they understand not that the little bit of bread is declared to be God Almighty, even the very living Christ in his divinity as well as humanity; and that men fall down and worship that bit of bread, even as men fall down before Jehovah himself. We are prepared, as our fathers were of old, to shew the church of Rome to be an idolatrous Apostacy, as much as ever the Israelites were, when they bowed down to the works of their hands. But enough for the present, as our object is now of a different kind. The persons who contribute to the support of Popery, manifest a fearful ignorance of what Popery is: of its utter opposition to the Bible in the great body of its tenets, and of its ruinous tendency to the children of men. Converse with them, and you will soon discover this ignorance of the Bible and of religion, which at once accounts for their unscriptural and irrational conduct, in subscribing for the promotion of a system which declares the subscriber’s own religion to be a damnable heresy, and himself an anathematized heretic!

2. There are some selected by the agents of Popery to be solicited for subscriptions, on account of their known *Indifference* to all religion. They receive the name of Protestants, because they are not Papists; but they do not even pretend to protest against Popery. They may have the name of belonging



to some denomination of the Christian Church, but in reality they care for none. They are perfectly indifferent, but not ignorant. They know something of the Council of Trent, and of Pope Pius' Creed. They have read the history of the abominations of Monastic and Conventual life ; and they are not strangers to the intolerable and untranslatable filthinesses of the confessional. They know that the infallibility of the Pope is a demonstrated lie, and the immutability of Rome a never-changing falsehood. They know how to appreciate the unity, whose proclamations were called forth by the discords of Popes and Councils, and whose decrees were the high-ways to the fiery furnace of the modern Babylon—men they are who have seen in the modern inquisition, the anti-type of the ancient Procrustes. There are men in India who are well read in these matters, and whose minds are well stored with facts and proofs ;—but, associating all these things with religion generally, and distributing the evil principles involved in these peculiarities of Rome, over those Churches that have abjured them and never were identified with them, they contrive to build themselves up in the professed belief, that all religions are equally good, if good—and equally bad, if bad :—and so a Popish Nunnery, a Protestant Seminary, a Pagan College, a Muhammadan Madrassa, and a Deistical University, stand in their esteem, on equal bases, and within the same parallels. These men therefore give of their money, or their time, or their patronage, to all, to none, or to any number of these alike. The love of all religions is only another name for indifference to all. It is a false, but convenient term—a rational name for an irrational thing—a miserable compromise between a sinful heart and a struggling conscience. That the troop of religious indifferents should pay for the establishment of a Popish Institution is not to be wondered at ; but, alas ! that Protestantism should bear the burden of that which it never did is a cause of deep and bitter regret. Well do the agents of monasteries and convents, know the names and residences of the disciples of religious indifference : and well prepared are they with the plea to be urged—the appropriate and unfailing “argumentum ad talem hominem—” “We know, Sir, you are no Sectarian—but Catholic, in the true and noble sense of that calumniated term—such is our Church—may we not hope for your patronage ?”

3. But *Vanity* is not without its contribution to Popish Institutions. Some men in their religion love nothing so much as human praise, and the plaudits of the large majority. If they can occasionally secure this by the gift of a portion of their property, they are well pleased. If they should be called

upon by a deputation, or be written to, by some known official, so much are they afraid of being thought meanly of by these few fellow-worms, that they put aside all considerations of a higher sort, and at once say, "Gentlemen, it is always my principle to encourage every useful object, in as far as in my little sphere I can, without inquiring into the little differences that divide the world. I am no bigot—and I feel much flattered by your application. My cheque for — Rs. shall be at your service when you please to call for it. It is a small sum—but I have many such claims from every quarter, and I have great pleasure in honoring them all. Good morning, Gentlemen—and I wish you good speed." Thus speaks Vanity, unthinking vanity, and those who have received the gift go away, mentally smiling over the human weakness of the "heretic," whose liberality they mean in next issue to extol, as the generous kindness of one of their "*separated* brethren!" Oh vain man, be assured, that the praise thou seekest in public is dearly bought, if thou knewest it, by the dispraise thou hast in private. By the effort to obtain praise where thou shouldest not, like the dog in the fable, thou has lost what thou hadst, and canst not get what thou soughtst! So is it ever where boldness and weakness, craft and vanity, come into selfish contact. The bargain is mutual; but the gain is wholly on one side. The vain man, like the African, will exchange pounds of gold for ounces of glass beads, because he loves the colours that other men can give, more than the tints of beauty that he himself possesses. "How can ye believe which receive honour one from another, and seek not the honour which cometh from God only."

4. *Weakness* of judgment is often an inlet to deception in such matters. Many men who are strong-minded in things of the world are very easily imposed upon in transactions of a religious kind; and without the slightest consideration they yield themselves to the proposals immediately before them. A request is made in the name of Christian charity, and in charity's name they respond:—it is made in the name of religion, and in religion's name they give:—it is made in the name of female education, and in the name of female education they liberally subscribe. They ask not, they inquire not, they seriously reflect not; they yield to a name, a mere name, and pay down a portion of their property for the support of a system the antipodes of their own. "*Your name*," say the deputation, "is ever known to be connected with the cause of benevolence. You are a strenuous supporter of education—the education of all classes. On this ground have we called upon you and do now solicit your support. You are aware,

Sir, that little has yet been done for the education of the Catholic youth of this city, especially the female portion, and that consequently they are in a very low and neglected state. We have applied to our Catholic friends in Europe to send us out six sisters of the Ursuline order, to form a female institution, such as exists in France and elsewhere, solely for the education of the young females of Calcutta. The institution will not be a religious one; that is, when so requested, no distinctive form of religion will be taught in it so as to prevent us from receiving into it even the children of our Protestant friends and brethren. May we hope for your kind support. Sir? We are anxious to obtain it, not merely for the sake of a donation, but for its effect and influence in shewing that our cause is indeed a Catholic one—the establishment of a charitable principle is of more consequence than the erection of a charitable Institution. Allow us also to say that you will find yourself not alone—kindly look at our list of subscribers?”

Struck and overcome by these ponderous words, “Benevolence”—“Education”—“Female Institution,”—“Charity,”—“Catholic principle,” &c. he yields himself to influence, the influence of names, mere names. He fancies that if he resists words, he resists things; for, in religion they are to him both alike. He too sets down his name; and so Ignorance, Indifference, Vanity, and Weakness are found in one column! Before laying aside his pen, however, a thought seizes him. He asks, in a half inquisitive, half affirmative voice, “Am I to understand by this that the institution referred to is *not* to be a *nunnery*; for, I have a dislike to such places—and, that it is *not* intended for *proselytizing*; for I dislike such procedure?” “Oh, certainly not so *intended*, Sir,” say the deputies—“we cannot be answerable for future abuses, nor would you, Sir; but *our* object is simply charitable and educational: and as to religion, the pupils will be as safe with the Ursuline sisters, as the honour of a Catholic, or the faith of the Church, can make them.” “Enough, gentlemen, enough—I am quite satisfied—I wish you well in your benevolent undertaking!” And so they go, and smiling say one to the other, “Well, brother, that was a good fetch!” The victim of the fetch calls for his memorandum or cash-book, and enters the subscription he has given under the head of “*Religious Charity*.” It never occurs to him to ask, How is it that the “*only church*” can agree *not* to meddle with the religion of those who are of *another church*? Either she believes herself to be the only church, or she does not; if she does, why will she not seek to bring young Protestant girls within the only pale of salvation?—why will she teach



them sewing, embroidering and music, and not teach them the way of eternal life? Or, if she does *not* regard herself as the only church, why does she in her Council of Trent pronounce damnation on all who are not of her? He does not think, How can the “*Universal Church*” agree or bargain not to bring certain individuals within her precincts? Is not this surrendering her claims to universality? How can the *infallible* church enter into a compact to suffer to educate some children in a fallible faith, whilst she herself possesses the standard of infallibility? They that can believe such trash and absurdity, do virtually say worse things of the servants of Rome than even we “*Bigots*” do; and they of that body who in raising their subscriptions pretend such things, do libel their own body more than ever a Protestant did. For to say, that men who believe that they alone have salvation within their system, will undertake to educate young Protestant females without seeking to convert them to that one system which alone brings salvation, is just to say that they wilfully and by compact hand them over to the flames of eternal perdition! We repeat it—to agree *not* to convert, is to agree *not* to save; and can that be a church of Christ, or can those be members of the church of Christ, who agree and promise *not* to preach the gospel to “*every* creature?”—How can it be? Foolish, weak subscriber to Popish nunneries, why do you not think of these things? Is there any thing unreasonable, any thing bigotted, any thing calumnious in this? Judgé thou!—We know that men have been thus deceived in Calcutta.

5. *Party Spirit* also bears its share in the matter before us. There are some “*liberal*” men amongst us who, on most worldly, and in almost all religious matters, are accustomed to act together. In the course of time, although personal strangers, they find themselves become party-companions. Their principle is to cast out party-spirit in religion, by party-spirit without religion; and to extirpate the bigotry of sect, by the bigotry of no-sect. These partisans on this principle of non-exclusiveness, support all men alike, *except* those who are directly opposed to them; and so, in this respect, they are still like other men, amidst all their pretences of difference. They speak well of Hindoos, Musalmáns, Deists, Socinians, Papists, and will help them in any thing; but, woe to the man, who calls himself so sincere a believer in his own faith, that he will not support a faith that would cast his own into everlasting flames! Woe be to the firm consistent Protestant, who will not uphold that against which he protests! Why is this? Is not this species of Protestant as much to be tolerated as any other class? Is he not as sincere in his views as the

others? In he not as conscientious as the others? Why then is he pursued whilst the others are hailed? Here is the secret:—his principle of supporting that alone which he holds to be true, is in direct opposition to theirs, who would maintain alike what they believe to be truth and error; others *accidentally* differ from them, but the former is *essentially* opposed to them, therefore do they hate him. So much for consistency. But to the point. When any of these liberal party-men see the name of another party-man written down for a subscription to a Nunnery or Popish Institution, he feels an incipient claim fastening upon him. “So I see ——— has subscribed; and also ———; my friend too and fellow committeeman in the ——— Society has set down his name—your cause is getting on; set down my name also—I love to be in such good and benevolent company. By the bye, have you called on Mr. ———? if not, do—I think he will be pleased to see *our* names.” So they do—and with the same result. The party sticks together. They are afraid not to work as one. Each gives because the other gives; and therefore, they *all* give because *one* gives.

They are always known by those whose interests depend upon them, and being gregarious, the leader, the “ipse vir gregis” for the time, is soon found out; and if he be spoiled, the rest all meekly follow to the plucking. So is it with *some* subscribers to Popish nunneries! Like soldiers on parade, they fall into subscription rank of 16, 25, 50 rupees with formal accuracy, and with mechanical agility. Lord ———, Sir ———, ———, Esquire, Mr. ——— always march together; and he that can catch the Lord will not lose the Esquire. The universal free-man is become the particular slave; the foe of bigotry, becomes the ally of infallibility; and he that is the champion of conscience, upholds by money the despotism of the Vatican, and the Nun-embroidered banners of the council of Trent! Such is the party that knows no party at all—such the modern “*Lucus à non lucendo!*”

6. But we must make room for one respected class of men who in this matter are misled by a spirit of *Mistaken Benevolence*. They are really kind-hearted men—they have a sincere, and strong, though not well-defined desire to do good. Unwilling to take the trouble of research, yet truly desirous to part with so much of their property to benefit others, they make a simple compromise to the following effect.—“We will take our fellow-men, as judges of the *object*; we will be judges of the *means*; what they propose as an object of charity, we will accept—what we think a proper sum that will we give.” Human asking is thus made the standard of human

giving; and human feeling is made steward over human conscience. "We do not like to refuse; it is painful, and contrary to our feelings. These men profess a good end: and as it would be disagreeable to them to be denied, so would it be painful to us to decline. It is better to give a little and please all, than to subscribe nothing and offend every one." They see not the moral fallacy involved in making mere *disposition* the rule of action, whilst there exists a Supreme God, and whilst they possess the revelation of His will. They forget that the benevolence of God is manifested in the condemnation of sin, and in the punishment of error: and that the love of Christ has been shewn in the endurance of that condemnation, and in the exhaustion of that righteous punishment, in order that any sinner might enjoy the bliss of Heaven. He saves *from* sin, not *in* sin. Shall his followers then be found subscribing for a system that maintains the idolatry of worshipping a wafer, and constrains men's wives and sisters and daughters to pass through the ordeal of a filthy confessional inquisition? Men may call a Nunnery a school, or a school a Nunnery:—we care not for the name, but for the thing; if the object in view be the establishment of an Educational Institution for Popery, then he who subscribes to it, does virtually subscribe to Popery; and in doing so he identifies his property, and through his property, he identifies himself with all that has ever been said or done by Papal Rome as Papal Rome. *Infallibility, immutability, and unity* are the assumed characteristics of her system; remove, deny, qualify these assumptions, so much as in one hair-breadth, and her whole individuality is gone. Whatever she has said, done, or required in the past, officially, or in a corporate capacity, with that she is at this moment perfectly identified or else her assumed basis is a lie. Whatever also she is in her *corporate* capacity in any one part of the world, that must she be declared to be in every other part of the world, in the same capacity; this because she is *one*. Is it benevolence to subscribe to all that popery has been and now is? Men had better take heed, that benevolence of heart be connected with the exercise of a sound judgment and of a pure conscience, and above all with a careful adherence to the word of God. All other charity is but selfishness. If by our benevolence, we encourage Romanists in their deadly errors—tempt Protestants into a lukewarm compromise of truth—identify ourselves with a condemned apostacy—furnish means for educating young females in that which we ourselves reject as false—throw a slight on the memories of the blessed Reformers and of a host of holy martyrs,—but above all, deny our faith



openly as to the truths of God's Word which we profess to believe—if all or any of these things be involved in a Protestant's subscription to a Popish Nunnery, (as we maintain that virtually though not intentionally, they are,) then say, whether such benevolence be not indeed mistaken, and whether such kindness be not directed by error! Oh, Protestant friends and brethren, have ye no channels of benevolence more consistent than this? Is there no less doubtful, no surer way of doing good to the neglected daughters of Calcutta than this? Why do ye not arise and lead forward all who will follow to the work of providing for them the means of education in a form that ye know and believe and feel to be true, and pure, and good? Go call together your friends and your benevolent acquaintances, and bind yourselves in bonds of love to subscribe and act for the instruction of the daughters of Portugal and Popery that live around you. We need no Ursuline Nuns; we have Christian sisters of our own that will do the work. It is now doing, and it shall yet more be done; and we have no doubt that this mean attempt on the part of Rome to draw upon the benevolence of those men whose religion it has in its corporate capacity, consigned openly by its decrees for the last three centuries to perdition, will recoil upon itself, and stir up to exertions on behalf of the victims of error and superstition such as shall aid in reclaiming many from the dominion of the "Man of Sin." Christians only need to be roused. Let them not fear a storm of words. The God of the Bible and the God of Reason is with them. Vile names will be heaped upon them, and vile motives thrust on their acceptance; but all this matters nothing. Oh that the spirit of our reviled forefathers were upon us! Where would then be the Government support of Roman Apostacy, clerical union in the Martiniere compromise (a "fearful experiment," as it has been expressively termed), and Protestant subscriptions for the extension of Popish Nunneries? Benevolence would then flow through the channel which God hath revealed; ignorance, indifference, vanity, weakness, and party spirit would flee away as ashamed, and love and holiness and truth, would in blessed tri-unity, regulate and convey the bounties of the children of God. Oh what a field is there here for the destruction of error, without paying for its further diffusion!

Brethren, remember what is written concerning her that sitteth on the seven hills—"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her *sins*, and that ye receive not of her *plagues*!" Now then, if ye have supported her institutions, take heed lest the Judge find you partakers of her sins. Know ye not what

next must follow? Oh despise not the warnings of the Bible! and call not such truths antiquated bigotry. The bigotry of the Bible is eternal bigotry—and the doctrine which it condemns, is eternally condemned. Seek then rather to save men by protesting against their sins and errors, than to encourage and confirm them by paying to educate the souls of the young in that which God hath condemned.

Should the present testimony against evil be noticed by certain parties in our little world of reading, we can already almost write the observations that will be made. "Protestant popery"—"inquisitorial personality"—"malicious declamation"—"wretched bigotry"—"fire and faggot zeal"—"stirring up of strife"—"calumniation of brethren"—"conceited presumption;"—are a few of the many seals of judgment which will be set on such a production. Be it so—let us only understand each other—these are but *names*—God is judge of *things*. He will righteously judge, and the Bible is the standard of His judgment. To it, and not to the traditions of ecclesiastics or politicians, do we appeal. "HAPPY IS HE THAT CONDEMNEETH NOT HIMSELF IN THAT THING WHICH HE ALLOWETH!" Yea, truly happy is he!

J. M. D.

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## VI.—*American Baptist new Missionary Station at Jellasore, Orissa.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

It will probably be interesting to such of your readers as watch for the prosperity of Zion in this heathen land, to learn that a new Missionary station has been commenced at this place the present year. Jellasore is a large village, or rather a collection of villages situated on the east bank of the Súbanriká, forty miles from Midnapore, and thirty-three from Balasore the nearest European Station to it. The surrounding country is populous and fertile. Our situation is directly on the great Jagannáth road, where numerous pilgrims who visit that shrine daily pass and repass.

Until the last year, this part of the province of Orissa has been almost unknown to Missionary efforts. During the past cold season, the writer, accompanied by a native preacher, travelled extensively, and visited numerous villages and markets where the word of life was preached, and a large number of tracts and portions of scripture put into circulation.

In March last we removed from Balasore and took up our residence here. We also brought with us a small school of native boarding children. Since we have been here, our number of scholars has been almost doubled. We have now twenty-six in all, fourteen boys and twelve girls; all except three are able to read and those which have been with us any length of

time are making very encouraging progress in learning. Four of these children have been with us about three years ; all the rest have been collected since the commencement of this year. One of those the longest with us made a profession of religion and was baptized little less than a year ago. His Christian character is such as to give us much encouragement.

The great distress among the poorer classes of people occasioned by the scarcity of provision, this year, induced them to give us their children. At another time it were next to impossible to get even the child of a beggar to educate, on Christian principles, so great is the attachment to caste.

The children we have taken are of different castes, from the bráhma down to the metar, one a follower of the false prophet. But they are taught to forget those unhappy distinctions and associate together as the members of one family.

Most of these poor children have been brought to us by their parents, who with their children, were in a state of abject wretchedness. I will relate an incident respecting one of them, a girl about ten years old. She was brought to us by her father for sale !! As we chose not to sanction the traffic in human flesh, and pay four rupees the price demanded for her, the father very quietly walked away, saying, he would sell her in the bazar. This was too much to be endured, and induced a reconsideration of the resolution not to buy. Purchasing under such circumstances would not be to enslave, but, to emancipate. Application was made to a Christian lady to pay the sum required and receive this worse than orphan girl from the vortex of ruin. But when her consent had been obtained the girl was not to be found, and we feared all was over with her. However, the father returned with her the next day, and said the people in the bazar would not allow him to sell his daughter for a *prostitute*, that if he did, she would fall into hell ! But it is to be feared that the want of a purchaser who would give his price weighed more in the mind of this unnatural father, than the fear that his child would fall into hell. Surely such men are "without natural affection." The girl is now doing well in school, and is proving one of our best scholars. May she have a heart given her to thank God for her narrow escape from a life of infamy and a death of despair.

Besides attending to their studies twice a day, the children are taught to labour with their own hands. The boys cultivate the soil, and the girls, besides doing their own, and the boys cooking, are taught to use the wheel and needle.

The importance of a system of manual labour, connected with a boarding school for native children, especially such as have always lived in the greatest poverty, must be abundantly evident to every one acquainted with the subject. Daily exercise is absolutely requisite for the preservation of health, and labour may be rendered almost as inviting to children as play ; and at the same time they may earn something towards defraying their own expences. This would have a tendency to render *manual labour* respectable both among Christians and heathen, and obviate an almost universal objection against charity-schools in this country, that the children taught in them too soon become high-minded and forget "the hole of the pit whence they have been digged."

We have procured a small piece of land for our boys to work on, though the season had so far advanced when we commenced, that little will be realized this year.

We have at present two interesting inquirers, one a bráhma, the other a Teli, (oil-man.) Both have broken caste, and appear encouraging. The bráhma is now employed as a teacher in the school, and the Teli, labours as a cooly.



We have a native preacher with us whose labours are principally devoted to the heathen. Also a native Christian and wife who assist us in taking care of the children. For the entire support of both these Christian labourers, and the twenty-six boarding children, we have at present scarcely forty rupees in hand. Owing to this sudden increase our funds have been expended, and several months must yet elapse before the usual time to receive our remittances, and a still longer time before arrangements can be made to furnish the means for sustaining the school as it is now so much increased. Owing also to the want of funds, we have not been able to build more than two *mud* houses for the school children to live in. Hence we are obliged to keep school, and have our meetings for worship, all in our own bungalow. To avoid this inconvenience, we wish as soon as practicable after the close of the rains, to erect a building which may answer the double purpose of school-room, and chapel, until such time as the state of our funds will admit of our building again. A building of this kind made of cheap materials might be erected for a hundred and fifty rupees.

Under these circumstances we have thought an appeal to the liberality of the benevolent in this country for aid in behalf of our school to be justifiable, and called for. The present is not an *ordinary case*, and the like may not soon occur again. Certainly no Christian or philanthropist could condemn the effort made to provide for the support and education of these destitute children. All would rather rejoice, that they have been rescued from temporal death, and unite in prayer to God for their deliverance from the power of the second death.

To such, therefore, of our friends as take an interest in the present and future welfare of the needy and destitute, we present this simple statement of our case, and shall feel truly grateful to any who may be disposed to aid us in this object. As we are not at a European station we are of course unable to collect any thing for the school ourselves. Any donation which may be made for this object, can be forwarded per *dák*, to the writer at Jellalore, or, if more convenient, to the Editors of the *Calcutta Christian Observer*.

Jellalore, Orissa, July 15th, 1840.

J. PHILLIPS.

## VII.—*Strictures on the Hindustání Versions of the Calcutta Auxiliary Bible Society.*

To the Editors of the *Calcutta Christian Observer*.

DEAR SIRS,

It is not my intention to write a critical review of the Hindustání Versions published by the Calcutta Auxiliary Bible Society, and to be had, on application, at their Depository, but to confine my strictures to the indefensible mode of rendering the terms referring to Church Government.

### I. Mr. Martyn's Version.

1. *Εκκλησια*, Church or Congregation is left untranslated in most places, but in Acts xix. 39, 40, it is rendered by Mahfil.

2. *Επισκοπος*, Overseer, he has translated in the important passage in Acts xx. 28, by *Nigahbán*; Phil. i. 1, 1 Tim. iii. 1, 2, Tit. i. 7,

by *Isqúf* (a corruption of Bishop), and 1 Pet. ii. 25, again by *Nigahbán*.

3. Διάκονος, Deacon, he has translated in most places by *Khádim*, but in John ii. 9, by *Chákar*, 1 Cor. iii. 5, by *Khidmat karnewálá*, Gal. ii. 17, by *Sabab*; in the important passages of 1 Tim. iii. 8, 12, which refer to the official character of Deacons, by *Khidmat karnewále!*

4. πρεσβύτερος, Elder, he has translated in Matthew v. 2, by *Mutaqaddím*; in Luke vii. 3, Acts xi. 30, 1 Tim. v. 1, 2, 17, 19, Tit. i. 5, 1 Pet. v. 5, Revel. iv. 4, v. 5, 6, 8, 11, 14, vii. 11, 13, xiv. 3, xix. 4, by *Buzurg*; in Acts xiv. 23, xv. 2, 4, 6, 22, 23, xvi. 4, xx. 17, xxi. 18, xxiii. 14, xxv. 15, by *Peshwá*; John viii. 9, Acts ii. 17, by *Burhá*, and James v. 14, and 1 Pet. v. 1, by *Qásís*; in all other places by *Masháikh*.

πρεσβυτέριον, he has translated in Luke xxii. 66; Acts xxii. 5, by *Masháikh*; 1 Tim. iv. 14, by the plural of *Qásís*.

Thus he has called the presbyters of the Jews' synagogue by three names, viz. *Mutaqaddím*, *Buzurg* and *Masháikh*; and the Presbyters of the Christian Church also by three names, viz. *Buzurg*, *Peshwá* and *Qásís!*

II. Mr. Bowley's translation of the Gospel of Mark and John. Published by the Calcutta Auxiliary Bible Society, and to be had at their Depository.

I have the highest respect for Mr. Bowley's Missionary character. He has done more for the Hindustání language by his translations of tracts and books than any other man. The whole Missionary body in Hindustán is under the highest obligation to him. *He* first opposed the pedantry of the Hindustání style and wrote such easy Hindustání as to be understood by all, for which he was once greatly abused by all parties, but he remained firm. His version of Mark and John is good, but some of the terms are very objectionable. He has translated *ἱερον* and *ναὸς*, temple, by *Girjá*, the Portuguese *Igréjá*, which according to Shakespear is a corruption of *ἐκκλησία*; *ἱερεὺς*, priest, by the Portuguese or Roman Catholic term of *Pádrí*, i. e. Father, from the Latin *Pater*; *ἀρχιερεὺς*, the high-priest of the Jews by *Sardár* (سر, head and affix *dár*, headman, chief), *Pádrí*, literally, the headman or chief of the Fathers, which in the language of the Portuguese or Roman Catholics of India means *the Pope of Rome*, but the Natives of Hindustán do not apply it to that individual; *πρεσβυτερος* by *Buzurg*, Elder; *γραμματεὺς* by *Likhnewálá*, writer or Scribe.

Here is a specimen of the Version from Mark xiv. 53.

Tab we Ísá ko Sardár Pádrí ke pás, jáhán sab Sardár Pádrí aur Buzurg jamā the, le gae. Aur Patras dúr dúr us ke píchhe píchhe Sardár Pádrí ke ghar men áyá, aur naukaron ke sáth baithke ág tápne lagá. Tab Sardár Pádrí aur sári majlis qatl karne ko Ísá par gawáhí dhundhte the, par na pái. Agarchi bahuton ne us par jhúthí gawáhí dí, par un kí gawáhián na miltí thí. Tab bázon ne uthke us par yih jhúthí gawáhí dí ki Ham ne use kahte suná ki Main háth ke banáe hús is Girjá ko dháungá, aur tén din men ek dústre ko baghair háth se khará karúngá. Us par bhí unkí gawáhí na milí. Tab Sardár Pádrí ne bích men khará hoke use púchhá, &c.

Here is a literal and faithful English version of the above in which I have deviated from the authorized translation as little as possible.

"Then they led Jesus away to the Chief Father, with whom were assembled all the Chief Fathers and Elders and Scribes. And Peter followed him afar off, even into the house of the Chief Father: and he sat with the servants and warmed himself at the fire. And the Chief Father and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain and bare false witness against him saying, 'We have heard him say, I will pull down this Church that is made with hands, and within three days, without hands, establish another.' But neither so did their witness agree together. Then the Chief Father arising in their midst asked him," &c.

III. The Gospel of Luke and the Acts translated by "the Banáras Translation Committee." Published by the Calcutta Auxiliary Bible Society, and to be had at their Depository.

This Committee was formed about five years' ago, and originally composed of Messrs. Buyers, Mather, Shurman, of the London Society; of Messrs. Smith, Leupolt and the late Mr. Knorpp of the Church Mission; of Mr. Smith of the Baptist Mission, at Banáras; of Mr. Bowley at Chunár, and Mr. Start at Patna. Mr. Bowley, Mr. Smith, of the Baptist Mission, and all the Missionaries of the London Society at Banáras have withdrawn, and Mr. Start, I believe, has not joined it again since his return from England, but I cannot speak positively on this point. The correspondence in the name of the "Banáras Translation Committee" is, I believe, carried on at present by the Church Missionaries at Banáras and Mr. Mather, of Mirzápur, alone. In this version ἐκκλησιὰ and ἐπισκοπος are left untranslated. πρεσβυτερος is translated *Buzwing* when it refers to the Jews' synagogue, and left untranslated when it refers to the Christian Church. This is very objectionable. In every able treatise on Church Government these questions are discussed. I. Was the Government of the Apostolic Church, taken from the synagogue? II. Was the office of a Presbyter in the synagogue corresponding to that of a Presbyter in the Church? III. Was the office of a bishop different from that of a presbyter, or do both terms denote one and the same office, the one being more consonant to the mode of speaking among the Jewish converts, and the other more consonant to the mode of speaking among the genuine Greek and Gentile converts? I cannot discuss these questions in your *Observer*, nor will I even go so far as to express my own opinion for fear of transgressing your rules, and having my article sent back "*bearing*," and getting blamed on the cover of the *Observer* in your Editorial Notices; but so much I may venture to say, that in the discussion of these questions, the version of the "Banáras Translation Committee" will not bear us out,—a reference to the Greek becomes necessary, which is very undesirable, and can easily be obviated by leaving the term in all places untranslated, as the Missionaries of the London Missionary Society at Banáras have done in their version of the New



Testament, or by translating it in all places as the Calcutta Baptist Missionaries have done in their translation of the New Testament.

There is, however, a more serious objection to this Banáras version. They have entirely obscured in the sixth Chapter of the Acts, the important institution of the *διακονία* in the Apostolic Church. They have determined to leave the terms of bishop and deacon untranslated when, *in their opinion*, they express certain offices, as in Phi. i. 1, in which verse the Apostle Paul greets the bishops and deacons of the Church. Now, as they in the Epistles will leave the term in *some places* untranslated, they ought, in my humble opinion, to have rendered the important passage in Acts vi. in which we read a detailed account of the institution and purpose of the *διακονία* as the Missionaries of the London Society at Banáras have done in their version, viz. “Aur un dinon̄ men̄, jab shágird ziyáda hote the, Yúnání log Ibránion̄ se yih takrár karne lage, ki Tum log roz roz kí diyákúní men̄ hamári bewon̄ kí khabar nahín̄ lete ho. Tab un báraḥ ne shágirdon̄ kí jamáat ko ikatṭhe buláke kahá, ki Ham ko achchhá nahín̄ lagtá kí Kḥudá ke kalám ko chhoṛke mezon̄ kí diyákúní karen̄. So, ai bháio, tum ap̄ men̄ se sāt muṭabar mard, jo Ruh i Quds aur dánái se bhare howen̄, chuno, ki ham unhen̄ is kām par muqarrar karen̄; aur ham bandagí aur kalám kí diyákúní men̄ mashghúl rahenge.” In this version the institution and purpose of the *διακονία* in the Apostolic Church are as clearly expressed as in the original Greek. When in the Epistles of this translation instructions and exhortations are addressed to the deacons, every man, woman and child will know from *this passage* what the duties of the deacons were and are. No explanation, no interpretation, no expounding is necessary. Now “The Banáras Translation Committee” have used in this passage *two* Hindustání terms for the Greek *διακονία*, namely, *khabargirí* and *khidmat*, and when they in the Epistles leave *διακονος* untranslated, no reader will a *possibly* can know what the duties of his office were and are. Teachers of Christian Churches who adopt this version will be obliged to say, that, in the original Greek there is but *one* word for the *two* in the translation, namely, *διακονία*, which means the office and work of a deacon, and that the translation is obscure and wrong in this particular instance at least, and that this fact proves the desirableness, and even the necessity of studying the Greek language. But the translators of this version might say, “We will translate in the Epistles *διακονος* by *kḥádīm*, then this matter will be right.” Not quite so. In this case they ought not to have *khabargirí*, and ought also to have translated *ἐπισκοπος* as the Baptist Missionaries have done in their version. All the terms referring to Church Government should be translated in an uniform manner in all places.

I think the best plan is to translate all the words, and the best Hindustání terms, are, in my humble opinion, the following :

1. *Εκκλησία*, Hebrew *הק*, congregation, assembly, can in *all places* of the Old and New Testaments be translated by *Jamáat*. Bishop Anthony, of Agra, has in his Catechism of the Christian Religion, which is before me, invariably used *Pák Kátulíkí Jamáat*.

2. *Συναγωγή*, congregation, assembly ; place or house of the assembly. It is synonymous with *ἐκκλησιά* for which James ii. 2, uses it. It

can in *all places* be translated by *Mahfil* which means a meeting and a meeting-house.

3. Συνοδριον, session, council, can in *all places* be translated by *Majlis*.

4. Επισκοπος, overseer, can in *all places* be translated by Nigáhbán. In the *Khiradafroz* and other native works, kings are addressed by this title, which is a certain proof, that those persons are in the wrong, who say that Nigáhbán means nothing but a common chokidár.

5. Επισκοπη, oversight, can in *all places* be translated by Nigáhbáni.

6. Επισκοπεω, to oversee, can in *all places* be translated by Nigáhbáni *karná*.

7. Διάκονος, a servant who serves volantly, can in *all places* be translated by *Khádím*.

8. Διακονία, service, can in *all places* be translated by *Khidmat*.

9. Διακονεω, to serve, can in *all places* be rendered by *Khidmat karná*.

10. Πρεσβυτερος, elder, senior, can, I believe, in *all places* be translated by *Buzurg*.

11. Πρεσβυτεριον, an assembly of presbyters, can in *all places*, be translated by Buzurgon *kí majlis*, or by the plural of *Buzurg*.

Yours,

CONCORDANCE.

12th June, 1840.

VIII.—Notice of “*An Abridgment of the History of Bengal, under British administration. By Chas. J. S. Montague.*” Calcutta, 1840.

There is no branch of unrevealed knowledge more practically useful than history, which as it has been said, furnishes the young with the experience of the old, and is, as it were, a compensation furnished by a merciful God for the boon of longevity which by our sin we have forfeited. This is clearly pointed out by the highest of all authority in the fact that the greater part of the inspired volume consists of narrative. After that history which God has selected to be written by his own inspiration, the history of our native land ought in fairness to occupy the next place in the historical department of a useful education, and therefore it is that, watching as we do with so intense an interest over every thing that is connected with the education of the people of this vast country, we do not like to allow any school-book to appear without at least a passing notice.

But there are reasons why the Natives of this country—(we use the term in a wider sense than is usual and include all whether aboriginal or not whose nativity has been placed and whose education is to be conducted in this land)—we say, there are reasons why the natives of this country should be made acquainted with its history which do not apply with the same force to the people of any country in the world. If we could afford an article we might well bestow it upon these reasons, but we must content ourselves with the most cursory glance at them.

British India is a conquered country. It is subject to a power whose seat and centre are far away, therefore it were not surprising that the people, exercising their human right of inquiry and discussion might imbibe a spirit of discontent and long for the chimerical restoration of their ancient native dynasties. But unlike almost any other conquest, that of India has been a great blessing to the people. They are governed as freemen and not as before as slaves; they are treated as subjects of a free government instead of being used as they were before as the serfs and vassals of capricious despots. How great then is the importance of letting this be actually known to them, so that instead of being deluded with the name of liberty and self-government, they may prize their privileges and honour their rulers, as indeed in the strictest sense ministers of God to them for good.

But further. The conquest and the retension of India by great Britain are phenomena of a class distinct from all others recorded in history. It is a standing miracle evidently produced by the finger of God for the sake of producing higher and greater ends than any that have yet been attained. Whether we look at the instruments by which it was achieved—a company of humble merchants; or whether we consider the mode in which our eastern possessions were forced upon us, we must come to the conclusion that there was from first to last a high and mysterious providence at work in order to give Christian Britain so vast a moral influence over idolatrous and degraded India. Let all this be taught to the natives of the country, and let them be accustomed to reflect upon it and it will, by the blessing of God, operate most powerfully to wean them from their superstitious prejudices and cause them to cease their opposition to that mighty enterprise which Heaven designs to accomplish by the subjugation of India to the British sceptre. Let each native be accustomed to look upon it not only in the gross but with a personal application to himself. Let him be led to think that this has been done, that thrones have been overturned and ancient dynasties overthrown in order that from day to day the gospel might be preached without let or hindrance to me: so let him be taught to consider his own personal conversion to Christianity as actually a matter dictated by the finger of Providence, as well as the word of inspiration and the warm appeals of the gospel. Thus again we see the vast importance of making the History of India a branch of our scholastic course.

Mr. Montague has a formidable competitor for the countenance of the Teaching community in Mr. Marshman, whose History of Bengal and other school books, have been so extensively used in India. As we do not think these books by any means the best possible, we are glad of any thing that may have the effect of producing emulation and in the end furnishing one good book. Before Mr. Montague, however, can compete with Mr. Marshman, he must labour hard to attain correctness and simplicity of diction, accuracy of narration, and soundness of inference. If we might offer him any advice we would venture to suggest that the value of the book as a school book would not be diminished by the omission of the concluding Essay. We have no doubt that if a second edition of the work be called for, the author profiting by the strictures of our contemporaries and our own kindly hints, will render it a much better book in many respects than it is now. As it is, it is a respectable compilation.

T. S.



## Poetry.

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To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

If the following lines be deemed worthy of insertion in the pages of your periodical, they are much at your service.

ANNE.

*Monghyr, May, 1840.*

“*Faint yet pursuing.*”—Judges viii. 4.

“ My course on Zion’s heavenly road  
 Already though begun,  
 My anxious bosom bears a load,  
 And clouded is my sun ;  
 Assail’d on every side by fears,  
 Hope’s influence sweet withdrawn,  
 I sigh, I groan, and many tears  
 I shed from early dawn.

“ My journey is a dreary one,  
 And weary are my feet ;  
 But fainting though I struggle on  
 A glimpse of hope to meet :  
 I all my dreams of earth forsook  
 That I might heav’n pursue,  
 And backward now I dare not look  
 Whatever may ensue.

“ Let wildest tempests o’er me blow,  
 And thunders loud appal !  
 Jehovah bids ! and I must go,  
 Though “ seven times ” I fall ;  
 My father’s home I’ll keep in view  
 As onward still I press ;  
 Though faint I be, I must pursue  
 And surely, He will bless ! ”

As thus the faithful Christian cries  
 With eye uplift to pray,  
 He feels new vigour as he flies,  
 And Hope’s refulgent ray :  
 “ O haste thee on,” his Lord replies,  
 “ Hardships still enduring ;  
 O haste away to reach the skies,  
 Fainting, yet pursuing ! ”

## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that the Rev. W. Fyvie, the indefatigable and long resident Missionary of the London Society at Surat, departed this life on the 10th of June, of bilious fever. Mr. F. had been about 20 years at Surat. He was a good man and full of the Holy Ghost. His end was peace.—The Rev. G. Pfander has undertaken *pro tempore* the pastorate of the Native Church at A'garpara.—The Rev. M. Gordon and Mrs. G., late of the Madras London Mission, have reached England in safety and with improved health.—We regret to learn that the health of the Rev. W. Campbell, of Bangalore, is such as to prevent his return to India, at least for the present.—The Rev. W. Glen has arrived at his station, Moorshedabad, and commenced his labours. May the Lord long spare him to labour in that vast field with great success.—We regret to announce the death of Mrs. Innes, the wife of the Rev. J. Innes, Acting Secretary to the Church Missionary Society: she departed this life in peaceful triumph on the 15th of June. Mrs. I. had not been many months in the country: she having arrived in the same vessel with the late Rev. W. H. Pearce, whose happy spirit she has joined in another and better world.—Rev. Mr. Wallis has arrived at Bishop's College as a Missionary from the Propagation Society.—The Church Mission at Kishnagur has been strengthened by the arrival of two brethren from Europe. The work at Kishnagur is going on, we are happy to hear, very satisfactorily.—The last accounts from the Bishop speak of his continued health, activity and usefulness.—The London Society expect a re-inforcement of Missionaries at the Banáras station in a short time. Thus do we see one and another carried off the scene of life and labor, and others full of life and vigor coming to occupy their posts and carry on their work. Oh, may we all feel the necessity of working while it is yet day and that with all our might.

### 2.—THE MONTHLY MISSIONARY PRAYER MEETING

Was held last month at the Union Chapel. The address, delivered by the Rev. T. Boaz, was on the instruction afforded to the Church from the occurrences of the day of Pentecost. The devotional parts of the service were engaged in by the Rev. Messrs. Piffard and Ewart.

### 3.—NEW HOSPITALS.

The physical ills to which flesh is heir are in every land many, but in this they are very numerous and afflictive. Every well-directed and hopeful attempt, therefore, to ameliorate them should meet with the prompt and prayerful aid of every man and especially of every Christian. We have much pleasure in announcing that Dr. Brett has once more appeared amongst us, and is about to establish his hospital for the relief of the native diseased poor. We understand that the Governor General and other influential members of Society have promised aid to Dr. B., provided he can give hope that the New establishment will be likely to continue its operations in case of his removal. Dr. Mitchell has also put forth a Prospectus for a new Medical Hospital and Dispensary for indigent Christians. Both are needed and both promise such great good on an economical scale that we cannot but cordially recommend them to the favorable consideration of the public, and sincerely pray that they may effect all the good, yea even more than contemplated by their benevolent projectors.

## 4.—NEW NATIVE SCHOOLS.

The Vedists and other enlightened native gentlemen have opened three or four new Schools for native youth in and about Calcutta during the last month. This all augurs well. May the feeling set in shortly amongst the natives, that the most effectual way to recommend themselves to the notice of their more enlightened fellow-men and of benefitting their country is by the establishment of schools. It will be a noble sight to see the wealthy natives emulating each other in such a work.

## 5.—CAPT. WHEELER AND THE ORIENTAL OBSERVER.

The *Oriental Observer* of the 25th July, contains one of the most shameless and undisguised attacks upon Capt. Wheeler, of Agra, and through him upon every pious officer in the Company's Army, that it has ever been our lot to peruse, at least from those who "*are the earnest friends to the diffusion of the light of the gospel in India.*" The sin of which Capt. Wheeler is guilty in the estimation of the *Oriental Observer*, is that of distributing religious tracts and books! The *Oriental Observer* modestly and liberally enough begs to call the attention of the Governor General and His Excellency the Commander-in-Chief to an extract from a letter addressed by Capt. W. to the Secretary of the Calcutta Tract Society and inserted in the Report of that institution in the year 1839!!! Surely the *Oriental Observer* must have been hard driven for a subject on which to wreak his vengeance upon the religious portion of the community to seek for matter against an upright and zealous officer of the Company's service in an old Report of a religious institution. We cannot now, the paper having reached us so late in the month, offer any lengthened remarks upon it; we will, however, not fail to do this in our next. In the mean time our readers may judge of the spirit and temper of the article by the following expressions. The writer "would most heartily rejoice to hear that, if after due warning, any officer in the service persists in following out this silly notion," (extending the knowledge of Christ) "he be brought to a court martial and dismissed the service!" How fortunate that the Editor of the *O. O.* is not the Commander-in-Chief!—and yet we doubt not but that he is one of the many who are loud in their cry for liberty of conscience! Again "the over-righteous"—"new species of martyrdom"—"He cannot indulge his *fancy of serving God* by distributing religious tracts"—"a drunken man distributing temperance tracts is a joke to an English officer in India distributing religious tracts"—"the *bigot notion* that distributing tracts is the Lord's work"—"this new-fangled freak," (viz. distributing tracts)—"the bayonet saints"—"sowing seed in the shape of religious tracts—containing gross *vituperation* of Muhammadanism on the one hand and Hinduism on the other"—"Capt. Wheeler and his pious friends"—"the good cause was served." The very heading of the article shows the animus of the writer—it is low and scurrilous. "Not preachee and fightee too."—The writer is not satisfied with abusing Capt. Wheeler and his pious friends, but, speaking of the missionary body, he says, "Distributed by a Feringee bráhma; they signify nothing more than his particular *abuse* of the religion of the country and zeal for the establishment of his own religion." We pity the man whose heart could allow him to pen such a libel on a body of men whose object and practice is, not to abuse but to bless—not to revile but to reclaim from the errors of idolatry to the worship of the one true God. We deny it in the most unqualified manner that the Feringee bráhman do abuse the religion of the country. As we said at the commencement, so we repeat at the close, that it has seldom been our lot to peruse an article which in so short a space contains



so large a measure of hostile feeling to piety, irreverence for God's work, and bitter animosity against a good and upright man, and that under the guise of anxiety for the prosperity of religion in the land.

#### 6.—THE EXAMINATION OF THE PUPILS OF THE FREE SCHOOL

Took place at the school in the beginning of July. The Archdeacon presided. The examination was conducted by the Rev. Mr. Macqueen and the Chairman. The children acquitted themselves upon the whole very satisfactorily. This school deserves well of the public and is at present, with some few exceptions, under very good management. From the Report which is now before us we should infer that some alteration in the dieting of the children would be attended with advantage.

#### 7.—NEW POEM IN BENGALÍ.

We have been favored with a sight of a new Poem in Bengálí written by a native Christian catechist formerly a Sanyási. The object of the Poem is to expose the practices of the most celebrated shrines in India, nearly the whole of which were visited by the author with a view to obtain salvation, but in vain. It is an admirable exposé of the abominations of these falsely-called scenes of salvation. The Poem, we doubt not, will be referred to after many a year to illustrate the manner of the times in which we live, as Chaucer's severe and caustic satires on the age in which he lived are referred to as that from which we catch the spirit of the times he lived in. We give a specimen of the Poem, a bare translation, below. Many parts are not fit for other than Bengálí eyes and ears. The whole reveals such a system of gross and sensual iniquity as it were difficult to imagine could be sanctioned under the mask of religion did we not know that Popery had swollen her revenues by the licencing of brothels and the guilt of prostitution.

*Bráhmans at Kámikhyá, in Assam, inviting Pilgrims to visit their shrine.*

(Fragment of a Bengálí Poem.)

They sit on the wayside, looking out for pilgrims, they ask every one who passes that way, Will you visit the temple? If they meet a pilgrim, who is willing to do so, they are overjoyed and take him quickly to their house. They treat him with great politeness, beg him to be seated; they prepare tobacco for him, and offer him the huká, and then ask him with a soft sweet voice, Where do you come from? Where is your home? Blessed are your father and mother, who have given you birth. Friend, you have done the duty of a good son; For to worship the goddess Kámikhyá with a joyful heart, in so doing, you will escape the punishment of hell. Give gifts to the bráhmans and honour the virgins\*. Then you will with ease obtain entrance into heaven, but I will now tell you, what is required. If you wish to see and worship the goddess you must present her with a Sári (woman's cloth) and vermilion (with which Hindu women adorn their foreheads); you must sacrifice a he-goat at the door as an atonement for your sins, and make an offering of spices, sugar, rice, plantains—also money; you must give as much as you can afford, and clarified butter and wood for the sacrifice, the head-priest and the other bráhmans and all the servants of the temple expect also some trifle. After this you will be able to behold the face of the goddess. And finally, friend, you may give me whatever you think proper. When the virgins come to you, take heed to satisfy their wishes, for to offend them is to offend the goddess. Her creative power has produced them all, and she has a secret familiar intercourse with them. O! who understands the mysterious ways

\* Virgins, so called, women of easy virtue attached to many temples in Hindustán, they also expect to receive gifts from the pilgrim.

of the mysterious goddess ! But if you expend all this money with your own hands it will bring you ill luck and loss of property. Therefore listen to my advice—Give into my hands as much as you intend to expend ; I will give as much as is needed to the satisfaction of all parties, and will procure you entrance to the temple. But tell no body the amount of money you put into my hands. If the head-priest asks you about it, you simply tell him, I am a poor pilgrim, and cannot give according to the rules. I have brought with me one or two rupees and those I have already given in the name of the goddess Kámikhyá.

In this way, my dear reader, do the bráhmans of that place receive and rob the poor pilgrims. There is no holiness, no devotion to be found there. They are all intent upon practising deceit and enriching themselves. If any pilgrim refuses to do according to their liking, they, by telling lies, bring him into great trouble, they go and say in secret to the head bráhmans : “ You must know, this pilgrim is a very rich man.” The consequence is, that the priests ask a very large sum. And if he cannot give it, the door is shut before him, he cannot see the goddess. If the pilgrim is willing to give the money asked for to the bráhman who invites him, this bráhman will expend one part of it in sacrifices to the goddess and the rest he will keep himself. After having shown the temple and goddess to the pilgrims, he takes him back to his house, and tells him : Now you must prepare to give a feast for the virgins, and adorn their foreheads with vermilion, for such is the custom of this place. If you omit to do it, your pilgrimage will lose its merit, I assure you ; my words are true and you will have expended so much money in vain ; but if you prepare a feast for the virgins take care do not buy any thing in the bazar, for in so doing you will lose your caste. I will take the trouble upon myself. Give me the price of the articles and I shall prepare the sweetmeats and cook the rice. The meal being ready, he invites 6 or 7 of the girls. He calls them, bráhman’s children, but I know there are Sudrá’s girls among them. When they have eaten, he says to the pilgrim : Now you must give the usual reward (५५५) to the virgins. Else they may get angry, and you know they are bráhmans. If the pilgrim has any money remaining the bráhman contrives to deprive him of it in the following way. He says : Remain over night in this holy place. With sweet entreaties he prevails upon the pilgrim. He makes room for him in his own house. In the evening he tells him : Listen to me ; you have accomplished every thing according to the rules. But there is yet one thing remaining ; it is something very mysterious, I will tell you : if you wish to do it, do it ; if not, I will not force you : but if you do not do it, it will be imputed to me as a sin. Take intoxicating liquors (५५), make a necklace of the leaves of the Bel tree and chandan, go with it secretly to a certain house, and there piously worship a virgin. So doing, the goddess Kámikhyá will appear unto you and will give you, whatever you shall ask. Her promises are unchangeable ; what she says, will certainly be accomplished. Having deceived the pilgrim in this way, he prepares all the articles of worship in another house. One of the virgins goes there and the pilgrim worships at her feet ; the worship over, she blesses him, &c. &c.

The poem is published by subscription, and may be had of the Publisher of the *Observer*.

#### 8.—THE BIBLE SOCIETY’S LIST OF SCRIPTURES AND PRICES.

The Secretary to the Calcutta Auxiliary Bible Society has forwarded to us a printed list of the different Scriptures procurable at the Calcutta Depository, together with the prices affixed at which they may be purchased ; they have been all much reduced, so that those friends who feel a desire to distribute the native Scriptures, and who may have the means

of purchasing them with a view to assist the Society in a pecuniary point of view, will now have it in their power. It is not meant by this arrangement to prevent the amplest judicious gratuitous circulation of God's word through the instrumentality of our friends whose means of distribution may exceed their ability to purchase. The Scriptures, we find from this list, can be had at the Depository in the following languages: English, Hebrew, Greek, Syriac, Armenian, Arabic, Persian, Urdu, Persian character, Ditto Roman character, Hindui Nāgrī, Hindui Kaithī, Bengali, Ditto Roman character, Multana, Vickanira, Haroti, Assamese, Nepaulese, Cashmira, Javanese, Chinese, Welsh, Gaelic, Irish, German, Dutch, Danish, Swedish, French, Italian, Spanish and Portuguese.

The native Scriptures, especially those for the hill and border tribes, might be distributed with advantage just now as a wide door and effectual is being opened for that distribution. The Society will feel a pleasure in committing copies of such Scriptures into the hands of any good friend dwelling amongst the people to whom they may be adapted. The New Testament in the Continental languages may be occasionally bestowed on the seamen of different countries who visit the Port, or opportunities may offer of giving a Testament to the strangers from those lands who occasionally dwell within our gates.

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#### 9.—LAMP OF KNOWLEDGE.

A new work has just appeared under the above title. It is written in Bengálí by a very intelligent native. It is part of a series of school or educational books, the subjects are moral and instructive, the style upon the whole is good, though in many places pedantic and inflated—a sin which we trust the author will guard against in future numbers. It is free from every thing offensive on religious subjects, and may with propriety be put into the hands of females, to which purpose we trust our native friends will apply it. It is a very excellent little production, and the author deserves well at the hands of his countrymen, and all well-wishers to the improvement of the children of India. We encourage him to go on.

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#### 10.—THE EXPEDITION TO CHINA

has sailed from Singapore. Admiral Elliot has also reached that island, and ere this has sailed to the scene of warfare. Before our next issue we shall doubtless be in possession of information that some active and decisive measures has been taken in the war.

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#### 11.—THE OPIUM QUESTION AT HOME.

Lord Stanhope brought forward his motion in the house of Lords on the iniquities of the Opium war and Opium growing. It was negatived without a division. Lord Melbourne declared that the Opium trade was *lucrative* and therefore it would not be discontinued—the war was justified, and the only people who appear to have taken a just view of the case either laughed or bullied into silence. The origin of the war is lost sight of in the lucrativeness of the traffic. The government of India will grow opium and make its lakhs and lakhs of rupees by its conniving at traders who sail away from the port armed to the teeth to run it on the coasts of China, to enrich themselves, while England will be paying the whole cost of the Chinese war.

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#### 12.—LA MARTINIÈRE—THE BISHOPS OF CALCUTTA AND NORWICH.

The public prints have been lately occupied in discussing the merits of a correspondence between the Bishops of Calcutta and Norwich in reference to the principle on which La Martinière is founded. In that institution the Protestant Episcopalian and Presbyterian divines, the Romanist



Priest and the laity of every varying shade in religious opinion may be associated. No religious peculiarity can be taught in public, but in private the Protestant and the Papist may teach the youth of their own communion, the peculiarities of their respective faiths. Provided it were a merging of all Protestant peculiarities, it would be a good and sound principle; but admitting, as it does, Papists, and as it may, Socinians or other equally baneful religionists, we look upon it as one of the most fallacious and unscriptural clap-traps of the age. That cannot be sound in principle which associates the Papist and the Presbyterian, for it is absolute hypocrisy to talk of merging differences between these parties. The concession of this principle is all on the side of truth—error alone gains by the admission. The Bishop of Calcutta felt this when the Bishop of Norwich applied the Martiniere case to the government plan of education at home? but the Bishop of Calcutta is too acute a reasoner not to perceive that the effect is one and the same as a deviation from principle: in the use made of it by those who would concede any point to procure a moment's false peace, and the influence it has on the Church and world at large. He did perceive this at once when the speech of the diocesan of Norwich reached him, and at once prepares to defend himself from the remotest supposition that he would lend his sanction to the Government plan were he at home. We are assured of it and therefore the more regret that one who has nobly defended Protestantism from both Popish and Puseyite error should have given the remotest sanction to such an union of light and darkness, Christ and Belial. The only reason that can be assigned for the course is, that if such men as Bishop Wilson and others do not sit in the councils of La Martiniere, it will fall into the hands of Papists and infidels. Well let it; for according to the Bishop's own statement it is but a small school in Calcutta: and he admits the working of the plan has not been over well as yet, and hence its influence may be easily corrected: but if it were a large school—if it were a system for the land, the Bishop by implication says he could not and would not sanction it—be it large or be it small, it is all one so far as the principle is concerned. Do the council of La Martiniere carry out the principle of liberalism to its full extent? Is the child of a Baptist obliged if he learns any catechism in the school to commit to memory the one taught by Pædobaptists in which he will be obliged to say that “his godfathers and godmothers gave him his name in baptism?”—or are the children of Episcopalians and Papists allowed to bow at the name of Jesus?—or would the child of a Musalman or Hindu be obliged to receive the mellifluously united Christianity of the council? If we understand the tenor of General Martine's bequest, it is for all classes and creeds without exception; and if so, on what principle can the council interfere with any peculiarity or refuse to instruct any boy or girl in that which his or her parents or guardians believe to be truth?

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### 13.—NATIVE CHAPEL.

On Saturday evening last the Bungalow Chapel for native preaching, connected with the London Missionary Society, in the Bow Bazar, was re opened for the public worship of Christ. The place has been almost entirely rebuilt. The service was opened by reading the scriptures by the Rev. G. Gogerly, the Rev. A. F. Lacroix preached to the people, and the Rev. J. Campbell closed with prayer. The congregation was numerous and very attentive. May God make this chapel the birth-place of many souls.—*Advocate.*

## 14.—SUCCESS OF MISSIONS IN THE SOUTH SEAS.

We are confident it will afford our readers the greatest pleasure to learn, that the Mission established by the London Missionary Society in the groupe of Islands called the *Navigators'*, not more than *ten* years ago, has been signally blessed of God. The Missionaries state that at present they have about 40,000 people under Christian instruction, several hundreds have received baptism, 200 have become Church members, and upwards of 20,000 can read. Several elementary books have been prepared, portions of the Old and New Testaments have been translated, a press has been sent from England,—in fact the whole work is marvellous in our eyes and can only call forth our warmest praise to the Lord our righteousness and strength. These Islanders were cannibals, and well do we remember the first Missionary who went forth to bring them to Christ.—*Ibid.*

## 15.—SANDWICH ISLANDS' MISSIONS.

The Missionaries in the Sandwich islands have intreated the King of those Islands to cause an investigation to be made into the charges brought against them by the Papist Missionaries and French authorities, viz. ; that they were the principal parties in stirring up his majesty to expel the Romish priests, &c., which gave rise to the extraordinary conduct of Captain Laplace, to which we have referred in former numbers. His majesty in reply fully exonerates the Missionaries from all participation in the act, and agrees to their request, the result of which had not transpired when the last accounts reached England.—*Ibid.*

## 16.—REVIVAL OF SATI'—HUMAN SACRIFICES AND ARISTOCRATIC TRADING IN FEMALES.

During the last week the native papers state that two *satis* have occurred within a short distance of Calcutta—one even at Ishra, midway between Calcutta and Serampore, directly opposite to Mrs. Wilson's Orphan Asylum. Surely this cannot be ; or if so, the Police authorities ought to institute the most rigid inquiry into the matter. As the law now stands, *sati* legally considered is murder ; and the parties instigating, aiding, or abetting the misguided persons, ought to be sought out and held up as a public example, warning and terror to all similar evil-doers. We trust for the sake of human nature—even fallen human nature—this is mere rumour. Should it however prove true, which we more than fear it will, it shows us how much is yet to be effected before the natives of India will be able to walk erect and become amenable to the laws of humanity and decency ; and we may also gather from it how much it is to be feared the dark and cruel rites connected with Hinduism are still practised in the less favored parts of the country—parts where the influence of education and religion have not been experienced ; for if such an act can be perpetrated in the vicinity of the metropolis of India, the centre of all civilization and enlightenment, what can we expect in the darker parts of the land ? Verily they must be habitations of cruelty.

The native papers have also disclosed to us another of the crying evils of the country. A native *rājā*, it appears, lays claim to all the widows in his territory, appropriating to his own purposes such as he deems fit, and disposing of the others as articles of merchandize and for the vilest purposes. A short time ago we heard of a band of miscreants, who on a mountain height to the eastward were more than suspected of offering up human sacrifices to appease the rage of an offended deity. Surely such things should awaken in our hearts the deepest pity for our fellow-men, and lead us to put forth every energy by which they may be blessed with the humanizing and elevating blessings of Christianity. But in the mean time surely the law

tempered with mercy ought to institute the most rigid inquiry into such rumours, and either vindicate the character of the Hindus from charges so foul, or punish with all due severity such flagrant violations of all law both human and divine. We suspect Sir Charles Forbes had no such scenes in his mind's eye when he lauded the virtues and amiabilities of the native community. May the natives soon deserve the praises he bestowed upon them, by the absence of crimes, (committed remember under the sanctions of religion,) at which humanity shudders, and from which every man with the feelings of a man, must turn away with disgust and abhorrence.—*Ibid.*

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#### 17.—NAVAL AND MILITARY BIBLE SOCIETY.

The anniversary of this Society was held in London at the latter end of the month of April, and from brief accounts which we have just received, we gather that it is pursuing the more than even tenor of its way. It continues to distribute the word of life to our brave soldiers and sailors who are called to contend for the weal and honor of their country. Many a soul has it refreshed and blessed. We notice amongst those recorded as present some of the veteran warriors by sea and land of former days. May their days long be spared to labour in so good a cause, in which they do in spirit fulfil the words of prophecy, turning their spears into pruning-hooks and their swords into plough-shares; learning war no more. There always was, and we trust always will be, a devout and soul-refreshing sweetness about the meetings of this Society that were especially invigorating, it is one of the many gatherings of the British Isreal towards which we look back with peculiar pleasure.

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#### 18.—THE ABORIGINES PROTECTION SOCIETY.

This noble Society is progressing in strength and usefulness. It is the Wilberforce of Societies—the defender of the rights, the pleader and redresser of the wrongs of the helpless and almost (in one sense) speechless and misrepresented aborigines of all the British Colonies. We trust that it may be the means of preserving from destruction, the colored tribes who have been brought under the sway of the British Sceptre, for it is the foulest blot on our national escutcheon that our presence and property as a people has been purchased at the expence of the happiness, liberty and even lives of the aborigines conquered by us. The approach of the white man has been the signal for the black man's retreat. The sword that conquered but too often been the precursor of the spade that has dug a nation's grave. May this evil for the future be averted by the labours of this and similar institutions.

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#### 19.—ANTI-SLAVERY CONVENTION.

The convention of the Anti-Slavery delegates from every quarter of the United Kingdom was held at Exeter Hall in the month of May last. *Prince Albert* presided on the occasion. The assemblage was very large. Amongst the delegates were nearly all the most renowned philanthropists of the age; all shades, creeds and politics appear to have merged in the great question, "When shall the enslaved portion of the human race be made permanently happy and free?" The Prince delivered a very frank and generous speech on the occasion, which together with the free and easy manner in which it was delivered appears to have won for him golden opinions. May they never be dimmed. The result of the meeting was a strongly expressed resolve, to neither tire nor faint until the Demon Slavery should be scourged from the earth, and freedom be the birthright of every man.—Amen and Amen.



## 20.—THE SCOTTISH CHURCH.

The discussions connected with the subjects of patronage or no patronage—of intrusion or non-intrusion must, we think, be speedily brought to a close. The Assembly have, by a majority of 87, voted the non-reception of Lord Aberdeen's bill, which many had hoped would remove the existing differences in the Kirk. We are rejoiced to find that there are found men in the country who boldly contend for the spiritual independence of the Church;—they are now, if not before, according to Bishop Philpotts, a *Protestant Church*; they protest now as they did when Rome or England would have placed the yoke ecclesiastio-political on their shoulders, and say with one of olden time, "We want Christ's yoke and none else will we have." It may lead to the secession of many, but it will lead to nobler consequences; it will shew the sternness and independency of religious principle; the power of truth over present selfish interest, and that there are a few men in Sardis in this age of trimming and time-serving who are worthy of the name and cause of Christ. Lord Aberdeen's bill we look upon as a sop to Cerberus; it leaves the evil it would cure untouched and will not be accepted, we venture to predict, by the majority of the people of Scotland any more than it has been by the majority of her Clergy.

## 21.—THE WEST INDIES—THE MISSIONARIES—THE PLANTERS—THE NEGROES, AND SIR CHARLES METCALFE.

Accounts from the West Indies are very conflicting; they yet nevertheless inform us of one fact, that the Negroes as a body are willing to labor for fair remunerative wages, but that the proprietors will not—they say they cannot—afford the wages required of them by the Negroes, the consequence is, refusal to labour for inadequate remuneration on the one hand, and attempts at coercion in the form of legislation on the other.—The labour party without they be exterminated by the sword, must triumph, for the British legislature never can sanction a cooly trade; hence the proprietors will be forced to comply with the demands of the negro labourers, or give up their plantations in mortification and despair. If their lands will only enrich them by oppressing the labourer and by giving him inadequate support, there must be something radically wrong in the constitution of things; for that land, or rather that which is produced from it, must be a curse both to proprietor and labourer, which cannot remunerate both the one and the other for their outlay of money and strength. Sir Charles Metcalfe is, we fear, in a fair way to tarnish his good name in his West Indian administration. He has forwarded a despatch to the home authorities in which he certainly blows hot and cold in the same breath.—He says that the Negroes are, on the testimony of the *Stipendiary Magistrates*—"orderly and irreproachable"—"the general tranquil state of the country *without any police* is a strong proof of the peaceable disposition of the inhabitants; their freedom has given them more the spirit of independence than that of submission to the will of others." And why not? This is the race that were represented years ago as the connecting link between the human and brute species. "They are generally," he adds "or as far as I can see, cheerful and merry. They are generally in this neighbourhood with smiling faces and civil tongues and seem pleased with being noticed. In some instances the labourers have purchased small lots of land; others become prosperous." This is the character drawn of the Negroes by Sir Charles Metcalfe both from what he has heard from stipendiary magistrates and from what he has seen himself. Surely a people cheerful, civil, industrious and thoughtful such as he has described cannot be bad subjects, nor bad servants. The fact

is simply this, that the proprietors wish these poor creatures to labour for the *esculents* which was the mode of slave remuneration. "The practice of granting ground to the labourers from which they derived the means of subsistence in *esculents* for themselves and families," &c. This was the old regime and this privilege of granting *esculents*, &c. Sir Charles tells us, gave the Negro great advantage at the time of his emancipation in enabling him to hold out for wages. Surely Sir Charles must be indulging in his old propensity of punning and playing of a practical joke here. The proprietors also who now wish their labourers to live upon *esculents* and who will not provide them with any thing besides, complain that they should spare time even for their cultivation; for the despatch says, "The labourers in some parts of the country work only four days in the week, requiring Friday and Saturday for the cultivation of their own grounds;" and wonderful to relate, we find "that as the best season for cultivation will often be the same for their own grounds as for those of their employers, exercising their right to work or not to work, and not choosing to bind themselves by any contract, it would be matter of surprise if they did not prefer their own interests to that of their employers!" Certainly!—especially when they remember how tenderly their employers have cared for them and theirs, and still do care for them. In the Coffee plantations, Sir Charles says, that "free labour is cheaper than slave labour;" and why?—because it does not involve such an awful waste of life; it is ordinary labour and hence these cheerful, merry-faced people are sagacious and contented enough to labour for rational wages.—But we must desist—our space will not permit us to travel through the whole despatch; it is convincing to us that the Negroes are a willing, active, light-hearted, easily-satisfied people, who have to deal with a band of men desperate from present and still more desperate from prospective disasters, and who would, were it in their power, refasten the chain on every African to-morrow. That the Negro population will not violate the Sabbath is evident from the fact that they will not labour but four days in the week and the two which they select for themselves are Friday and Saturday—a fact this which adds to their other commendatory characteristics that of reverence for God's day, which it were well did many more enlightened observe.

Sir Charles next proceeds to charge the Baptist Missionaries particularly with being especially political, and the chief causes of the irritation which subsists between the Negroes and their Masters—serious charges could they be proved, but we know they cannot. A Missionary never can nor does he ever become political save in the defence of the civil rights of his people. So has Dr. Philip been stigmatized political for his defence of the rights of the injured Africans at the Cape, and so have our Baptist brethren been stigmatized as political in the West Indies. On them it has fallen and they have borne the heat and burden of the day; and it is no compliment paid by Sir Charles to other Missionaries when he relieves them of all such odium as that which has been heaped upon Burchell and Knibb. They ought to have equally deserved it with them. But what is the head and front of their offending. Listen to Sir Charles. He says, "The Baptist Missionaries have made themselves peculiarly obnoxious to the *proprietors* by the advice and aid which they are *supposed* to have given to the laborers." We think it very likely, for he further remarks, "and it may be that without the advice and support of their ministers the emancipated population *might* have fared worse in their dealings with their former masters, or from disappointment have followed desperate courses;" and again, "Considering what might have happened without the influence of the ministers over their flocks, it is easy to es-

timate the full value of the operations of the Missionaries of all denominations." But he proceeds to state, notwithstanding he looks upon the Baptist Missionaries as strongly tainted with a political bias, that it is an evil which admits of no present remedy; "and that if the good and evil done by them were weighed against each other the good I conceive would preponderate; the benefit of religious instruction and its moral consequence seems sufficient to warrant that conclusion." This is Sir Charles's proof of the politicality of the Baptists. But what is the cause of this complaint and this charge? What?—Hear the despatch again. "By the great interest they have taken in the welfare of the slave population they have caused themselves to be regarded as hostile to the *proprietary* interests," and "they have, it may be *presumed*, greater influence than any other sect in the country." This is the cause of complaint—they have been the friends of the poor in their distresses—they have rejoiced with them in their joys, and sorrowed with them in their griefs, and now they have their reward in possessing an influence paramount even to that of the proprietors who crushed and oppressed the slave, hoping that he would never be free. Yea such is their influence—an influence, remember, not obtained by craft, but by honest, upright and manly conduct—"that they can influence the elections on the dissolution of the Assembly when such of the emancipated population as may be duly qualified will become entitled to vote." In one part of his despatch Sir Charles has hit upon the cure for all the ills when he says, "If justice be fairly administered to all parties they will, it may be hoped, come to a right understanding amongst themselves." This is all that the Missionaries ask, and when this is granted all will be well. We think Sir Charles has well answered himself and shewn that in the state of things whatever is evil is the fruit of oppression, and that whatever good exists is attributable to Missionary labour—that the free colored people know who are their friends and cleave to them, and that if justice be done to all, peace will follow. May it soon appear.

#### 22.—SIR CHARLES FORBES AND HIS ADMIRERS.

Sir Charles Forbes has replied to the flattering address forwarded to him by the calumniated natives of India. The address of course thanked him for his prompt, able and effectual vindication of the charges cast upon them by the Bishop of London. Sir Charles in reply states that so deeply was he impressed with the purity and integrity of his native friends, and that after a residence of twenty-two years amongst them, he only wishes his children may ever be as highly-favored as he has been, and be as prompt to express that which they feel. Now really, leaving all compliment and badinage out of the question, there is such shameful trifling with practical truth in all this that we are ashamed for human nature's sake. First, we are ashamed that human nature should be sunk so low as to demand of every historian who would be faithful to his task to say that the Hindus as a nation, are but too fitly described by the Apostle of the Gentiles in his first chapter of the Epistle to the Romans. This is distressing enough because it is but too painfully true with a few, very very few, exceptions; but it is still more distressing to find a Christian man and one too whose sympathies and energies flow generally in a benevolent channel, and a man too whose word has much influence both at home and here, equally deluding the natives and the community of Britain by the estimate he has formed of the native character. His conduct is beyond our comprehension, and we believe that of every man who is not wilfully blind to the actual state of things around us. Would that it could be proved to us that we have been in a dream and that Sir Charles was right—happy indeed should we be to find our-



selves dreaming in the matter. The Hindus must find themselves placed in a strange position by such an eulogium, and all must be staggered, not so much that Sir Charles Forbes should say it, on whose path services of plate, statues and the like have been showered by native hands, but that several European gentlemen should agree to sign a document in which are set forth the virtues and uprightness of the natives of India.

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#### 23.—MADRAS TEMPERANCE SOCIETY.

The Report of the above Society has been forwarded to us. It contains many striking facts in reference to the use of ardent spirits, enough to make any spirit-drinker pause and examine ere he lift the disputed cup to his lips again. The Society at Madras has progressed a little during the past year. We sincerely wish the Advocates of Temperance Societies would take a word of advice which we have often tendered them in vain, and be temperate in the application of principles really good in themselves, and beneficial in their application when temperately applied, but which by the very violence with which they are enforced often repel or deter those who might be willing to come under their influence.

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24.—THE SECOND ANNUAL REPORT OF THE AGRA SCHOOL-BOOK SOCIETY has just reached us. The Society is evidently in a prosperous condition. The Governor General has become patron of the institution; the Government grant 200 Rs. per mensem towards its funds. Several of the friends of education in the Upper Provinces have contributed to the Society both by educational works and pecuniary assistance. Besides the other already printed books circulated by the Committee, they have reprinted others and made provision for the future and increasing wants of the Upper Provinces by setting on foot the preparation of other useful works. Upon the whole the Society has great cause for thankfulness.

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#### 25.—THE MAY MEETINGS.

We have just received part of our files of London papers containing an account of the London May Meetings, from which we learn that upon the whole the spirit and temper of the Church in reference to every work and specially to Mission work is not on the wane: it continues as vigorous and practical as ever. The Bible and London Missionary Society's Meetings especially indicate a prosperous state of things. The friends of the former have rallied nobly round its standard; its distribution of Scriptures and increase of funds are materially in excess over the distribution and funds of any former year, while the income of the latter had amounted to nearly ten lakhs of rupees. The Rev. W. Knibb was in London for the purpose of representing the actual state of things in Jamaica. A large special meeting was to be convened on the eve of the departure of our letters, to receive him and his brother deputies from Jamaica. Mr. Knibb is urging upon his brethren in England the propriety of entreating their American Baptist friends to wash their hands of slavery. We hope not only that the English Baptists will obey his call, but that it will be done in a manner which shall ensure (under God's blessing) success. We hope to give a tolerably full account of the anniversaries of the most important Societies in an early number.

## 26.—STATE OF MISSIONS IN CHINA.

To the Editors of the Calcutta Christian Observer.

SIRS

Macao, January 1st, 1840.

The past year has been a period of unprecedented interest to the foreign community in China. To the Merchant, its exciting events have been auspicious of such political changes as shall advance him to a more honorable and advantageous position for the prosecution of his plans. The missionary has deduced from them the animating hope that what "the mouth of the Lord hath spoken," his providence and Spirit would speedily perform—that "every valley would soon be exalted, and every mountain and hill be made low; the crooked be made straight, and the rough places plain, and that *the glory of the Lord would be revealed.*"

As far as we can predetermine effects from their ordinary causes, we are disposed to believe that Great Britain will prefer demands upon China, which the latter will probably treat with her wonted disdain; and that the consequence will be a hostile collision between the two countries. At no former period of commercial intercourse between England and China, have there been so many causes, which appeared to tend with as little divergence to the disruption of all previous relationship, and the suspension of all trade, until these nations become better acquainted with each other, and each is willing to concede to the other, the honors and rights of equals. Already has an edict been issued by the commissioner, and formally sanctioned by the emperor, forbidding to England, henceforth and for ever, the advantages of commerce with China.

Within the last few months, there has been nothing to heal but much to widen the breach which existed before. One naval engagement has taken place between a small English frigate and sloop-of-war, and a fleet of Chinese war-junks, in which three of the latter were destroyed and many lives lost. Had not mercy triumphed in the breasts of the conquerors, the whole fleet would have been annihilated. Aggravating circumstances are of such frequent occurrence, that the hand of God has been almost visible in preventing other and more deadly encounters. The British community are in expectation of soon hearing from home, or of receiving a visit from the admiral, with such instructions as shall enable him to act for the crisis. Months, however, may elapse before anything definite is heard or done.

Thus situated, we earnestly look to our Christian friends to "strive with us in their prayers to God for us," and for this people. We think there has never been a time when intercession for China was so urgently demanded as at present. We would not limit the wisdom and power of "the Holy One of Israel." We reject the opinion that war is *necessary*. The resources of Jehovah are infinite. Through his interposition, existing difficulties may be adjusted without the bloodshed and wretchedness which usually mark the path of war. Happy and thankful shall we be if a panic prevent hostilities, or a timely wisdom come in to avert them. Still, in either alternative, our only refuge is "the holy of holies;" our most urgent business with him who fills the mercy-seat.

Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to our influence?

If it be the will of "the Governor among the nations" to visit this people for so long refusing to acknowledge his authority, and for worshipping in his stead the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era in the church of Christ! What ample space is here for "Zion to break forth on the right hand and on the left—what a multitude for her to lift up her eyes round about and behold." The conquest of the islands of the sea, and on the continental kingdoms of the earth, is most desirable. We hail the victories of the Prince of peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of "the only name given among men whereby we must be saved?"

Pray that whatever is permitted to occur may grant us more favor in the eyes of this nation, and open "a wide and effectual door" to us as missionaries of the cross of Christ. We would not overlook our present liberty, restricted as it is; we would be thankful that we may exert ourselves to some advantage in our studies, and in the retired school-room, and that we can visit and quietly converse with multitudes on their immortal interests. But these very limited opportunities of usefulness cannot satisfy us. Nay, they teach us the more impressively what would be the happiness of preaching boldly and freely "the unsearchable riches of Christ," of publicly gathering congregations and instituting schools—and of endeavoring, by all practicable means, to arouse the general attention to "the salvation which is in Christ Jesus with eternal glory."

We want to break away from our retirement, and with the gospel in our hands to go forth to the full discharge of our ministerial duties "no man forbidding us." We want to enter the villages and cities, and in the chief places of concourse "to lift up our voices like a trumpet." Most ardently do we long to establish ourselves in the great centres of influence—to erect the temples of Christ hard by the imperial palace, to attend at the crowded examinations, and be allowed to address all whom we meet, "disputing and persuading the things concerning the kingdom of Christ." It may be necessary to mention, that the impracticability of efforts which attract the attention of the public has been proved in this part of the empire by repeated experiments, and that the attempts made in the other provinces have not been of a nature to show that the public and permanent exercise of the ministry would be anywhere tolerated. Even these last mentioned labors along the coast, through which we pray that the light of life may still be communicated to many minds, cannot we fear, be resumed until the maritime parts of the empire are no longer the scene of strife between the opium-smuggler, and the laws of the country.

Our circumstances afford us encouragement to hope that the day of China's deliverance from 'cruel bondage' is at hand. The Lord is collecting his forces here and in the neighbouring regions, and we must believe that he has something prepared or in preparation for them to do. Within a few months, we have welcomed to this field Dr. Driver of the American Board of Missions, and Dr. and Mrs. Hobson and Rev. W. Milne, son of the late Dr. Milne, from the London Miss. Soc. The number of Protestant missionaries and their wives residing at present in China is sixteen. Five of them are under the patronage of the American Board; three are connected with the London Missionary Society; and two with the Church Missionary Society; two are from the American Baptist Board, and one from a Baptist Society in the valley of the Mississippi; two are in the service of the Morrison Education Society,



and one is attached as interpreter to the British commission for trade. The missionaries devoted to the Chinese, residing at Singapore, Malacca, Siam, Java, and Borneo, have had large accessions to their number within a few years : so that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

During the latter part of the year, we have experienced no serious interruptions in our missionary engagements. Dr. Parker has not been able to re-open the hospital at Canton, although he practises privately even among many of reputation. The hospital at Macao, a most commodious, and eligibly situated building, which has been purchased by the Medical Missionary Society, will probably remain closed until present agitations subside. Dr. Lockhart who arrived here about a twelvemonth since, was driven away with the other English residents, and has taken up his temporary abode in Batavia. Mr. Gutzlaff and family were obliged to flee at the same time. He has returned to Macao, but his family has gone to Manila.

The Morrison Education Society have hired a spacious house, with retired grounds attached, for Mr. and Mrs. Brown, who have half a dozen hopeful Chinese youth residing with them, and receiving daily instruction. They have been received on condition of remaining several years with Mr. Brown. English literature is the object of their parents, the Christian religion through this medium is the chief object of the Society. Mr. Bridgman still continues at Macao, where he is at present exposed to less interruption than at Canton. His attention is chiefly given to the preparation of an elementary work designed for the equal benefit of those who wish to learn either language. Mr. Williams devotes a part of his time to the study of the Japanese, under the tuition of those shipwrecked natives whom Mr. King carried back to their country ; but who were not permitted to disembark. Mr. and Mrs. Shuck and Mr. Roberts of the Baptist denomination are diligently engaged in the usual work of missions.

We regret to add that Mr. and Mrs. Squire of the Church Missionary Society expect to sail for England in a few days, on account of the delicate state of Mrs. Squire's health. For the same reason, Mr. Abeel is ordered by the physicians to escape the approaching rain and cold of China, and to visit Singapore or Manila. As his dialect is the one which the emigrants and foreign traders generally employ, he will find a sphere of usefulness in any of the neighboring countries. The son of Leäng Afá, who was educated by Mr. Bridgman, is still in the service of the commissioner Lin. He is at present employed in translating into Chinese the Cyclopædia of Geography by Murray. This we consider an auspicious circumstance. We have much reason for hoping that the study of the English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto. If our expectations be realized, it furnishes another call for intercession, that "the waters of life" may flow freely into the empire through these new channels of communication.

We cannot close without once more adverting to a subject to which we have made only a passing allusion. We refer to the traffic in opium—one of the most appalling obstacles to our missionary exertions. After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships of war, are continually forcing this

drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare, that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us "in the house and by the wayside," in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet notwithstanding their promises and the fear of expulsion we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrassments from having the best teachers we can procure, stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare, and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services.

These, as far as we are aware, are the principal incidents connected with the present state of this mission. We would not conceal from those who can sympathize with us, that we are at times oppressed with a sense of unprofitableness in our difficult sphere of labor. Hemmed in by crowds of ignorant and dying heathen, we are humbled to find that we make no visible impression upon the mass. We again entreat you to remember us under our trying circumstances. Pray that obstacles may be removed and facilities multiplied. Pray that we may be "wise as serpents, harmless as doves," bold as lions—that our efforts may be rightly directed, and that we may be permitted to see that "our labor is not in vain in the Lord." We are not discouraged, neither do we expect to be, as long as we can exercise faith in the word of promise, but how can we be satisfied, so long as we sympathize with Him who has thus far scarcely seen any fruits of the travail of his soul, in this empire.

May the whole world soon be subjected to his dominion, and that we all may meet with many "sheaves in our bosoms," when the harvest of the earth is reaped is the earnest prayer of your brethren in this part of our Lord's vineyard.

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#### 27.—THE PERIODICALS OF THE MONTH.

The *Journal of the Asiatic Society* is exceedingly interesting and instructive.—Dr. McClelland's second number of the *Journal of Natural History* is a magnificent number. The talented Editor is a host in himself.—The *India Review* is as usual full of all kinds and degrees of matter. The worthy Editor appears equally beyond the reach of praise or blame, and hence he disports from

"Grave to gay—from lively to severe"

and from the veriest nonsense to deep philosophy. It is a useful miscellany; but we put it to the Editor whether it might not be *more* so were it less chequered and adorned.

## 28.—THE NEW POEM "JUSTICE."

From recent communications received from our friends in England we learn that a new poem entitled "*Justice*" has issued from the press. It is the production of a very young man, and is considered a very masterly production—one of the most successful poetical efforts of modern times. The subject is the search of happiness in the world, together with its disappointment. The plan is somewhat similar to Goethe's *Faust*. The style is bold and somewhat redundant—an error which maturity will correct. The imagery is bold and in many parts originally put, which is saying much in this late age of the world's history. The whole subject is calculated to lead men wandering and erring to the only source of peace and rest and hope—the cross of Christ. The poem offers great promise from the future labors of its esteemed and talented author.

## 29.—MISCELLANEOUS NOTICES.

The Church of Scotland's Mission in this Presidency has received an accession to its agency by the arrival, on the 9th of April last, of Mr. James Aitken, appointed to labour at Puná. Mr. A. prosecuted his studies, in the first instance, for the profession of the law, in connexion with which his prospects were most encouraging; but for some time past his desires have been directed to the propagation of the Gospel in this great country, to which in the good providence of God he has been safely brought. We trust that no long time will pass away before he be ordained to the office of the ministry, for which, in the opinion of all who know him, he is highly qualified by his piety, talents, attainments, and experience in communicating religious knowledge.

On the 11th of June, the Reverend Messrs. Müller, Mengert, Fritz, Weigle, and Amann arrived in Bombay, as a reinforcement to the German Evangelical Mission in Canara. They have all been educated in the Basle Missionary Society, and we doubt not, through the grace of God, will support its celebrity. We most cordially welcome them to the shores of India.

The Rev. Dr. Wilson, and the Rev. J. Murray Mitchell, have just returned from a missionary journey, extending through the Northern Konkan, the province of Gujarát, and part of Márwár, and Khándesh. They have been enabled to survey a large portion of the Missionary field in the North-West of India, to preach the glad tidings of salvation to great multitudes of the natives; to circulate several thousand portions and copies of the divine word, and other religious publications; to confer with many of the friends of the propagation of Christianity at different stations; and to make various arrangements for the furtherance of the cause of the Saviour, the effects of which may appear many days hence. To some of their proceedings and discoveries, we may afterwards direct the attention of our readers.

Since March last, an interesting periodical, entitled the *Protestant Weekly Visitor*, has been issued from the press at Madras. It is conducted on liberal principles; and many of its articles are distinguished for their good sense and ability.

The two first numbers of our *Native's Friend*, have just made their appearance. The subscription is two rupees per annum, payable in advance; and application for copies should be made to the publisher of the Oriental Christian Spectator. This periodical tract, we may remind our readers, is intended for circulation among native youth who understand the English language. Gentlemen purchasing copies for gratuitous distribution, may have them forwarded to them by banghy, when necessary.



We have seen two numbers of the *Dig-Darshan*, a Maráthí magazine published by some of our native friends, whom we wish to see enjoy the greatest success in their editorial labours. We may afterwards more particularly notice it.—*Oriental Christian Spectator*.

### 30.—RESTRICTION OF THE ARAB SLAVE TRADE.

Political Department, Notification. His Highness Sied bin Sultan, the Imaum of Muscat, having on the 17th December, 1839, consented to the three following Articles being added to the Treaty concluded with His Highness by Captain Moresby, under date the 30th August, 1822, prohibiting any traffic in slaves, being carried on by sea within certain limits in his Highness's territories, the same are now published for general information.

"I agree that the following Articles be added to the above Treaty, concluded by Captain Moresby on the aforesaid date.

1st. "That the Government Cruizers whenever they may meet any Vessel belonging to my subjects, beyond a direct line drawn from Cape Delgado, passing two degrees seaward of the Island of Socotra, and ending at Pussein\*, and shall suspect that such vessel is engaged in the Slave Trade, the said Cruizers are permitted to detain and search it."

2nd. "Should it on examination be found, that any vessel belonging to my subjects is carrying slaves, whether men, women, or children for sale, beyond the aforesaid line, then the Government Cruizers shall seize and confiscate such vessel and her cargo. But if the said vessel shall pass beyond the aforesaid line, owing to stress of weather, or other case of necessity, not under control, then she shall not be seized."

3rd. "As the selling of Males and Females—whether grown up or young, who are Hoor, or free, is contrary to the Mahomedan religion and whereas the Soomalees are included in the Hoor, or free, I do hereby agree, that the sale of Males and Females whether young or old, of the Soomalee Tribe, shall be considered as piracy, and that 4 months from this date, all those of my people convicted of being concerned in such an act shall be punished as pirates.—Dated 10th Showal, 1255. A. D. 1839.

Seal of Seid bin Sultan. *L. S.*

True Translation, (Signed) S. HENNEL, *Resident, Persian Gulf.*

*By order of the Hon'ble the Governor in Council,*

L. R. REID, Chief Secy. to Govt.

Bombay Castle, 18th May, 1840.

*Ibid.*

### 31.—DEATH OF THE REV. ALEXANDER FYVIE, OF SURAT.

Of this trying dispensation we have received intimation in the following touching letter:—

My dear friend,—“In the midst of life we are in death.” May it be our happy privilege to be waiting for the coming of the Lord. This introduction to my letter may lead you to suppose, that I have heavy tidings to communicate. Yes it is the case. My beloved brother and companion in Missionary labour for the last eighteen years is no more. He has left us. His work on earth is done, his wife is a widow, and his dear children fatherless. He died on the 10th instant, of a bilious fever of a few days continuance. His body now sleep in Jesus, in hope

\* On the Mekroom coast.

of a joyful resurrection, in the Mission burying ground at the South end of the Chapel, which he lately superintended, from its commencement to its completion. We bless God that he was spared to complete this work ; for humanly speaking I do not see how the work could have been carried on without him. He now rests from his labours and anxieties. God accepts his work, and the Lord, I trust, will hear his prayers long after he is gone, that prosperity may attend his cause in this place. For some time past, his mind had appeared particularly spiritual, and death and eternity seemed to pervade his prayers ; and I for some months past feared that a breach was about to be made in our happy circle. What I feared, has come to pass ; but we bow with submission to the divine will, well with his bereaved partner, and well also with his fatherless children ; and it will no doubt be well with us in this Mission, if we rightly improve the dispensation, though we are now deprived of his labours and wise counsels. The great head of the church ever lives, let us confide in Him, and rely on his faithful and precious promises.

That my dear brother's illness would have terminated fatally was not apprehended till within twelve hours of his death, when he suddenly became worse attended with great weakness and delirium, and in this state he continued till his happy spirit was released from its clay tenement. This state of unconsciousness prevented him expressing to us his views and feelings in reference to that happy state on which he was entering. But as it regarded himself this was a matter of little importance, he had long been familiar with death, and was looking and waiting for the mercy of our Lord Jesus unto everlasting life. "Blessed are the dead who die in the Lord, they rest from their labours." May "we be followers of them who through faith and patience inherit the promises."

Mrs. Fyvie feels the stroke most keenly ; but bears it with great Christian resignation. May she ever be supported by the presence and grace of our compassionate high-priest and intercessor, the Lord Jesus Christ. Begging an interest in your prayers and in those of the friends of Christ generally, that this dispensation may be sanctified to us all,

I remain, my dear friend, yours most affectionately,

Surat, 17th June, 1840.

W. FYVIE.

Our departed friend has long been known and respected in this presidency as an able, and most faithful, pious, laborious, and judicious missionary ; and many will most sincerely mourn his removal. The loss which the Surat Mission has sustained by his death is great indeed ; and we deeply sympathize with those who have been bereaved of an invaluable friend, companion, and counsellor. May the Lord heal their sorrows, and graciously renew that support to his cause which, for his own all-wise but inscrutable purposes, he has removed for a season by the stroke of his afflicting hand. The departed, though dead, will yet, by his translations, and compositions and the light of his example, speak to the natives of Gujarát. May they listen, understand, and obey ; and may many of them at last follow him into those happy regions into which he has been conveyed by Him that loved him !

A sketch of Mr. Fyvie's life and missionary career, we are persuaded, would prove gratifying and edifying to many both in India and Britain. May we venture to request his respected brother to furnish us with such a document ?—*Ibid.*

# ACKNOWLEDGMENT.

*The following sums realized towards defraying the expenses of the enlargement of the Circular Road Chapel, are thankfully acknowledged.*

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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 9.—SEPTEMBER, 1840.

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1.—*A few Notes on Lower Egypt.—Alexandria,—the banks of the Nile,—Scriptural illustrations,—Grand Cairo,—the Magician.*

N. B.—In the following brief notes the writer does not profess to advance any thing new or original. His sojourn in Lower Egypt was far too limited to admit of extensive observation, inquiry or research. He saw nothing beyond what hundreds besides have seen, and not a few have described in some form or other. All that he pretends to is, to picture forth, in his own way, some of those ordinary phenomena which were presented to his own senses—accompanied with such reflections or remarks as they happened to suggest to his own mind.

On Saturday afternoon, the 14th December, 1839, wearied and sickened with our accommodation and treatment on board the French Steamer, all were on deck, eager to catch the first glimpse of Egypt,—that land so fraught to the mythologist and antiquarian with fable, mystery and wonder,—that land so fraught to the Israelite and Christian with heart-stirring associations of Divine interposition and prophetic accomplishment. The declining sun shone with peculiar effulgence athwart a cloudless, pure, and bracing atmosphere; while the gentle ripples of the “Great Sea” only broke into fairer beauty its ever-varying reflections of the beams of heaven. At length a shout of welcome gratulation was raised at the appearance, in the sharp clear line of the horizon, of a forest of well-defined top-masts. They were those of the combined Turco-Egyptian fleet, consisting in all of about sixty vessels of war, of different dimensions—from the Pasha’s huge four-decker, downwards—then riding safely in fraternal embrace in the harbour of Alexandria. In front appeared the summit of Pompey’s column, composed of one entire block of red granite, right across the naval armament,—on the left, the bare sharp point of one of the obelisks, com-

monly designated "Cleopatra's needles,"—on the right, the modern lighthouse, the poor and degenerated successor of that which was once ranked as one of the wonders of the world;—all grotesquely blending with numberless windmills in rapid motion grinding corn for the fleet, and barracks and dockyards and minarets.

The island of Pharos originally stretched across the mouth of the great harbour, like an enormous breakwater, leaving a convenient passage open at either extremity. About half-way between the centre and the eastern point, the island was united with the main land by means of an extensive artificial mound. This was the work of one of the Ptolemies, successors of Alexander. On both ends of the island the sea has now greatly encroached,—thus apparently widening the mouths of the two harbours separated by the intervening moat. But the encroachment has proved a dangerous one; for while the upper soil and loose materials have been swept away, a long low rocky reef almost level with the surface of the water has often deceived the mariner to his ruin; while the great harbour itself has in many parts been shallowed or choked up by deposits of the ballast of ships during the long period of Mahammadan misrule and barbarous negligence. Till within little more than twelve years ago, the once magnificent city of Alexandria had wholly disappeared; a few miserable dungeon-like edifices built along the mound and the island somewhat after the form of the letter, **T**, continuing to bear, as if in derision, that celebrated name. Of late a new town has begun to be built, farther inland, out of the excavated ruins of the ancient city, the great square of which is chiefly occupied by those stately Consular fabrics over which wave the flags of all civilized nations. The whole has been surrounded by a wall, of sufficient strength to repel any sudden incursion from the wild Arabs of the desert. The present Pasha's palace stands at the western end of the island—constructed not for shew but utility—where his favourite pastime is, to sit in his durbar and watch the ingress, the egress, and various other evolutions of the fleet.

Alexandria has now once more become the busy bustling scene of commercial enterprise and political intrigue. More than once have the destinies of the world, politically and religiously, quivered in the balance in that seat of empire and of faith. And now, after long centuries of utter inanition, like a phoenix from its ashes, it seems all of a sudden to have sprung up into reviviscence and pristine strength. The eyes of all nations seem now to be directed and the energies of all nations to be concentrated towards that singular spot. What a contrast between the arsenals and the dockyards and the fleets

and the Consular Residences and all the stirring activities which characterize the mean and insignificant Alexandria of our day—the grand focus of European politics—and the grim and desolate solitude which overspreads the site of the magnificent Alexandria of ancient times! A walk over that site was the most dreary and melancholy which it ever was the lot of the writer to encounter. Who, versed in the knowledge of antiquity at all, has not read with a feeling somewhat akin to the admiration of romance, of the luxurious emporium of universal commerce—the proud capital of the Ptolemies—the noble see of Athanasius?—with its parallel and transverse streets of unrivalled magnitude—adorned with a countless profusion of temples and palaces, theatres and public baths, libraries and museums, groves and schools of learning and philosophy? Where are all these now? Rather, where are the *vestiges* of them? So utterly despoiled did that devoted city become of its columns, pilasters, and obelisks of marble, porphyry and granite, for the embellishment of the metropolis of the world;—so upheaved and devastated by earthquake and conflagration;—so over-run and ransacked by the fierce legions of Rome and the still fiercer legions of him who issued the memorable decree respecting the library of 700,000 volumes: “If these writings of the Greeks agree with the Koran, or book of God, they are useless, and need not be preserved; if they disagree, they are pernicious and ought to be destroyed;”—so upturned and pillaged for materials, wherewith to rear and adorn other cities in Egypt and the adjacent territories;—that, *literally*, not one stone has been left upon another, and scarcely one stone left any where at all! It is this *totality* of subversion and erasement which fills the mind with wondering reflection. It is nothing uncommon in all countries—once the seats of empire and dominion—to meet with ruins of temples, and palaces, and other public edifices, or even of whole cities. But it usually happens that so much remains to indicate the forms and proportions of the original structures as to stimulate the imagination to fill up the outlines—and thus draw away the mind from the painfulness of present desolation to revel amid the joyfulness of past beauty and grandeur. Or, it may happen that the remaining ruins exhibit such rare and fantastic shapes, or are mantled over so gracefully with such vegetable products of different growths and variegated hues, as to form the most striking and peculiar features in a landscape that kindles into fire the poetic muse. But it surely is an unwonted spectacle to traverse the site of one of the most extensive and magnificent of cities, and not to meet with aught but a naked arid waste—no, not even with a speck



of verdure or a shrub, and scarcely with a fragment of ruin upon the surface!—The wearied eye being everywhere met with nothing but flat, or furrowed, or mounded masses of comminuted rubbish—mortar and marble and granite pounded into common dust or granulated sand—and driven about in clouds by the hot winds of the Lybian desert. So often has this minute rubbish been upturned for building materials that it is now difficult to find loose fragments of stone even at a considerable depth. Such an utter eversion and evanishment of a mighty city we had not previously conceived as possible. Thus, it were no figure to say that *it* was *swept with the besom of destruction*. To the eye, to the feelings, the scene spoke aloud that it could have been visited by nothing less than the breath of Jehovah's displeasure—the withering blast of Divine retribution! We cannot, it is true, point so authoritatively, as in the case of many other ancient cities, to the proximate moral causes of an overthrow so disastrous. But this we assuredly do know, that the pride of wealth and power, the insolence of tyranny, the atheistic exclusion of the Supreme Sovereign from the counsels of earthly governments, the wilful rejection or corruption of Divine truth, and the persecution of God's peculiar people have, in the dispensation of a righteous Providence, ever been followed sooner or later, even in this world, with a terrible recompense of reward. And is there not enough, yea, more than enough in the strangely varied and eventful history of Alexandria, to justify us in classing its fate and final doom in the same category with that of Sodom and Gomorrah, Tyre and Sidon, Nineveh and Babylon? Oh, that existing nations and cities, especially those of Christendom, were wise—that they would consider all this—and, by timeous repentance and submission to Him, who is the King of kings and Lord of lords, arrest the sentence of condemnation, and avert the dread catastrophe which threatens ere long to bury them in their own ruins!

The present route from Alexandria to Cairo, following as it does the windings of the Mahmoudi canal and the Nile, is extremely circuitous and often very tedious—occupying on an average from three to six days, though the direct distance does not exceed one hundred and fifty miles. Proceeding first, for fifty miles in an easterly direction, by the canal which turns into Alexandria the waters and the commerce of the Nile, we gladly left behind us the cheerless scenery of rubbish piles and burning sands,—passing the lake of Marcotis, whose banks, once celebrated for their vines, are now scorched by the breath of the desert into utter barrenness; and whose bosom, subsequently well nigh drained and converted into corn-fields be-strewn with villages, was, at the beginning of the

present century, through the inevitable necessity of war, again submerged beneath the waves of the Mediterranean. From the canal itself nought is visible, save the excavated mud which has been thrown up on either side like one continued wall. The blue sky above, with its glorious sun by day and starry lamps by night; in other words, the scenery of the heavens alone could afford solace or delight. As far as regarded terrestrial scenery, beyond muddy water and naked mud banks, we might as well have been sailing along the bottom of a deep ditch. And to add to our consolation it was soon found that our boat so abounded with vermin and insects, that it looked as if we carried along with us a goodly remnant of the plagues of Egypt.

Having arrived at the terminating basin of the canal, and crossed a narrow isthmus of a few hundred feet through the miserable village of Atfe, we at last cast our eyes on the western or Rosetta branch of the Nile. What Christian can behold that stream for the first time, without a rushing flow of emotions?—emotions, many of them of such sacred and mysterious awe that he can scarcely define them to himself? Was this indeed the very stream, on which once reposed, in unconscious slumber, in an humble “ark of bulrushes,” the infant Moses, who was destined to be the special Legate of Jehovah to the proudest of monarchs—to be favoured with so glorious a vision of the “glory” of the great “I AM,” in the clefts of Sinai—and to appear in glorified form to the amazed disciples on the mount of transfiguration? Was this the very river which, once dyed with the blood of thousands of Hebrew innocents, was doomed, as if in righteous retribution on a remorseless race, to have its own cleansing and fertilizing waters “turned into blood,”—corrupting the land and famishing its inhabitants?

On our way up the Nile we constantly went on shore, and walked along the banks,—not unfrequently making little incursions into the interior. This we were enabled to do without retarding our progress, as the wind often failed for a whole day, and the process of dragging the boat against the current was tardy in the extreme. No flat region can be more beautiful than Lower Egypt at that season of the year. The waters of the annual inundation had not only wholly withdrawn from the land, but half subsided in the channel of the river. Vast level plains spread out on all sides—having their carefully cultivated soil clad in the *living green* which distinguishes the first fresh blades of vegetable produce in the month of *May* in British climes—and their borders fringed with rows and their points of junction garnished with clumps

and groves of date trees, palmyras, sycamores, and other ever-greens. Thus for miles together it often presented the aspect of a beautiful well-dressed garden—without, however, any trace of that boundlessly prolific and spontaneous exuberance which characterizes the plains of Bengal. The numberless trenches and canals for distributing the redundant waters of the river, and the many pieces of mechanism in busy play to supply the deficiencies, or perpetuate the effects of the inundation, at once announced the difference between the rain-flooded Delta of the Ganges and the almost rainless Delta of the Nile.

Though few of the surrounding objects were really new to us after having sojourned in tropical climes, yet the absence of several years tended to throw somewhat of the freshness of novelty over the aspect and operations of an Egyptian landscape. But what pleased us most was the clear light often thereby thrown on the language and allusions of sacred writ. What does the very name of the river—*Nile*—import? It is a term which, in Arabic, Sanskrit and other oriental languages, signifies, *dark blue*, or *black*; and all agree that it has been significantly applied to the great river of Egypt, on account of the singularly *black* slime which it so copiously deposits. Now, does not this at once remind us of the Scriptural appellation of the river—*Sihor* or *Sichor*—an appellation the meaning of which is, *black*? “And now, what hast thou to do in the way of Egypt, to drink the waters of *Sihor*?” Jer. ii. 18. In like manner, the name of the country. After the Greeks and Romans, we call it Egypt—supposed to be a contraction for *Aia-gyptos*, the land of *Gyptos* or *Kyptos*, which doubtlessly exhibits the rudiment of *Copt*, the denomination still retained by the existing remnant of the old Egyptians. In the Bible it is designated “the land of *Mitsraim* or *Misraim*,” from *Misraim*,—numbered in Gen. x. 6, as one of the sons of Ham,—who was destined to colonize and enstamp with his own name that part of Africa—his father’s divinely allotted inheritance. The name often appears also in the Bible in its singular form, “*Misor*” or “*Misr.*” And can it but sound pleasantly in the ear of the Biblical student to hear the term, *Misr*, constantly dropping from the lips of the Arab fellahs and other native inhabitants, as the only name by which their own land is known to themselves? Another scriptural appellation of Egypt is “the land of Ham” or “Cham,” Psalm cv. 23, 27, &c. And is it not pleasant to remark that “*Chamia*,” the land of Ham or Cham, is the very name by which Egypt is still familiarly distinguished among the Coptic population?

In reading the account of Moses’ “ark of bulrushes daubed with slime,” a British reader, judging by comparison with the



products of his own soil, often thrills at the idea of extreme insecurity which the description is apt to present to his fancy. On the banks of the Nile his fears would be abated. There—the bulrushes grow at this day,—thick, strong, tough reeds,—fit when united to bear a man not less than an infant;—and many of the native boats are still to be seen plastered over with no other substance than the glutinous slime of the Nile, instead of pitch and tar. In like manner, judging solely from home experience the illiterate is often surprised and at a loss to conjecture what the process of brick-making alluded to in *Exod. v. 7—18*, can possibly be. On the banks of the Nile that process is still abundantly exemplified. The bricks are not first fashioned—piled up—and then subjected to a furnace heat as in our native country. No; straw, or stubble is collected in large quantities—cut or chopped into small pieces—intermingled with a large mass of the clayey slime to render it more tenacious;—and lastly, when portions of this mixture have been separated and moulded into their destined shapes, they are spread out and exposed to harden in the sun. Sun-made bricks of this composition of straw and clay often become as enduring as granite rocks. In beholding ever and anon a solitary fisherman labouring with his hand-nets on the margin of the river, how significant appeared the rebellious and ungrateful murmuring of the Israelites in the wilderness: “We remember *the fish* which we did eat in Egypt freely,” *Numb. xi. 5*. Nor could we be less struck with the singular juxtaposition of the words which follow: “the cucumbers, the melons, and the leeks, and the onions, and the garlic.” For, turning towards the interior, it was apparent to the eye that Egypt land is not less productive than in days of yore, in these and other similar vegetable productions. Here too, was the stately “palm,” the most juicy of all trees, reminding us of the beautiful similitude of the Psalmist, “the righteous shall flourish like the palm tree, they shall bring forth in old age, they shall be fat and flourishing,” *Psalm xcii. 12—14*;—and the “pomegranate, the almond, and the olive,” and scores of other products emblemized or consecrated in the parables and narratives of the Book of Life. How vividly, also, were these visible effects of the annual rising and overflowing of the Nile calculated to illustrate the bold imagery of the prophet, “*Egypt riseth up like a flood*, and his waters are moved like the rivers?” *Jer. xlv. 8*.

The process of irrigation, every where exhibited, seemed to clothe with new significance many passages of Scripture. A deep well is sunk close by the river’s bank. By means of a narrow connecting channel, deepened in proportion as the

river subsides, the well is constantly replenished. Above the sunken well or fountain is a vertical wheel, around which is made to revolve a series of from *twenty* to *sixty* earthen jars or pitchers with narrow necks. These, bound to two parallel ropes, as the wheels roll round, are made to descend with open mouths towards the surface of the water. Therein they dip or plunge, and, when filled, ascend with their aqueous burden on the other side. On passing their zenith altitude, so to speak, they are again turned upside down and discharge their contents into a large wooden trough or cistern; which, communicating with the main trunk of the small irrigating canals, maintain an uninterrupted supply through a thousand wide-spreading branches. Is it not from this peculiarly oriental process that the imagery in Eccls. xii. 6, has been taken?—when the Royal Preacher under different emblems, so graphically portrays the dissolution of our earthly tabernacle?—when, as if with his eyes fixed on the piece of rude but important machinery, now described, he speaks of the “pitcher broken at the fountain and of the wheel broken at the cistern?” In the process of irrigation in a country like Egypt, suppose the “pitcher and the wheel” to be “literally *broken* at the cistern and fountain,” what must follow? In many places it was our lot actually to witness a broken “wheel and pitcher”—broken and deserted, through neglect or oppression. What was the *visible* effect? Deprived of its moisture and consequently of its vegetative powers, the land became an easy prey to the loose drifting sands of the desert. All annual and biennial products had disappeared. The spaces between the irrigating furrows were completely filled up. While even the more sturdy perennials, such as the sycamore, half buried in wreaths and knolls of sand, began to exhibit a withered and drooping aspect. What a striking picture of the melancholy aspect of the human frame—once mantled over with the verdure of youth and the multiplying fruitfulness of riper years—when the *fountain* of the *heart* with its *cistern* and *wheel* and *pitcher*—its *ventricles*, *tubes*, *veins* and *arteries* for the reception, propulsion and distribution of that blood which is “the life of man;”—when all, all, emptied and broken, cease to discharge their life-sustaining functions? How felicitous beyond all previous conception did the graphic imagery of the sacred penman appear amid the *broken wheels* and *broken pitchers* which occasionally exhibited to the eye such death-like desolation even on the banks of the Nile!

Again, the water, when raised, as already remarked, is made to flow in a central trench or canal. This canal is often artificially elevated several feet above the surrounding fields.

From the sides of it are made to diverge numberless smaller transverse ridges parallel to each other; with a scooped or hollowed line running along the crest for the flow of the water. Across these again, and consequently intersecting them at right angles, a similar series of parallel ridges is formed,—thus converting the whole field into a sort of mosaic or parterre of small square spaces; in all of which, if the husbandman wills, produce of different qualities may be reared, as he has the regulation of the needful supply of water absolutely in his own power. But why dwell so minutely on this process? The reason may be briefly stated. When the cultivator is to let in the necessary supply of water on any one of the small squares in which the seed has been sown, how does he proceed? He walks alongside of the narrow ridge; and without any instrument in his hands, and without even bending down, he makes a small opening in it with his *foot*:—when the desired quantity of water has poured in, he returns, and with his *foot* shuts it up again. Does not this process at once illustrate a passage in the Bible, which, to the natives of northern climes, must otherwise appear not only obscure but unintelligible? “Thou sowest thy seed, and *waterest it with thy foot*, as a garden of herbs.” Deut. xi. 10.

All travellers in Egypt must be struck with the multitudes of *dogs* which prowl about in all directions, maintaining by night especially, a perpetual chorus of discord. Of these it is said that the French, during the invasion of Napoleon, killed thousands. But they were not long in multiplying and replenishing the land. If we suppose—and there is no want of verisimilitude in the supposition—that this domestic animal so superabounded in the days of old, what a new and unthought of emphasis does it give to a memorable passage in Exodus? On that awful *night*—that night of darkness, distress, and horror—when the children of Israel were besought by the tyrant Pharaoh to march out in haste;—what an image of the intensity of the panic, the universality of the consternation, is afforded to us, when,—notwithstanding the bustle, noise and confusion inevitably consequent on the sudden uprising and departure of 600,000 men, besides women and children, and “a mixed multitude” of Egyptians and others,—it could be said, that “*not a dog moved his tongue against man or beast?*”

One evening, in walking along the banks of the river, a large herd of cows and buffaloes was seen rushing into the shallow waters on the opposite side. Five or six herd-boys, following close behind, first waded a certain distance into the gentle current, and then nimbly leaped, each on the shoulders of a



cow or buffalo,—holding fast for awhile by the horns, and eventually standing *upright*, being able to maintain their balance without any subsidiary aid. As each individual of the herd got beyond its depth, it swam,—the entire body being submerged, and nought visible above save the uplifted nostrils. When carried down, a considerable distance, by the rapidity of the middle stream, all, to the eye, seemed wholly to disappear, save the few slender and diminishing forms of the herd-boys. At length, however, on reaching the further bank they suddenly started up from the water, as if they had really emerged for the first time out of the river—and speedily began to graze on the meadow. By local association the incidents of Joseph's history were instantly revived on the tablets of memory. And when it was remembered that this was the very stream by which Pharoah once dreamt he stood, what a freshness of colouring seemed thrown over the description,—“And behold, there *came up out of the river* seven well-favored *kine*, and they *fed in a meadow*?” Gen. xli. 2.

With such or similar objects constantly recurring—the enumeration of which might be greatly extended—objects of present and retrospective interest, time glided pleasantly away till we found ourselves landed at Boulac, the river port of Cairo, distant about two miles. What fancy has not glowed with accounts of the unrivalled magnificence of Cairo?—Cairo, “the proud city of the Kaliphs, the delight of the imagination, greatest among the great, whose splendour and opulence made the Prophet smile?” And certainly there is *one* view of it which does look at once novel and superb,—it is that from the rocky fortress so greatly strengthened and adorned by Yusuf or Saladin, the antagonist hero of the Crusades. The relative position of the fortress may be thus represented. Between Cairo and the sea, northward, the whole country is flat. Immediately contiguous to it on the south, commences the mountain chain of Makattan—an arid naked range of calcareous rock; which, at a varying, unequal distance, runs southward nearly parallel to the Nile, enclosing the eastern side of the valley as with an enormous perpendicular wall. On the abruptly terminating angular point of this lofty ridge, as it frowns in barrenness on the verdant Delta of the Nile, is built the citadel of the Kaliphs,—where are to be seen stupendous columns of red granite from ancient Memphis; the well of Saladin, about twelve feet square and three hundred feet deep, excavated in the solid rock down to the level of the Nile; the enclosure, where the last of the Mameluke Beys with hundreds of their followers, after having been invited by Mahomed Ali to a

*friendly feast*, were treacherously and barbarously massacred; and, alongside of that fatal spot, the new mosque of Egyptian alabaster, now rearing at the expense of the Pasha, as if in atonement for his many crimes of cruelty and blood. From a salient angle of this citadel there is a panoramic view—embracing an uncommon assemblage of objects of singularly varied and blended interest. Immediately under and around its *base* are seen spreading out, on the one hand, the ruins and aqueduct of Old Cairo; and on the other, the splendid tombs and mausoleums of the Kaliphs;—with the walls, the turreted battlements, and the three hundred minarets of New Cairo lying between. On the *west*, chiefly between the city and the Nile, lie the gardens and palaces of the Pashas, Beys, and other Turkish Nobles,—then the “exulting the abounding river” itself—on the other side of which stretch out fields of emerald green, hemmed in, at the distance of ten or twelve miles, by the bleak line of sand and rock which terminates the Lybian desert,—the platform of which is surmounted by the great Pyramids of Ghizah. Turning to the *south*, the fertile vale is seen ascending towards Thebes,—with the forest of palm trees, at no great distance, which enshrouds the ruins of Memphis, the city of the Pharaohs, and overshadows the spot that has been consecrated by the deliverance of the infant Moses—and overlooking the whole, the pyramids of Sakhara, reared on a cape-like projection of the elevated range of the desert. Confronting the *north*, the boundless plain of the Delta expands before the spectator,—with the ruins of *Heliopolis* or *On*, the city of the sun—the city of the Patriarch Joseph’s father-in-law, and famed as a seat of learning even in a land which was the cradle of philosophy and science:—beyond these, the field and the solitary tree, under whose branches *tradition* represents Joseph and Mary as having reposed, when “they fled with the young child to Egypt;” and which, as the recompense for such hospitable shelter, has been blessed with “miraculous longevity and eternal verdure;”—and, strangely interblended with all these and similar objects of antiquarian or sacred association, the present Pasha’s Polytechnic School, cotton manufactories, foundries, and powder-mills! To the *east*, opens up the great desert of the Red Sea, where the children of Israel once wandered under the guidance of the cloudy pillar—the chosen symbol of Jehovah’s presence. In the whole world beside it would perhaps be difficult to find, spread out, from one point of view, so singularly diversified a combination of the great and the small, the noble and the vile, the stable and the frail, the rare and the common, the beautiful and the unsightly, the ancient and the modern, the sacred and the profane;—vast arched aqueducts and

ditch-like canals, rich gardens and barren rubbish, verdant plains and desert wastes, living streams and naked rocks, minaretted mosques and tattered booths, palaces and tombs, pyramids and mud-huts, venerable relics of wisdom and obtrusive memorials of folly, marvellous remembrances of the forbearance and goodness of God, and striking monuments of the ambition and tyranny of man!

To the eye, viewing most of these objects externally and at a distance, the grand and the interesting may seem most to predominate. A closer inspection will usually serve to banish much of the illusion. Begin with the city of Cairo, the centre of the panoramic scene. From the elevated point of observation nought is discerned but the flat or ballustrated roofs of the houses, the cupolas and minarets of the mosques. Descend towards it, enter the interior, and its *principal* streets are soon found so tortuous and narrow as scarcely any where to admit of a single wheeled vehicle passing, and often not more than a single donkey. The houses, shooting up many stories in height, exhibit towards the streets little more than blank prison-like walls—save where, here and there, a grated aperture tends to confirm the suspicion that one is traversing a city of jails and condemned criminals. Far on high, a wooden framework is often made to strike out, so as almost or altogether to meet some similar projection on the opposite side, and thus to intercept the view of the blue vault of heaven overhead. And then, what incessant driving and beating of foot-passengers with sticks from right to left, to make way for the turbaned Turk or the grotesquely-robed government officials, mounted on asses, mules, horses or camels!—What grimaces, noises, and vociferations on the part of jugglers, beggars, slaves and fanatics!—What brayings and screamings when the confined, unpaved substitutes for streets are fairly blocked up by towering camels or donkeys, so largely laden with reeds or sticks or cotton bags as to threaten all passers by with a thorough crushing against the wall! What lounging, smoking, and vagrant idleness in dingy dens mis-named shops and bazars and marts of business! What swarms of noisome vermin everywhere, as if generated from the very dust!—In a word, what a total absence of taste and elegance and comfort?—What din and confusion, filth and smells, misery and squalid wretchedness!—No one who has traversed the streets and suburbs of Cairo need wonder that it should be “a city of the plague.” If the ancient Egyptians in their personal, domestic, and civic habits, at all resembled the modern, what fresh significance does the spectacle of Grand Cairo shed on the multitudinous precepts and ordinances of



the Levitical code, respecting cleanliness and ablution—altogether independent of their higher typical bearings in the progressive evolution of the gospel dispensation? In the contrast of Cairo with any of the great *Protestant* cities of Christendom, we never felt more vividly before, how much we are indebted to the religion of the cross, not merely for the hope of a heaven of glory hereafter, but for those refined and ennobling sentiments which naturally issue in all that can adorn, beautify, or comfort *the life that now is*. But the mosques with their minarets and crescents!—Are not they superb? To the taste and eyes of many they are. The outer walls, painted with alternated stripes of red and white—rising from bottom to top in parallel horizontal lines of a foot or two in breadth;—the dust-embrowned cupolas, minarets and crescents—which look like a profusion of fanciful stucco-work or huge Chinese toys:—such fantastic figures and variegated hues have doubtless their attractions; but whether for *the child* or *the man*—the vulgar likings of demi-barbarism, or the noble aspirations of highest civilization, we leave it to others to determine. Of this we are satisfied that, in point of real symmetry, elegance, and grandeur, there are a dozen cathedral churches in London alone, incomparably superior to the finest mosque in Cairo. It could not well be otherwise. In all climes and in all ages,—from the cavern and monolithic temples of Arabia Petræa, Bameean and India, to the mosques of Cairo and Constantinople and the cathedrals of christendom,—there has been, there must be, a parallelism between the professed faith of a people and all the external symbols of that faith. In Mahammadanism, all is material, sensuous and grovelling.—Hence, the general poverty of conception and design, the meanness of proportion, the sheer unidealistic finery of ornament, and all the sense-regaling accessories so characteristic of a first-rate Mahammadan mosque. In Christianity, on the other hand, all is immaterial, spiritual, sublime.—Hence, even amid abounding corruptions, the solemn grandeur of conception and design, the majestic stateliness of proportion, the emblematic richness of embellishment, and all the soul-elevating accompaniments of the Christian cathedral.

But the most absorbing object of attraction at present in Cairo is the celebrated Magician, the fame of whose exploits has been made to ring through the cycle of European literature. To our regret he was absent at the time of our sojourn; but having conversed with many who had been witnesses of his performances, we feel warranted in making these the subject of special remark. The alleged feat, for which he is chiefly distinguished, is that of *producing, in a magic mirror of ink,*

*the image of any person, absent or dead.* For this operation the only qualified person is a boy not arrived at the age of puberty, or an unmarried woman. In the boy or virgin's right hand the magic diagram is drawn and ink poured into it. The magical apparatus consists of a chafing-dish with live charcoal, bits of paper on which are written incantations, frankincense and other aromatic drugs. After incantations and incense have been burned in the lustral fire till the room has been filled with smoke, painful at once to the visual and respiratory organs, and after repeated mutterings and incantations, the subject of the experiment is asked if he sees any thing in the ink. Should the process promise success, the reply is in the affirmative. Next follows, in answer to successive queries, a series of images, viz. a man sweeping with a broom, seven flags of different colours one after the other, tents and soldiers, a bull and sacrifice, the grand Sultan riding on a horse, alighting in his tent, and partaking of a cup of coffee. At this stage, when all these preliminaries are terminated, the visitor is asked to name any one, absent or dead, whose image he wishes to be exhibited in the mirror of ink to the eyes of the person holding it in the right hand. And then it is, that true images of individuals, said to be altogether unknown and unheard of by the operating Magician and the subject of the operation, are alleged by respectable European authorities to have been really produced. This is the exploit which, of late years, has exercised the ingenuity of so many literary and scientific *savans* in Europe; many of whom have pronounced it mysterious and utterly inexplicable;—while some have not scrupled to refer it to supernatural, and others, to subnatural or Satanic agency.

On this latter subject, we would first remark, that the fact of the exploit's being mysterious and inexplicable is, *of itself*, no proof whatever that it is either of a supernatural or of a subnatural character. Else must the vast multitude of feats, performed in all ages by the "joculators, jugglers or tregatours," of the east and of the west, and which have never been satisfactorily explained, be pronounced superhuman too! It is not many years since a bráhmaṇ at Madras was wont to exhibit the unwonted spectacle of *sitting*, from 12 to 40 minutes, *on the air*, about four feet from the ground. He himself confessed it was a *custom which, by ordinary but peculiar means, he had gradually acquired*:—yet who has succeeded in unveiling the mystery? Then also must the huge aggregate of inexplicable phenomena, so devoutly believed in days of ignorance to have been the result of secret connection with the agencies of the invisible world;

but which have since been amply accounted for by Sir D. Brewster and others, on principles of Natural magic, be still held to belong to the class of Divine or Satanic influences ! The extraordinary phenomena manifested, during the sitting of the Commission appointed to survey the king's house at Woodstock after the death of Charles I. and which, at the time, were viewed by not a few of the learned, and universally by the unlearned, as the *undoubted effects of supernatural powers*, were at length fully ascertained to have proceeded from the *ingenious contrivance and invention* of "the memorable Joseph Collins of Oxford, who, having hired himself as Secretary (to the commission) under the name of *Giles Sharp*, by knowing the private traps belonging to the house, and by the help of *Pulvis Fulminans*, and other chemical preparations, and letting his fellow-servants into the scheme, carried on the deceit without discovery to the very last." The *mere inexplicability*, therefore, of any feat, however marvellous, is not enough to precipitate us upon the supernatural—as offering the only adequate solution. This were not to untie, but to cut, the Gordian knot—not to tread patiently in Baconian paths, but to rush blindfoldly into the universal solvent of the dark ages—not to arouse the inductive energies of the soul to inquire, but, by the lazy whispers of credulity, to lull these energies asleep.

Is it that we doubt the existence of supernatural agency ? God forbid. That such agency has been repeatedly exerted, let Egypt land itself, the Red Sea and the wilderness—let Judea, with its lakes and rivers, its mountains and plains, its cities and villages,—let all of these together tell, how often the Lord of Nature extorted from all her elements a confession of His presence and supremacy. It is because of the intensity of our belief in such miraculous interpositions, that we are filled with holy jealousy, whenever these are, wittingly or unwittingly, confounded with the juggling tricks and cunning artifices of ingenious but deceiving men. The Magician himself sometimes asserts that he operates under the influence of "good spirits." Now good spirits act only according to the *commission* they receive from God. "*Nec Deus intersit nisi dignus vindice nodus*," was the test proposed even by a Pagan. Among all the recorded miracles of Scripture, is there one which may not challenge the most rigorous application of such a test ? Which of them, in their general or specific end, object, and design, was not *worthy* of the God of Creation, of Providence, and of Grace ? But what end, *worthy of God*, is answered by the alleged preternatural feat of the Egyptian Magician ? —To have his own treasures replenished with the wages of his wonder-striking performance—and to gratify the aimless



if not lawless curiosity of a few Europeans, who give no proof of having at heart the vital interests either of God or of man :—is this an *end*, *worthy* of the interposition of Deity ? At other times, the Magician seems to allege that he acts with the assistance of “evil spirits.” Now evil spirits can only act as they are *permitted* by God. Under the ordinary dispensation of Providence these are allowed, for purposes of trial and probation, to exert various agencies, which may be resisted and defeated by watchfulness, prayer, and other ordinary means of Divine appointment. Under an extraordinary dispensation of Providence, these may, for other and higher ends, have liberty to put forth preternatural powers, which can only be resisted and defeated by the forthputting of other preternatural powers of resistless might. If ever such license was granted to wicked spirits at all, it doubtless was, when the great redemption of the Israelites from Egypt was to be achieved by Jehovah through his servant Moses ; and the immeasurably greater redemption of a world of lost sinners was to be consummated on Calvary by a greater than Moses, even Him who was “Jehovah’s fellow.” *If*, on the former occasion, a more than ordinary latitude in aping true miracles, was conceded to the foul spirits of darkness, was it not that,—by means of the celebrated public confession extorted from the lips of their instruments, the magicians, “Surely the finger of God is there,”—their own utter inferiority and helplessness might be *visibly* demonstrated in the eyes of Pharaoh, his Lords and Counsellors, and the whole body of the people?—was it not that, on so grand a stage as the city, which was at that time not the metropolis of Egypt merely but the central seat of Idolatry, the very throne of Satan’s earthly dominion, Jehovah’s absolute supremacy over the gods of heathenism and all “the principalities and powers” of the invisible world might be gloriously vindicated ? *If*, on the latter occasion, an unwonted license was given to the same wicked demons to convulse the bodies and infuriate the spirits of men,—was it not that—by the public confession of their subjection and final doom, “Art thou come to torment us before the time ?”—emphatic demonstration might be afforded to the *very senses* of all around, that this was indeed the very “Seed of the woman,” who was destined to “bruise the serpent’s head,”—that this was indeed the very personage whom prophets in every age had foretold, as “the mighty King,” who would come into the world to “destroy the devil and his works ;” and take unto himself the kingdom which had been so basely usurped, as well as the power, and the dominion ? And were not all these *ends*, great and noble, wise and good ?—ends, every way worthy of Him, one chief part of

whose design was to extirpate all error and sin and false dependences, that poor, sinful, deluded men might return, and learn to trust in Himself, who alone is the Fount of pardon and grace, holiness and peace, wisdom and happiness?—Compare with ends so glorious, the *only end* which has ever yet been served by the alleged preternatural feats of the Egyptian Magician,—to wit, the replenishment of his own coffers, and the gratification of a few inquisitive Europeans!—Surely reason must have wholly fled the breast of the man who can tolerate any hypothesis which necessarily involves, or leads to such a comparison at all!

From such general considerations alone we could not, for a moment, hesitate in pronouncing the pretensions of the Magician himself to the assistance of familiar spirits whether good or bad—pretensions which have sometimes been acceded to by others with an easiness of credulity that reflects little credit on this boastful age of the march of intellect—wholly apocryphal. On his claims, we could not hesitate to return the verdict, not simply of “not proven,” but that of “disproven.” There are, however, considerations of a specific character which ought to arouse the vehement suspicions of even his most credulous admirers. *First*, what are those *lustral fires, aromatic fumigations, written spells, mutterings and invocations*, but the ordinary apparatus wherewith the juggling impostors of every age and clime have endeavoured, by *intensely occupying more than one of the senses of the spectators*, to render their tricks and artifices more difficult of detection? *Secondly*, is it not a circumstance of prime importance that all the *antecedent images*—brooms and flags, tents and soldiers, bulls and sacrifices, sultans and coffee—are, as to *number and order of succession*, in every experiment, *almost uniformly the same*? This being the case, what boy or girl in all Cairo, likely to be subjected to the magical operations, may not *previously* become as familiar with the nature and succession of these *expected* images as the pretended familiar spirits themselves? *Thirdly*, it is a *fact*, known and notorious to such of the permanent European residents as have been at pains deliberately to investigate the matter, that the Magician has a multitude of willing agents in his confidence—that between these and the native attendants of any stranger of rank or consequence who might be desirous of witnessing the magical exploits, as well as the native servants of the hotel or other place of residence, a busy and constant intercourse has often been detected—and that particular boys, apparently selected at random and without any previous mutual understanding, have been shewn to have been passing the

street or purchasing articles in a neighbouring shop, under peculiar circumstances which could leave room for no other conviction than that they were there, by *preconcert and design*, at the *precise juncture of time* when their services would be required.—All of which ascertained facts go the full length of proving that there is *collusion*, to at least a *certain extent*. *Fourthly*, it has been admitted by Mr. Lane, and other admiring eulogists of the Magician, that *his attempts have often failed*. By European residents at Cairo who had been repeatedly present, and who, when not personally present, had ample opportunities of learning the result in other instances, we were positively assured, that *the cases of total failure so greatly out-numbered those of real or apparent or partial success*, that the *former* constituted the *general rule*; *the latter*, the *rare or occasional exceptions*! Nor is this all. There are other circumstances which tend to throw still further light on the real character of the whole procedure. The instances of the apparent or partial success have usually occurred, as in the case of Mr. Lane and others, when the character, habits, pursuits, studies, home connections, and topics of conversation of the visitors have been more or less known to vigilant and intelligent natives around them—when the boy, or subject of the operation, has been secured through the instrumentality of some one, directly or indirectly under the influence of the Magician—or when the interpreter, or medium of communication between the parties, has been the Magician's own hired servant. The instances of total failure, on the other hand, have usually occurred, in cases where the inquiring party has been a new or unexpected visitor—and when both the boy and the interpreter have been provided by that party. We had long converse with a Christian youth of uncommon intelligence for his years, and of sterling integrity of principle, who had been purposely so selected. The Magician himself, on examination, could not help pronouncing him, as to age, &c. a *fit person*. Full well did he know previously what preliminary images, flags, tents, and such like, *ought* to have appeared in the magic mirror of ink; but when duly interrogated, he was constrained to answer, that he *saw nothing*. The Magician then declared that the *sky* had become *unpropitious*, and the experiment was suspended for a more favourable day. The day having arrived, the same youth again submitted to the operation; still he could *see nothing*. The sky had again become unpropitious. And when it was proposed a third time to repeat the experiment with the same youth, the Magician *peremptorily refused*. The young man, however, added in substance the very weighty and important remark, that, his



head having been kept so long over the chafing dish, in which were burnt the aromatic drugs, before any question was asked, he found a *tendency to giddiness, and a sort of stupifying sensation growing so strongly upon him, that he felt almost resistlessly tempted to say, that he saw what he really did not see, in order to be the more speedily delivered from the magical pillory of torture.* We also had long converse with one of the most enlightened Europeans, and certainly the best Arabic scholar in Cairo, who had often volunteered his services as interpreter, on very purpose to satisfy his own mind as to the facts of the case. He assured us that he undertook the task under a decided leaning to the persuasion that, *if all the previously reported facts were really substantiated, without a clue to any collusion or other modifying or explanatory circumstance, he could not well see how they could be accounted for, except by reference to preternatural agency.* After repeated trials, his firm and unalterable conviction was, that, be the art or artifice what it may, it had, upon the face of it, *indubitable signatures of a juggling imposture.* Among these, he strongly asserted it *as a fact*, that many of the questions were *leading ones*;—that many of them were put in the *suggestive* form, such as—instead of asking the youth, What do you see?—asking him, Do you see a flag? &c.;—and that many of them were moulded in an *alternative* form, so that, on *the mere principle of guessing*, the answer *ought to be as often right as wrong.* In this latter department of interrogation, the results were *peculiarly decisive against the claims* of the Magician. No sooner was it detected by the shrewd interpreter than he resolved to subject it to an *experimentum crucis*. A certain personage was called for, really unknown to the Magician, but well known to the principal visitor to be a man of *uncommon stature*. Instead of putting the question, as moulded by the arch-operator into somewhat of the usual form,—such as, Whether is he tall or otherwise?—laying, it might be, a peculiar emphasis, on the one word or the other, to guide the answer,—it was shaped into some such form as this, *Is he somewhat diminutive in stature, or exceedingly diminutive?*—The reply was, *exceedingly diminutive!* In like manner, another, distinguished for *obesity*, was made out to be as *lean*, as an *absolute starveling!* In short, the blunders were not only multiplied, but so uniform and often so ludicrous, that, at length the Magician was heard to declare that he would never more exhibit his art to any one, if the gentleman now referred to, were made the interpreter.

Now, though there may be authenticated facts on record not explicable by any one of the data now furnished, we would gravely appeal to the reason and common sense of men,

whether these data are not enough to cover the whole, with more than the suspicion of deception?—whether they are not amply sufficient to demonstrate that the feats of the Egyptian Magician are, in no way, to be distinguished from the universally acknowledged tricks of legerdmain and the delusive artifices which have been practised by other clever impostors, in different ages and in different climes? We, at least, have fully concluded in our own mind, that the wonder-exciting delusion of this modern pretender is, in no wise, to be exempted from the decision of Thomas Ady, given about two hundred years ago in his book entitled, “A candle in the dark against witches and witchcraft.” “The craft of juggling,” says he, “to them that are not acquainted with it, breeds great admiration in the beholders, and *seemeth to silly people to be miraculous*; and yet, being known, is but deceit and roguery;—so that the beholder cannot but blush and be ashamed to think he was so easily cozened, and did so much admire a ridiculous imposture.”

A. D.

(To be continued.)

## II.—On Religious Instruction in Schools.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

In the examination of Native Christian Schools, where English is taught, there will often be disappointment in questioning the boys regarding the GLORIOUS TRUTHS of CHRISTIANITY, though they may have read through the Gospels, they will often be found not to have discovered the key to open their meaning.

Many scholars though they may have been a year or more in the school, will often be found ignorant of this momentous truth, that Christ was “*God manifested in the flesh,*” “*reconciling a lost and ruined world to himself!*”—they will be found to read by rote without understanding!

Such probably will be the case with half the schools in India, unless means are taken by the system of QUESTION and ANSWER to unfold the glorious mysteries of redemption to the scholars.

Oh how comparatively insignificant is teaching for months A, B, C, and similar mechanical lessons, when compared with those ALL-IMPORTANT LESSONS which should commence on the very first day of a scholar's entering the school; namely, to teach him that there is a GOD WHO GOVERNS THE EARTH! that there is a SAVIOUR for a lost and ruined world! and that this Saviour has said “*I AM THE WAY, THE TRUTH, THE LIFE! I AM THE LIGHT OF THE WORLD! without ME, ye can do nothing.*”

And this Saviour has commanded “*Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven.*”

And yet in our public schools it may be often said we bring them not!—we leave them to grope their uncertain way to Him, amidst a

multitude of words, which, whilst unexplained their darkened, heathen, unexpanded minds cannot at such an early age unfold. Oh then, let us take them direct to CHRIST, for of CHILDREN, we read that "*He placed his hands upon them, and blessed them !*"

Amidst the crowd of new associations let the BLESSED SAVIOUR be the first object pointed out to them ; let them not have been a week in a CHRISTIAN school without the knowledge of salvation by the great sacrifice and atonement for sin of CHRIST the INCARNATE DEITY.

But how is this *rapid instruction* to be accomplished whilst often for months the learners cannot read a single sentence or even read the Saviour's name !

Why should not this NOBLE INSTRUCTION commence amongst other studies with the first day's lesson, and prove to the youthful learner the most cheerful, happiest and interesting lesson of the day !

The following are my humble thoughts upon the plan, rapidly committed to writing merely with a view to suggest the idea to some abler mind.

A series of QUESTIONS and ANSWERS upon this plan, if drawn out, and printed in the native language, so as to interest the learners, might be made the means of *rapidly conveying* MOMENTOUS TRUTHS to every Christian school in India ! so that however backward they might be in other lore—however, as is often the case, they might pore over their A, B, C, for weeks, the GLORIOUS LIGHT of REVELATION would, at least, have dawned upon their mind, and many an inquiring heathen might thus after a short time be led to exclaim, "One thing I know, that whereas I was blind, now I see !"

I remain,

Dear Gentlemen, yours faithfully,

AN OBSERVER.

*Upper Provinces, March, 1838.*

*Proposed plan for a simple, cheap and rapid method of conveying instruction to Native or English schools, by the progress of oral Instruction, and of Question and Answer.*

Time is very valuable : the scholars frequently come and are gone before they have well learned their A, B, C—before any *real knowledge*, or VALUABLE TRUTHS have been conveyed—whereas by this simple process, if they are but a week in the school, they may learn some IMPORTANT TRUTHS, even though they may not have learned their alphabet. Thus,

Let the Teacher daily, as a most important part of instruction, assemble before him, each class by itself, or as many scholars as may be convenient ; they will relish the exercise, because it will be full of *life and interest*, and all from the oldest to the youngest, should be made to take a share in it.

Suppose the IMPORTANT TRUTHS to be thus taught, to be,—that there is but ONE GOD—that GOD made all things—that GOD made man—that man *sinned* and FELL from HOLINESS—that *all men* are sinners—that all stand exposed to the wrath of GOD, because they have trampled on HIS LAW!—that in order to save them, GOD "was manifested in the flesh" in the person of JESUS CHRIST, that CHRIST gave his life a sacrifice and ransom for the sins of the whole world, &c.

It is gratifying to reflect that all these IMPORTANT TRUTHS, may with God's blessing be impressed on the memories of the scholars, in a very short space of time, in the *cheerful, lively, and intellectual* interchange of QUESTION and ANSWER between the TEACHER and his SCHOLARS : the QUESTION for the sake of simplicity always suggesting the ANSWER.



Let the teacher arrange before him 10 or 20 scholars, and require them *all* with one accord to answer his QUESTION; thus the TEACHER in a cheerful happy tone of voice, is communicating something of importance, reading the following QUESTIONS, supposing them of course to be printed and in his hand, and receiving back the ANSWER from every mouth!

TEACHER, (reading) LISTEN, my young friends, and all give aloud, your ready answer!

GOD made the WORLD! the SUN! and SEA! and all that in them is—*tell me then, who made the world?*

ANSWER from ALL aloud:—

“God made the world!”

T.—TRUE! He is a MIGHTY GOD! He hangeth the EARTH upon nothing! He spread out the HEAVENS as a curtain! and spangled the firmament on High!—*tell me who spangled the firmament?*

A. from all the scholars:—

“God spangled the firmament\*!”

T.—RIGHT! The LORD our GOD, is ONE GOD, and besides HIM there is none other!—*tell me, what is the LORD our God?*

A. aloud by all—“THE LORD our GOD IS ONE GOD, AND BESIDE HIM, THERE IS NONE OTHER!”

T.—Very true. THIS MIGHTY GOD hath said “Thou shalt have NONE OTHER GODS but ME!—*what has God said?*

A. from the whole aloud.—“Thou shalt have none other Gods but ME!”

T.—True! and God’s command is “BE YE HOLY, AS I AM HOLY!”—repeat! what is God’s command?

A.—“BE YE HOLY AS I AM HOLY!”

T.—Well answered! GOD’S HOLY LAW was thus summed up by CHRIST, who was GOD THE SON: “THOU shalt LOVE the LORD thy GOD, with all thy SOUL, and with all thy STRENGTH! and with all thy MIND!—and thy NEIGHBOUR as THYSELF! in this is contained the whole of the Law, and the Prophets”—now God has given us these laws fully to obey—*tell me, what has God given us?*

A.—“These laws fully to obey!”

T.—Alas! all men have trampled on these HOLY LAWS OF GOD; *all* have deeply offended against God—*all* men have sinned! *all* men are exposed to the wrath of an OFFENDED GOD!—*Tell me, to what are all men exposed?*

A.—“To the wrath of an OFFENDED GOD!”

T.—But GOD in LOVE UNBOUNDED determined to save man from final punishment and took our nature upon HIMSELF! as it is written, “GOD became manifested in the flesh!”—*what did God become?*

A.—“GOD became manifested in the flesh!”

T.—TRUE! GOD in CHRIST took our nature, “became manifested in the flesh!” JESUS CHRIST was GOD manifested in the flesh—*tell me, who was CHRIST?*

A.—“CHRIST was GOD manifested in the flesh?”

T.—Yes! GOD was in CHRIST *reconciling the world unto himself!*—*what was God in Christ reconciling?*

\* What idea would 10 or 20 scholars, just come from the streets attach to the words “God spangled the firmament?” It is one thing to repeat words after a teacher, and another thing, and a very different thing too, to apprehend the meaning of them. In every well taught school there is a plan adopted similar to that recommended by our respected Correspondent; but in our estimation much superior. We may at some future time give a series of questions and answers as a specimen.—ED.

A.—Reconciling the world unto himself!

T.—TRUE! For Christ was THE INCARNATE DEITY!—tell me *who* was CHRIST?

A.—THE INCARNATE DEITY!

T.—Yes! and he gave his life a SACRIFICE for the sins of the whole world!—answer me, *what* did CHRIST give?

A.—“He gave HIS LIFE a SACRIFICE for the *sins* of the whole world!”

T.—And therefore it is written in the Scriptures that there is no other name, given under Heaven, whereby men must be saved, but the name of JESUS CHRIST!—tell me by what name alone can men be saved?

A.—BY THE NAME OF JESUS CHRIST!

Thus might 20 or more scholars at once be taught any truths, which are important to be learned; *their attention and interest* would be kept *alive* by the questions and by the simple *simultaneous* answers given *aloud by all*; they would keep each other cheerfully in countenance.

The labours of the day might invariably be wound up by such oral instruction in question and answer. Ten minutes would suffice for the lesson, and the happy children would daily leave the school many to return to their heathen homes, with some such truth as this fresh in their minds as just proclaimed aloud in cheerful chorus.

“THERE IS NONE OTHER GODS BUT ONE!”

The Native *Hindu teachers* are a-head of us in this respect; we may see their scholars assembled in the village beneath the shady tree, shouting some heathen verses, couplet by couplet, one of the pupils themselves as monitor giving them out to be repeated by the *whole at once aloud*!

Let any friends of Education prepare such an interesting catechism upon the above plan, and print it in your pages, and if approved of, let us hope that it will speedily be translated, printed, and brought into use.

### III.—The Hardwár Fair.

To the Editor of the Calcutta Christian Observer.

Hardwár, or the gate of Hari, as the name imports, is situate about one thousand miles north by east of Delhi, lat. 29° 55' north, and long. 78° 23' east.

It is near the place where the Ganges emerges from the valley of the Dhún, and enters the plains of India; but is not, as is generally supposed, among the pending rocks of the lofty Himálayas, and rendered sacred by the awe-inspiring majesty of its scenery. The sacred bathing-place is at least 15 miles from the base of the mountain, and to a person familiar with the towering peaks of the Himálayas, it presents nothing remarkable in itself. But the Ganges, at all times an interesting object, and particularly so where after having escaped from its confined, and precipitous mountain channel, it commences its majestic sweep over the plains beneath—the outer ranges of the Himálayas which enclose the valley of the Dhún, and stretch along the river—the variegated trees and

shrubbery which skirt its banks, and the magnificent prospect afforded by the mountains to the northward, all combine to give effect to the celebrity of the place, and to throw an interest around a spot esteemed by the millions of India, as no other than the gate of heaven.

The main channel of the Ganges is nearly a mile south-east of Hardwár, is about 200 yards wide and not very deep or rapid, and the ghát deemed most sacred is on a small branch which flows round by Hardwár, cutting off a large island from the western bank, and washing the splendid temples of the city with its sacred waters. This branch is becoming smaller every year; and were it not for the pious assiduity of the resident bráhmans, whose interest it is to prevent such a catastrophe as its drying up would produce, by keeping it supplied with water from the river stream, the spot at which Rám bathed and thereby rendered holy for ever, and to which thousands of pilgrims annually resort to wash away their sins, and to commit the ashes of their deceased friends to its consecrated waters, and the magnificent temples which surround it, would soon be left far inland among the burning sands.

Regarding the origin of the "truth" or sacredness of the present bathing-place, there are many vague and contradictory accounts; but as none of them are satisfactory, I will not tax the reader's patience by an enumeration of them. This spot held so sacred by the Hindu is at the north-east end of the town, and was until lately a most wretched and filthy place. The former ghát was very small, and the passage which led down to it, among crowded and opposing temples, to a distance of more than one thousand feet, was so narrow, that two could scarcely walk abreast on it. Yet one of the prescribed rules of the place was, and still is, that all pilgrims in order to secure the full benefit of their ablutions, must return the same way by which they approached the bathing-place, and as this, including a long and narrow street through which they had to pass, was nearly a mile long, the consequence was that on the great bathing-day numbers of persons were trodden to death. The new ghát, and way of access present a far different appearance. Now broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat. For hundreds of years the bráhman, the rájá, and the sudra, had crowded together along the same narrow and filthy passage, and many a poor emaciated pilgrim had entered it to return no more. Yet their regard for so holy a place had not induced them to make it easy of access. It remained for a Christian Government in these latter days of



benevolence, to shew more regard for the sacredness of Hardwár, than all the Hindu rulers who preceded them had done, and to expend upwards of three lakhs of rupees on remodeling and adorning its sacred bathing-place. About fifteen years ago, by order of Government, the old temples which blocked up the passage were removed, the way of access much enlarged, and paved with stone. A splendid flight of stone steps about 60 or 70 in number, and from one hundred to two hundred feet long; also magnificent temples, and dwelling-houses for the accommodation of the resident bráhmans, and pilgrims, were built up from the water's edge on both sides of the ghát. Whether Government was induced to expend so large a sum more from a desire to prevent suffering among the pilgrims, than to shew respect for the idolatrous practices of its heathen subjects, is probably a debateable question. At any rate the suffering might have been prevented with much less expenditure of funds. The town of Hardwár numbers about 200 houses, chiefly built by rájás and other wealthy Hindus for their accommodation during the annual fairs. Many of the houses are washed by the river. They are generally high, massy, stone buildings, and often ornamented with painted, and carved emblems of Hindu idolatry. The town has at the time of the fairs a splendid bazar. Shop-keepers from the neighbouring cities, and villages, flock in great numbers with an abundance of sweetmeats, and the more substantial supports of life, held in demand by the Hindus. Cloth-merchants, jewellers, and various other kinds of traders, literally crowd the streets on both sides, for more than a mile, with their gaudy merchandise. Here may be seen the productions of Europe, China, Persia, Caubul, Cashmere, and of Judea, all thrown together in "glorious confusion." Nor must we forget the vast multitudes of cattle exposed for sale. The surrounding groves and plains, are crowded with thousands of splendid horses from Arabia, Turkey, Persia, Caubul, and the mountains and plains of Hindustán. Large numbers of elephants, and camels, are also brought from a distance for sale. The whole scene reminds the spectator more of a large mart, than a religious convocation. In the absence of the Fairs, the town presents a most desolate aspect. Then, both bazars, and dwelling-houses are deserted by all except a few faqírs. This is probably owing to the fact, that living in a state of matrimony is considered by the bráhmans as altogether inconsistent with the sacredness of such a holy place as Hardwár. Hence the most of those attached to the temples reside at Kankal, a handsome village two miles south of Hardwár.

Numbers of Hindus resort to Hardwár at all times in the year, to bathe and pay their vows to "Gangá Mai" (mother Ganges), also to deposit the ashes of their deceased friends in its sacred waters; but the great annual fair commences about the first of April, and continues until the 11th or 12th, or until the Sankránt takes place. In every twelfth year it is considered by the Hindu peculiarly meritorious to bathe at Hardwár. Therefore on these occasions the number of pilgrims is double if not treble as many as attend the annual fairs. This melá is called the "Makar," and takes its name from the tenth Zodiacal sign, or Capricorn. To bathe while the sun is entering this sign, is said to be equal in merit to one hundred ablutions during as many eclipses. For several weeks before the fair commences, immense crowds of every age, sex and rank, may be seen in the neighbourhood of Hardwár winding their way to it from all directions, and no sooner do they reach its precincts, than loud shouts of "Gangá kí jai" (victory to Ganges) mingled with protracted bursts of enthusiasm, reach from multitude to multitude. Each vies with all, and all with each, in their tributes of praise to the unconscious river, and every one strives to catch the first glimpse of its purifying water. When will sinners be so eager to flock to Jesus, the fountain that cleanses from all sins?

From Kankal to Hardwár, the road leading along the bank of the river, is in many places lined on both sides for a considerable distance with elevated seats of chunám work, (masonry,) on which hordes of greedy faqirs sit for alms, and it is with no little vociferation they demand of the passing multitude what they deem their right. These pests of society also station themselves at the ghát, and with an impudent importunity, not to be resisted by the poor pilgrim, compel him to administer from his pittance to their wants, or rather *avarice*, for of wants, the Hindu faqír has but few. The ashes of cow's ordure to rub over his naked body and to powder his hair with, supplies his wardrobe; and as for food he would not condescend to buy it,—he gets it as he gets his money,—by begging, as the more honorable method of the two. The faqirs have each a peculiar badge to designate the sect to which they belong, and each sect has its separate encampment. They are also jealous of each other's preferment; hence arises quarrels amongst them, and sometimes, fierce combats. For the suppression of these insurrections, a company of sipáhís from Dera, are usually stationed on the adjoining island during the fair, but their interference is seldom required.

The multitude at the bathing-place is sometimes almost numberless, and for a worshipping assembly certainly presents

a very grotesque appearance. At the ghát and on the piazzas of the adjoining temples, thousands of both sexes may be seen at all hours of the day and until 10 or 11 o'clock at night, preparing after the Hindu fashion for bathing, while as many at the same place are exchanging the dripping garments in which they have just emerged from the water, for dry ones.

In the river the scene is still more unbecoming, hundreds of men, women, and children, of all ranks and ages, and with but little regard for the exposure of their persons, may be seen swimming and splashing promiscuously through the water. The bráhmans also are not to be overlooked in this scene. Some squatted on platforms raised above the water, are painting the foreheads of those who flock around them, not however without being well paid for it. Others like as many hungry tigers prowl through the aquatic multitude, and with an authority peculiar to themselves, demand money from each pilgrim for the privilege of having his sins washed away in the Ganges. And should their demands not be complied with, resort is not unfrequently had to violence, and the poor pilgrim, who after much toil thinks he has reached the gate of heaven, finds himself either robbed of the few pice he had in his possession, or his scanty clothing. So much for the mercy of the bráhmans, and the spirit of Hinduism. Other bráhmans, appear to content themselves with raking up from the bottom of the river jewels, and pieces of gold, and silver, which had been deposited with the ashes of the deceased. These they procure by scooping up the ashes with a basket attached to their feet and washing them on the surface of the water. This process, together with the agitation of the waters produced by those bathing, keeps the river almost constantly in a turbid state. This circumstance, however, does not prevent them from taking large and repeated draughts of the purifying stream.

As it is considered particularly efficacious to bathe at the precise time of the Sankránt's taking place, (the sun entering a new sign), the event is no sooner proclaimed by the bráhmans, than there is a general rush to the bathing-place, and not unfrequently great contests for precedence in bathing. After this long desired ablution is obtained, the multitudes disperse, and all commence their retrograde march. Numbers however it is to be feared never reach their homes. While at Hardwár we found two poor pilgrims, one a man and the other a woman, lying on the road at the point of death; and although thousands of their countrymen passed and repassed them every hour, there was no good Samaritan among them. We



had them taken to our tent, and gave them medicine, and a little nourishment, but it was too late, they both died in a few hours. Such doubtless befell many more.

During ten days which we spent at the fair, two brethren, myself, and two native assistants, preached Christ to some hundreds of souls, and distributed some thousands of Gospels and tracts to many, from various parts of India, who never before heard of the Saviour. We found the people generally very civil, and disposed both to listen to our message, and receive our books. May the Lord prosper the preaching, and the reading of his word. These are the constituted agency of heaven for the salvation of men—the panoply of God with which as the Sovereign of the universe he goes forth to subjugate this rebellious world to himself. With these, accompanied by the Holy Ghost he will go forth, conquering and to conquer, triumphing over his enemies, until the heathen be given to Christ for his inheritance, and the uttermost parts of the earth for his possession.

10th July, 1840.

J. M. J.

#### IV.—*A Voice from the Ocean—at Sea, in the Bay of Bengal, steering for Calcutta, Aug. 1840.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Can you make room in your “Observer” for a voice from the sea? or are British seamen beyond the sphere of your holy exertions and Christian enterprize? Though many of you who in the luxurious “city of palaces” “live at home at ease,” may look down with selfish indifference upon the hardy sons of the ocean, who visit your port, yet let us not forget, “It is to the instrumentality of our seamen (under Providence) that at this moment we owe our very existence as a free and independent nation—and should war again sound its alarm, it must be to our seamen, as instruments in the hands of Providence, that we (Britain) must look for future protection and deliverance. Their ships must form a rampart round our coasts. Their bosoms so often bared to the storm, must then be presented to the enemy’s cannon—then shall we not provide for the spiritual welfare, the eternal security of those who watch so patiently and contend so bravely for our temporal safety?—In time of peace they eminently contribute to our national wealth and furnish us with many of our domestic comforts, and as they minister to us in temporal things, is it too much for us to minister to them, in those which are spiritual? Oh, were only a thousandth part of the hazard, the ardour, costly self-sacrifice of the maritime class in the cause of the national welfare to be repaid by the Christian, in the promotion of its religious interest, if only justice were done to it, how large and active the machinery of benevolence which would instantly be put in motion on its behalf!”—I believe the Calcutta Christian community have not

been backward in meeting the spiritual and temporal wants of British seamen on their arrival in your far-famed port. Is not the crowning ornament on the splendid Palace of the Governor General of India a representation of BRITANNIA? Is not the representation upon the very Coins of our Eastern Realm, BRITANNIA holding in her hand the scales of Justice?—Surely then you welcome heartily BRITANNIA's ocean-sons upon your shore? or do you abandon them to crimps, drunkenness and ruin? No!—your SAILOR'S HOME yields abundant proof that you have nobly thought of their welfare. I am now amidst a crew of British seamen, mostly young and thoughtless, and many of them, it is to be feared, ready to rush when on shore into every temptation and ruin. It has struck me, that the beneficial agency of your "SAILOR'S HOME," or "SEAMEN'S FRIEND SOCIETY," might MEET with great effect every Christian ship, entering your port, for how eagerly after a voyage do we welcome the first messengers from shore? the Pilot to meet us at sea! The letter-boat or any communication or letter from the friendly shore has a hearty welcome. Surely then the messengers of glad tidings of great joy to us and all mankind, ought to be amongst the first to greet our arrival. Short appropriate printed letters, addressed to seamen—tracts from the "Seaman's Home," or "Bethel," or "Seamen's Friend," or Christian Societies, might, with God's blessing, be distributed through the ships from "fore to aft," to be read with interest, circulated from hand to hand, bidding them as brethren, a hearty welcome to your coast and city, inviting them to your "*Sailor's Home*," warning them against the danger on shore, of crimps, drunkenness, and temptation of every kind, and directing the mind to Canaan's shore, to the haven of Eternal rest, to the anchor of *Hope*; to the heavenly chart—to the Pole Star of Salvation—to merchandise greater far than east or west unfold—to the pearl of great price; thus acquitting yourselves nobly, and as it were going forth in hospitality to meet "those that go down to the sea in ships and do business in great waters—those who see the work of the Lord and his wonders in the deep." Think of these suggestions, you who are privileged to guide and direct the benevolence of the public. Ye statesmen, ye philanthropists, ye patrons, presidents, secretaries, treasurers, and members of philanthropic Societies, ye Sailor's Homes, ye Seaman's Friends, ye Tract and Christian instruction societies, ye Christian merchants, all ye of *Calcutta*, *Bombay* and *Madras* especially, think of these things?

I shall look with much interest whether the friendly agents of the "*Sailor's Home*" or "Seaman's Friend Society," visit our ship ere she reaches port, the scene of temptation—or whether our gallant seamen are to be allowed to plunge into those scenes and be unhappily caught in the snares, ere the *Seaman's Home* or Friend be made known to them, or whether its friendly communication and Christian instruction meet them ere they can set foot on shore.

#### A VOICE FROM THE OCEAN.

P. S. Doubtless your "Sailor's Home" and "Seaman's Friend Society" are amply supplied with tracts addressed especially to seamen; if not, ought not a supply to be immediately obtained from home or printed in *Calcutta*, *Bombay*, and *Madras*? Does a boat from the "Sailor's Home" or "Seaman's Friend Society" go off to every ship arriving? At the next meeting of their committees would it not be good to consult what *further* measures can be effected for the benefit of seamen. It would be well if every member of the committees had a copy of HARRIS'S Prize Essay upon those subjects—or "the moral claims of seamen stated and enforced," an admirable book with many excellent suggestions—amongst other means

of benefitting seamen would it not be good were the secretaries to these committees for the management of the Societies to address a printed letter to the commander of every Christian vessel leaving Calcutta—sending him a supply of suitable tracts for the crew, and requesting him to circulate them.

NOTE.—The agent of the *Seamen's Friend Society* visits every vessel on her arrival with Bibles and Tracts, and with a view to converse with the men on the things appertaining to their peace.—ED.

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#### V.—*Vocabulary of Theological and Ecclesiastical Terms.*

Every one who has had any thing to do with the religious instruction of the natives of India, must often have found himself involved in doubt and perplexity respecting the use of religious terms : particularly has this been the experience of young missionaries. They are anxious, as they ought to be, to commence preaching, or instructing the heathen, in the things which belong to their eternal peace, as soon as they have acquired a sufficient knowledge of the native languages to make themselves at all understood. But at the very threshold of the work, they are brought to a stand by the difficulty of finding words, adapted to convey their meaning. If they were called upon to discourse on worldly topics, the task would be comparatively easy, because words and phrases, such as are required to express common thoughts, are very abundant, and sufficiently understood by every one who has paid proper attention to his Dictionary, and the colloquial habits of the people. But the teacher of Christianity has to deal with a new subject. He has many thoughts to communicate, which to Muhammadans and Hindus must necessarily be strange; and to express them accurately he may search in vain for suitable words. The best Dictionaries in the land afford him little or no assistance. This is not because the Dictionaries are particularly defective, nor because the languages of India are barren; for the fact is that both the Urdú and Hindí, and no less the Bengálí and other dialects, having the Arabic and Sanskrit to draw upon in time of need, are comparatively rich; and the lexicographers have in general done as much as could be expected of them. The difficulty is, that the doctrines of Christianity are often far in advance of any thing the people have yet learned; and as the enlargement and refinement of language follow rather than precede improvements in knowledge, the languages of India are, as a matter of course, wanting in such words as are necessary to express purely Christian ideas. For these it is evident that either new words must be introduced by the teachers of the new religion, or old words must be used with



a new meaning, and that meaning be often explained to the people to prevent misapprehension. It is likely that both the one and the other will be done. So it was when Christianity was first introduced among heathen nations, and the same is now being done wherever there are Christian Missionaries. But where native terms are to be employed in a Christian sense, those only should be selected which in their common acceptation, come nearest to the meaning we wish to express by them. At least they should have the preference. The same thing is true in respect to other words, which might be used without any change of signification, but where from several synonyms there might still be a choice. To make such a selection is by no means easy to one whose knowledge of Indian languages and Indian Theology is yet very partial. This the writer knows from experience; for he has felt the difficulty almost every time he has attempted to instruct the natives in the doctrines of the Gospel. And the same difficulty has met him in his labors among the native Christians who are committed to his pastoral charge. He has therefore been anxious, for a long time, to get such assistance from his brethren as their greater knowledge and experience might enable them to give, in the form of a Vocabulary of Theological and Ecclesiastical terms; and as it is believed that a great many persons in similar circumstances would rejoice at the appearance of such a work, he sincerely hopes that some of the older Missionaries in India will undertake it. It would cost them but little labor, while the advantages to be gained by their coadjutors in the great work, and also by the native churches, would manifestly be very great. As there might be a difference of opinion, regarding many religious terms, among persons qualified to judge, it might be well to publish the first draft of such a work in successive numbers of the "*Observer*." Room would thus be made for criticism and correction, before it went into circulation.

A work of this kind, if required at all, would be needed both in Bengal and in Hindustán, and therefore the definitions should be in Urdú, Hindí, and Bengálí. The following will serve as a specimen of what appears to be needed,—though some of the definitions will probably be considered incorrect by those who have more knowledge than the writer, and he himself is not satisfied with them all; but he gives the best he is able. Knowing nothing of Bengálí, he can give no definitions in that language. Let the specimens be taken at random from any part of the Alphabet. Begin, say, with D.

DEMON, .....	U. H. Bhút.	DIVORCE, .....	U. Taláq.
DAMNATION, ..	U. Phitkár.		H. Strí-tyág.
	H. Dhikár.	DOXOLOGY, .....	U. Hamd.
DEACON, .....	U. Khádim.		H. Stuti.
	H. Tahlúgá.		En. Daksálají.
	Gr. Diákon.	DUTY, .....	U. Farz.
DECALOGUE, ..	U. Das-hukm.		H. Uchit Kárj.
	H. Das-ágyá.	ECCLESIASTIC, ...	Pádrí.
DECREE, .....	U. Muqaddar.	ECCLESIASTICAL, Gr.	Kalíse ká.
	H. Bhág.	ECONOMY (dispen-	
DEPRAVITY, ..	U. Kharábí.	sation,) .....	U. Tartíb.
	H. Bigaru.		H. Bidhi.
DEVIL, .....	U. Iblís.	EDIFICATION, .....	U. Tarbiyat. Sud-
	H.		hárná.
DEVOTION, ....	U. Ibádat.		H. Sudhárná.
	H. Archá.	ELDER, .....	U. Musháikh,
DIocese, .....	Lat. Daiasis.		Burhá.
DISCIPLINE, ...	U. Tázir.		H. Paráchín, bur-
	H. Shásaw.		há.
DISCIPLE, ....	U. Shágird.		Gr. Presbuter.
	H. Chelá.	ELECT, .....	U. Barguzída,
DISPENSATION, (Economy.)	U. Tartíb.		Chuná húá.
	H. Bidhi.		H. Chuná húá.
DIVINE, .....	U. (a.) Iláhí. (s.)	ELECTION, .....	U. Barguzídagí,
	Faqih.		Chunná.
	H. (a.) Ishwartya.		H. Chunná.
DIVINITY, ....	U. (deity) Khudái,	ENTHUSIASM, ...	U. Jawakkul be-
	(theology) Fiqah.		húda.
	H. (deity) Ish-		H. Unmattatá.
	wartá.	ENTHUSIAST, .....	U. Mutawakkul
DOCTRINE, ....	U. Masla.		behúda.
	H.		H. Unmatt.
		EPISCOPACY, ....	Gr. Ipiskopya.

The foregoing words have been taken from Buck's Theological Dictionary; a large number however of the words contained in that work, are not required in a vocabulary like this. About 300 would probably be sufficient.

This subject is now submitted to the readers of the "*Observer*," with an ardent hope that some one among them will feel a sufficient interest in it, to carry into effect the wishes of

A YOUNG MISSIONARY.

July 18, 1840.

NOTE.—Our Baptist friends have provided a vocabulary of scripture proper names in Bengáli, and intend after a while to republish the work with additional columns for Hebrew, Sanskrit, Urdu and perhaps one or two other languages. This however does not compass the desire of our correspondent, though it will doubtless aid in the attainment of his object.—Ed.

VI.—*Missionary Conference,—The English Language.*

At the meeting of the Missionary Conference held at the house of the Rev. T. Smith on the 4th day of August, the following question was fully discussed :—"What position does the English language occupy, and what influence is it destined to exert, as a medium of communicating the entire range of sound literature, science and theology with a special view to the evangelization and civilization of India?" On a subject of so deep interest our readers have a right to expect a short account of the sentiments of those whose professional duty, apart altogether from inclination, leads them to be continually canvassing and judging of all plans that are proposed for the good of mankind, and the furtherance of the great work to which they have devoted their lives.

The discussion was opened by Dr. Duff and continued by almost all the members present; there was such unanimity that in stating our own views of the subject we believe we shall not be required to say any thing from which any one of our brethren will dissent.

In attempting to introduce a thorough system of education into so vast a country as this, the ordinary principles of economy point out the propriety, the absolute necessity, of training a body of indigenous teachers, furnishing them with all necessary knowledge, and at the same time instructing them in the difficult art of communicating that knowledge. *The people of India can never wholly be taught by European agency.* One-fourth part of the population of England would no more than suffice as teachers for the population of India. And it is to be recollected that this enormous drain, even if it could be made, (and the idea that it could be made even once is preposterous) would require to be endlessly repeated and continued in perpetuity. An educated parent does not give birth to an educated son: but when one generation passes away, the next generation require education just as much as did the preceding one. It is then an idea altogether monstrous and chimerical that the population of India can be educated by the direct application of European agency.

We are thus brought at once to the conclusion that the European agency at our disposal ought to be directed in such a way as may have the most direct tendency to raise up a force of competent native teachers, on whom may devolve the arduous and honorable task of holding out the torch of truth for the enlightenment of their benighted countrymen.

The question under consideration thus naturally divides itself into two branches; *first*, through what medium are these



the future teachers and preachers of India to be instructed ; and *secondly*, through what medium are they to instruct the mass of their countrymen. Now in answer to the first question, we hesitate not for a moment to say ; for the present *through the medium of the English language* ; and this for a vast number of reasons of which it will suffice to state a few. And *first*, it is, generally speaking, the language of their instructors. This is an advantage not to be sneered at. The advocates of English education are probably as well qualified as their fellows to acquire the languages of this country, and would not be deficient in zeal and application were it necessary. But we do hold it to be an evil of no small magnitude to condemn the youthful instructors who come to this country, whether as teachers or Missionaries, to spend the three, four or five best years of their lives in the heartless drudgery of acquiring a barbarous language, such as the vernacular dialects of this country are, or to spend eight, nine, or ten years in acquiring the learned language of the country. Yet we venture to say that these periods would be necessary to fit a European of ordinary capabilities for conveying instruction adequately through the medium of the languages of this country. There may be, there no doubt are exceptions ; but we affirm without any fear of contradiction that nine out of every ten would require the longest of the periods we have assigned to either department, in order to qualify him for teaching scientific and religious truth by means of the languages of the country ; and we believe that probably six or seven of the ten would make but bungling work of it after all. And while they are thus wearing out their health and spirits in the work of preparation, the actual work of instruction must devolve on those whose health and spirits have been already frittered away by the same tedious course of hard and uninteresting labour in a debilitating climate. O it is almost more than human zeal can bear to be condemned to such La Trappian silence during the best years of a man's life.

But, *secondly*, English is to the natives of this country a foreign language, and this we hold to be in itself an advantage. Our fathers, who were not altogether ignorant of human nature, marked out the learning of at least one foreign language as an indispensable part of a liberal education ; and although this might be partly owing to the circumstances of the times in which they lived, and although the system of classical education may have been abused and carried too far, yet we question whether any preferable substitute has been found for the learning of the classical tongues of Greece and Rome in our European schools. It is not the mere being able to translate a passage of Horace and Tacitus that is the object to be sought

in a classical education, but the mental discipline, the intellectual and moral training that a learner is put through under an accomplished and skilful teacher, are advantages of no small moment—advantages for which our European friends would do well to ask for adequate compensation before they sacrifice that system which has trained their senators and statesmen, their merchants and men of business to take their place above those of any other country in the world. Now what the learning of Latin and Greek is to the youth of Britain, the learning of English ought to be made to the ingenuous youth of India. Up to a certain point the cases are precisely parallel; but the parallelism does not exist throughout; for,

*Thirdly*, the English language is the vehicle of all sound knowledge. European youths are obliged for the sake of learning the Latin and Greek languages to study the useless and indelicate writings of Ovid and Anacreon, but Indian youth in the very act of acquiring the English tongue are, or ought to be, imbued with all that is correct in science, all that is sound and pure in morals, all that is saving and sanctifying in religion. And if this be a fact which cannot be denied by those who are inimical to the introduction of English education into this country, it is incumbent on them to shew by what means the requisite amount of sound knowledge is to be communicated. The major part of the knowledge that is communicated in the course of what is ordinarily styled education is derived from books. Now where are the books to be found in a vernacular dress from which such an amount of sound knowledge may be derived as will fit a man for becoming the instructor of his countrymen? It is a very easy matter to say, “Translate works into the language of the country,” but we apprehend that those who say so dream not of the real meaning of what they say. Suppose that we wish to provide a complete series of books in any one department of human knowledge—say theology. First of all, we must have a work on systematic theology. Perhaps, we fix upon Turretine’s *Theologia Elenctica*, or as they are smaller books, on Calvin’s *Institutes* or on Mastrecht’s *Theoretical and Practical Theology*. Very well, others can tell better than we can how long time would be required to render the smallest of these books into Bengálí. Then we must have a book or books on Church History, and we find that no single book will serve our purpose; we must have both Mosheim and Milner “done” into Bengálí. Then we probably would wish a work on the *Evidences of Christianity*, and might fix upon Paley, or Chalmers, or Wilson or any other. But to make our course complete we should have a *Commentary on the entire Scrip-*

tures ; and we are sure we cannot tell how long we should be occupied in translating Poole, Henry, or Scott, but we suppose that with the best possible arrangement, and the greatest possible division of labour, "and all appliances and means to boot," we might in the course of 30, 40, or 50 years, get these indispensable books translated into Bengálí. But what ring-streaked or speckled or spotted translations they might be expected to be, when each book had had four or five translators, we leave to others to judge. But when all this is done, the work is but little more than begun. Bengálí is the language of a vast multitude of people, but it is very, very far from being the language of India ; and so when we had got quit of our pandits we must commence afresh with an order of Maulavis, and we must spend another 30, 40, or 50 years in translating the same works into Hindustání. But even when this is done our work is yet to commence. We have to provide for our Oriya, and Tamuli, and Cingalese, and Marathí, and Guzerati students, and a host of others whose very names it is no easy task to enumerate. Then these are all to be printed, and they will occupy, if printed in the characters belonging to the various dialects, far more volumes than we can tell ; and then the printing must be paid for, and that would require ten times more money than we possess, and thus in the course of some two or three hundred years, at the expense of many thousands of pounds, we have a very meagre, but still a passable theological library in the vernacular languages of India. And then we may proceed to translate a whole Encyclopædia of literature and science into the same dialects, and for that we may well allow a thousand or two thousand years, and five or six millions of pounds more. We judge of what may be done by what has been done, and it were mere enthusiasm and romance to judge on any other principles. Although there have been vernacular schools in existence under the direction and superintendence of Europeans for very many years, there has not yet been produced in any one of the various languages of India even a set of tolerable elementary school-books.

We hold it then to be as clearly established as any point can be, that those of the natives of this country who for very many years to come are to receive a liberal education must receive it through the medium of the English language. There may, and we have no doubt there will, come a time when there shall be an independent native literature, and then the English language may be advanced or shall we say, degraded from the rank of a necessary to that of a merely ornamental branch of education. But till then, if any of the natives are to receive more than the merest smattering of knowledge, we see no means of educating them but by means of the English



tongue; and unless they be so educated we see not how in the ordinary course of things a sound vernacular literature can even be furnished.

Do we wish then to abolish the languages of India and substitute the English in their stead? No such thing. We have hitherto been dealing only with our first question, as to how the future teachers of India are to *acquire* that knowledge which they are afterwards to *dispense* to the mass of their countrymen. But it is another and altogether a different question which relates to the medium of dispensation itself. In general this medium must be the vernacular languages of the several districts. This no one will dispute, and therefore we need not at all enlarge upon it. Our conclusion then is in the words of the resolution adopted unanimously by the Missionary Conference, and of which we believe all who will take the trouble really to consider the question fully, will cordially approve—

*“That while so many thousands of teachers are wanted in order to the evangelization and civilization of India, the English is the most effective medium of contribution in the way of imparting to them the whole range of European knowledge; that the native languages must be the medium of distribution, and that therefore these vernacular languages ought to be cultivated and improved to the utmost.”*

Some seem to have a fear on this point, lest the learning of English should so distract the attention of the Natives as to make them fail to learn their own. If this even do take place it must be from mismanagement on the part of those who have the superintendence of their education. No Englishman ever knew his own language the less for being well and judiciously taught the dead languages of Greece and Rome; and if any Hindu know his own language the less for his being taught the English language, it must be because he has not been well or judiciously taught.—T. S.

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VII.—*The Cooly Trade.—Report of the Commission appointed at the request of a Public Meeting of the Inhabitants of Calcutta, &c. &c.*

With what a burst of indignation would the proposal be met to revive the Slave Trade, were the proposition to be made in plain and definite language. Many would be the voices raised in indignant condemnation of the scheme, and vast would be the amount of energy which would be employed to frustrate the design. The natural rights and acquired liberties of mankind—the breaking up of national and tender ties—

the horrors of the middle passage, and all the miseries of actual slavery, would be themes on which with impassioned eloquence the philanthropist would dilate fully and freely. The insult offered to an enlightened and humane community, not less than the injustice to be inflicted on the colored races would cause such a tide of feeling to set in against the proposers of the plan, that they must be overwhelmed by the impetuous stream. *We are threatened with the revival of the Slave trade and Slavery.* The source from whence the slaves are to be derived is not the pestilent and almost unfrequented shores of Barbary, but the shores of India—not the Bight of Benin, but the Bay of Bengal. The *procurers* are to be not the semi-fiends who scour the shores of Africa equally to plunder and murder civilized and uncivilized mankind, but the merchant princes of Calcutta. The vessels in which the victims of avarice are to be carried to their Egypt are not to be the cramped slavers of south America, but the noblest and most commodious craft that human ingenuity and skill can contrive. Nor are they to sail under any flag deemed most expedient for the purpose; but under the *honored and beloved flag* of free and happy Britain. Nor are they to traverse the deep blue sea in constant dread of the raking fire, or the still more dreaded search of Her Majesty's cruizers—nor will the unhappy victims ever live in the hope of finding peace and rest in a watery grave when hotly pressed by the chase of a man-of-war. No; the noble vessel bearing proudly at her main the honoured flag of Britain, and in her hold a cargo of incipient slaves, shall bound over the swelling bosom of the ocean, free as the air that wafts her along, and undisturbed as the bird which wings its airy flight over the almost undisturbed deep. And why? Because the slaves are *colonial passengers*—the vessel, *a colonial passage ship*; and the whole trade has been *legalized and sanctioned* by the parliament of Great Britain in the year ——. We pause here, for we hope the blank may never be occupied. The evil is but prospective; but it is so likely to fall out that we earnestly entreat all and every well-wisher to the best interests of his race to bestir themselves to frustrate a design fraught with such misery to the enslaved, such a brutalizing tendency on those concerned, and such irreparable disgrace to that land which proclaims liberty to every man be he what he may, if once he find an asylum within its borders. We refer of course to the *Cooly Trade*. This traffic, it will be remembered, was commenced some years ago—it was, in fact, co-existent with the emancipation of the African slaves. The object of the traffic was to convey the people of the Hill tribes of India to the before

slave Colonies of Great Britain, to supply the places of the former serfs who are represented as exorbitant in their demand for wages, violent in their exactions, and unwilling to labor in some cases at all, and in others inadequately for the remuneration demanded—the whole of which charges we are prepared to prove from official documents utterly and entirely at variance with truth when applied to the mass of the emancipated. The interest to be subserved was clearly that of the employer not of the employed, although superficial reasons were assigned commendatory of the trade, based on religious, moral, humane and advantageous (to the exported) grounds. We do not hesitate to say that all such arguments are an idle mockery of these sacred names, and were but employed to deceive the unwary. Happily the evils which must result from such a trade presented themselves to the minds of a few; they remonstrated, but it extended, until all classes, from the highest functionary to the lowest vassal, men of all castes and grades in politics and religion, united to request that the traffic should cease until a full and unbiassed inquiry should be instituted into the whole matter. At the request of the inhabitants of this city, the trade closed—the inquiry was instituted, and the report containing the result of that inquiry, is now before the public. The commission consisted of the Rev. Jas. Charles, Senior Chaplain of the Scotch Church; T. Dickens, Esq. Registrar of the Supreme Court; J. P. Grant, Esq. Secretary to Government; William Dowson, Esq. one of the firm of Henly, Dowson and Bestel, the principal cooly-exporting firm; Major Archer, a gentleman who had visited the Mauritius, and who defended the Mauritius planters at the public meeting, and Babu Russomoy Dutt, one of the Commissioners of the Court of Requests. The Commissioners were vested with no power to suborn witnesses, nor to compel any witness to state more than it suited his own purpose to reveal. The parties therefore whose evidence we have were in a great measure voluntary witnesses. Therefore as far as the Report goes it is valuable. That it is deficient in matter criminary of the system as it operated at Mauritius, or in the Hills of India, both on those taken away, and those who were left behind, we are not astonished at; for it is scarcely possible that an unpaid commission could devote sufficient time to the subject considering the other claims upon their time and energies. Nor could a powerless commission, though paid and without the means of defraying one tittle of the expense of the most important witness, do much more than did this. We do not blame the members of the commission but those that appointed them for this, but



we must and do blame and have blamed them for the extreme tardiness with which they prosecuted their labors, or at least with which they laid the result of their labors before the public. We have it now and it is our business to ascertain how far it will sanction or condemn the once-named *Cooly Trade*; but now more politely called the *Colonial Passenger Transmission Trade*; for Lord John Russell has intimated his intention of carrying through the House of Commons a bill for reviving the trade under the mask of a bill entitled, *The Colonial Passenger's Protection Bill*—a bill in which the trade is to be sanctioned under restrictive regulations. This is so fallacious a scheme that we feel astonished and ashamed that any one possessed of the penetration and benevolence of Lord Russell, or any one bearing that honored name, should so willingly play into the hands of the pro-slavery party. Restrictions and regulations will but render the trade more mischievous because less suspected and less watched; while to slave-dealers regulations are but so much waste paper, save when they can be construed to their own advantage. The men who will beard the British legislature after they have received twenty millions of compensation money, and force it to rescind its most solemn decision, are not to be held in awe by any minor act of that same legislature. We shall not remark on the constitution of the Calcutta Commission beyond observing that two of its members were advocates of the trade in its fullest extent, Major Archer and Mr. Dowson; two avowedly opposed to its continuance, Rev. J. Charles and T. Dickens, Esq.; the remaining two we believe were favorable to the abolition should the evidence sanction it. The mercantile body in Calcutta had no representative save in an advocate of the trade, and five out of the six were the servants of Government.

Previously to dealing with the Report itself, we may observe that it must not for a moment be supposed that the question at issue is, whether Indian laborers shall be permitted to emigrate as free laborers to the Mauritius or Guiana, but whether, when this experiment has been tried with success, the whole of the former slave colonies of Britain shall be supplied with slaves from the Hills of British India. The Mauritius scheme is but a feeler—an experiment which, should it succeed, will be universally adopted. We state this to remove the flimsy veil which the party whose interests are bound up with this project have endeavoured to cast over the whole—we say *the party*, for it is a party, and a strong and influential one; it is not the Mauritius or Guiana party, but the whole pro-slavery party, comprising the interests of all the colonies

concerned in supplying the Home market with slave produce in competition with the free labor and almost self-producing soil of India. The fear is that the British Government may be obliged to yield to this vast and influential party—the same which has obliged the Home Government to give new life to the for-a-while suspended constitution of Jamaica), the revival and continuance under legal sanction of the Cooly Trade.

Having presented this brief outline of the history of the Commission, Report, and present position of the trade, we propose deferring the condensing, analyzing, comparing and scrutinizing of the evidence until our next, as such a task will require more space than we can afford in the present issue.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. W. Buyers, of Banáras, has arrived in Calcutta, on his way to Europe, for the restoration of health.—Mrs. Evans, the wife of Rev. J. Evans of the Malacca College, has been obliged to proceed to Europe.—The Rev. W. Legge, the new missionary to China, in connexion with the London Society, has arrived at Malacca.—We regret to announce the death of the author of *Travels in Africa*, the Rev. J. Campbell of Kingsland. Mr. C. was one of the last, if not the last, of the devoted band who formed the London Society. His end was peace.—We regret to state that Mrs. Phillips, wife of the Rev. G. Phillips of Balasore, died of jungle fever a few days since.—The Rev. C. Bennett, Mrs. B. and family, formerly of the Baptist Burman Mission, who sailed from this port for America on the *Champlain*, reached that country in safety on the 20th of January last.

### 2.—TENTH ANNUAL REPORT OF THE HIGH SCHOOL.

From this Report we gather that the institution from a variety of causes is not in so healthy a condition as could be desired—yet it nevertheless holds on its way under the discouragements common to all Indian academies, and continues to deserve well from that section of the Church for whose children it was especially established. We hope to notice the present state of our Indian academies in an early number.

### 3.—THE REPORT OF THE GENERAL COMMITTEE OF PUBLIC INSTRUCTION FOR 1838-39

Has just reached us. From it we learn that the Committee are about to adopt more extensive plans of operation. The number of schools and pupils under the direction of the Committee appear few; this is, we suppose, owing chiefly to the inadequate means at their disposal. Nor do the schools generally appear to be in so efficient a state as could be desired, save those in or near the Presidency. Measures are, however, about to be adopted for improving and enlarging the plans of the Committee.

### 4.—RELIGIOUS PERSECUTION AT HAMBURG.

A very gross instance of government interference with religion has recently occurred at Hamburg. We hope soon to give a detailed and

original account of it; but at present must content ourselves with an abstract only, from a London paper. This is but a sample of many similar cases that have lately taken place on the continent of Europe, which seems covered with "all monstrous, all prodigious things," bred in the stagnant waters of a formal Christianity. There, of practical piety, it may emphatically be said, "life dies, death lives." And generally, with a few signal exceptions of the faithful among the faithless found, a thick settled gloom of cold scepticism, neology, and religion of a name only, characterize the millions of the whole continent of Europe.

"About five years ago a Baptist church was formed at Hamburg, under the pastoral care of Mr. J. G. Oncken, agent for the Edinburgh Bible Society, which has gone on steadily increasing, its numbers now amounting to more than a hundred. The senate has at various times issued decrees interdicting the meetings of the church, and prohibiting, under the most severe penalties, Mr. Oncken from either preaching or baptising, or even holding any religious meeting at which more than the members of his own family might be present. A petition was presented to the senate by Mr. Oncken, and two other persons connected with his church, soliciting permission to go forward in the path of duty. After some little delay, the senate issued the following edict, dated April 5, 1839:—'After re-considering the various proceedings that have taken place touching the schismatical and mischievous conduct of J. G. Oncken, in his attempts to organise a Baptist church, it is enjoined on the chief magistrate of police to summon the petitioners before him, and 1st, To inform the said Oncken that the senate neither acknowledges the society which he denominates a Baptist church, nor himself as its preacher; that, on the contrary, the senate can only view it as a criminal schism, of which he is the sole author. To explain to him the evident unlawfulness and criminality of his schismatical proceedings, and to apprise, that the indulgence and forbearance hitherto extended towards him in this matter, and which will not be departed from in the present instance, has reached its utmost limits, and pointedly and peremptorily to prohibit him all further exercise of his unauthorised and unrecognised ministerial functions—to abstain especially from all administration of the sacraments, from baptisms, and every other schismatical religious rite, not permitted by the laws of this country; and from all endeavours to persuade the inhabitants to participate in such unlawful practices, as well as from all conventicle meetings already forbidden him, under pain of the severest measures and penalties, in case the lenity hitherto and now extended towards him should not produce the change of conduct required of him, and that he, contrary to all expectations, continue his unlawful and unconstitutional proceeding. 2nd, To make the same communication to his fellow-petitioners, the leading persons of his congregation, and to prohibit them, under the same threat of severe punishment, from all further participation in the same culpable and unlawful proceedings.' In the following November another edict was issued of a similar character, demanding the church, under the severest penalties, to give up its meetings within ten days from the date of the decree. Willing to give as little offence as possible, their meetings were of a private nature, and when the pastor had occasion to baptise, he went into the territory of one of the neighbouring states. This also, when discovered, was forbidden. The authorities have at last laid hands on the minister, Mr. Oncken, and thrown him into prison. On the 13th of May last, at the conclusion of their weekly service, he was arrested by the police, and lodged in jail, and in order to disperse the Church, two police officers have been stationed to prevent their assembling in the Meeting-house. When arrived at the place of destination, Mr. Oncken was treated like a criminal. His pockets were searched and



every thing taken from him. No one is allowed to see him but Mrs. Oncken."

#### 5.—CIRCULAR OF THE CALCUTTA CHRISTIAN SCHOOL BOOK SOCIETY FOR 1840.

It affords us sincere happiness to find that the *Christian School Book Society* has been actively engaged in providing and procuring an efficient set of School-books. We have no doubt ere another year rolls over, the Society will possess a much more ample list of English and vernacular works also. We shall be happy to forward any subscriptions to the Treasurer. We would remind all the friends of Christian education that they may on application procure the works mentioned in this circular.

#### Circular.

The *Calcutta Christian School Book Society* has now been in existence one year. During this space of time it has been striking its roots silently into the soil on which it is designed to bring forth its fruits. Unpopular with a large mass of Society, from its leading principle, which is to convert men from sin to God through Jesus Christ;—condemned by others, because of the essential antagonism which it cannot but present to those who eject religion from education;—apparently neglected by its own friends, who during its first year could point to little else but its principles, and the fact of its existence, as grounds of commendation or claim:—although placed in such circumstances, our little Christian Society is now beginning to burst forth into vigorous and effective operation.

Our first exertions have been directed to secure a complete series of elementary works in the English language, or in English and Vernacular intermixed, adapted to our design of diffusing a Christian liberal education. We of course include in this number some works which, although from their peculiar nature they cannot be directly religious, are yet amongst those which are necessary to furnish a complete education to Christian youth, and will therefore be supplied from the Society's Depository. We are now enabled to present the following list:

I. The *First Instructor* for Children, in English—from alphabet to words of one syllable, price 2 annas.

II. The same, in English and Bengali interlined.

III. The *Second Instructor* to words of two syllables English, price 4 as.

IV. The same, Anglo-Bengali.

V. The *Third Instructor*, containing general lessons, with Scripture History, English, pp. 190, price 12 annas.

VI. The *Fourth Instructor*, religious and miscellaneous, with Scripture extracts, now in the press and nearly printed—prepared expressly for the Society, pp. about 300, price 1 rupee.

VII. The *Poetic Instructor*, also prepared expressly for the Society, pp. 298, price 1 rupee.

VIII. *Course of Reading*.—Chiefly scientific and religious.—This is the highest Prose Reading in the series, pp. 338, price 1 rupee 8 annas.

IX. *English Grammar*, by Macculloch—procured from Europe, p. 12 as.

X. *Manual of Evidences of Christianity*, price 12 annas.

XI. *Euclid, First Six Books*. In strong full binding, price 1-8.

XI. *Solid Geometry, Spherics and Conic Sections*, bound uniformly with the former, 1 vol., price 1-8.

XII. *System of Arithmetic*, prepared for the Society, now passing through the press, Indian Tables.

XIII. Besides these works now on hand, arrangements or proposals have been made to procure some other necessary works. A work on Geography has been undertaken;—and, until some suitable Historical Works

have been fixed upon, we shall be willing to recommend, or forward, as far as may be in our power, any approved Histories that may be accessible to us. There have been ordered from England large School Maps, in sets of five each, containing Europe, Asia, Africa and America, and the World, which it is hoped will reach this country soon, in the usual course of communication.

We trust that the above list will furnish evidence, that our Society has not been inactive during the past year;—and that its actual position is not to be judged of by the amount of notice it has claimed or received. A foundation has been laid, in an elementary form; and we trust that the receipts of the second year may enable us to build largely upon the basis of the first.

Attention has been directed also to the preparation of **VERNACULAR** School Books; and, lately measures have been adopted for the commencement of this object. Great obstacles in this department remain to be overcome, from a deficiency of translators—at least of persons who will undertake speedily to perform a work, in which they must necessarily be interrupted by many more claimant duties.

We are desirous of adopting, as a sort of regulator in our vernacular efforts, the principle of maintaining a measure of literary identity in our works, English and Native:—so that the former and latter may, *mutatis mutandis*, in substance be the same, as far as practicable. We do not mean, that an English work shall be literally and wholly, the sole subject of translation for vernacular use;—but, that whilst alterations and additions from original resources of the country may be made, yet that which shall constitute the basis of these operations shall be one of the fundamental English series.

On this safe and consistent principle, we shall be glad to receive proposals, and (if necessary) to enter into pecuniary arrangements, for the translation of any of our series into any of the principal languages of India.

We would take this opportunity of counselling the friends of Christian Education, who agree with us in believing that without the Gospel of Christ there can be no regeneration of man, to unite together, and by personal intercourse and co-operation, strengthen themselves and others in this work of God. **LOCAL COMMITTEES** can much help this good cause; and their corporate existence gives an embodiment to principle which cannot be supplied by any number of secret convictions, or anonymous donations. Little communities of principle are like heaps of fuel, that protect the latent spark, and feed the lambent flame.

We shall be glad therefore to correspond with individual friends of Christian Education throughout the country, who may desire to communicate with us on this subject:—and it will afford us much pleasure to forward their views of benevolence in any form that comes within the range of our constitution as a Society.

In conclusion, we would urge on all who support **CHRISTIAN EDUCATION**, (comprehending both Evangelical and General Instruction) as the grand hope of the Youth of India, to help us in our embodied form and in our concentrated effort. The expence incurred, in the publication of new books, is great; and full returns cannot be expected for two or three years to come, as whole editions cannot be rapidly disposed of. Immediate remittances too will be expected from our Committee for works procured from England;—whilst the proceeds from the sale of those works, can come in but slowly. It is at the beginning of such a Society as this, that the most vigorous aid is needed; and we therefore throw ourselves on our Christian Friends for such contributions as are necessary for carrying out our object. Our basis is “Love thy neighbour as thyself.” Our warrant, “Go and teach all nations.” Our directory, “Train

up a child in the way in which he should go, and when he is old he will not depart from it."—But our very law of existence is this Canon of Christianity: "WHATSOEVER THEREFORE YE DO, WHETHER IN WORD OR IN DEED, DO ALL IN THE NAME OF THE LORD JESUS, GIVING THANKS UNTO GOD, EVEN THE FATHER, BY HIM." By this Canon we are forbidden, on pain of sin, to enter into any scheme from which those venerated names, (one or either of them,) are excluded by express convention; and by this Canon we see what is that which alone God will ultimately bless, even what is simply performed in Jesus' name, and thankfully ascribed and devoted to the immediate glory of the ONE LIVING AND TRUE GOD! Come then and help us, in the name of our common Lord, to bless India with that knowledge with which we ourselves have been blessed—that knowledge which hath made Britain to be Britain!—And may that Eternal Spirit, the Divine Regenerator of man, who changed the dark, inhuman superstitious Druid into the enlightened, merciful and holy Christian, work on this vast Continent, as he once wrought on that far off, but beloved Isle of the Sea!

J. MACDONALD, *Corresponding Secretary.*

J. CAMPBELL, *Minute Secretary.*

J. W. ALEXANDER, *Cash Secretary.*

August, 1840.

\* \* The Society's Depository, 99, Dharamtala:—Agent for Books, Mr. G. C. Hay, at the Depository. Subscriptions to be forwarded to the Secretaries.

#### 6.—UNION OF THE EVANGELICAL MISSION AT TINNEVELLY WITH THE MADRAS CHURCH MISSION.

From the following our friends will gather that the German Tinnevelly Mission has again united with the Madras Church Mission. We trust that the blessing of the Lord will abundantly rest upon the Union, and that all past differences may be so healed that the heathen shall say—"Behold how good and pleasant it is for brethren to dwell together in unity."

*To the Rev. T. Boaz.*

DEAR SIR,

It is with peculiar feelings I address the friends and supporters of the German Evangelical Mission in Tinnevelly. It will be remembered that it was in April, 1839, when we were by the Providence of God led to carry on this extensive Mission, in humble faith and reliance on the Lord and his promises, looking to him and his people for support. When we thus cast ourselves upon the Lord, we felt at the same time, that without being ultimately connected with a Mission Society, the G. E. Mission could hardly exist for any length of time. The London Missionary Society, having, as they expressed it, "from a regard to general principles, the violation of which would have occasioned serious injury to the Missionary cause generally," declined to afford us official assistance and support; we indulged the hope that, in the course of time, some Mission Society, on the Continent of Europe, would come forward and afford the Mission, not only the necessary pecuniary support but also supply the need of labourers. To effect this desirable object, I addressed last year a letter to that effect, to the Mission Society in Basle. Month after month rolled on, and the Lord graciously supplied our wants, though we, (I mean particularly the Catechists, School-masters, &c. &c.) had not every month our full, yet we can say that the Lord granted us our daily bread; for which we would be truly thankful. Though by the mercy of God I enjoyed pretty good health during the last year, so as to be able to attend to the various and arduous duties which devolved upon me, yet I could not but at times deeply feel, that as much as I wished it, I could not do justice to the great work, in properly superintending so many



Catechists, Congregations, School-masters and Schools. However circumstanced as I was, I felt I could not go a step further for the good and future welfare of the G. E. Mission, until I had received an answer from the Committee in Basle, and therefore I went on patiently in my work, watching the leadings of a gracious providence. In the course of last month the long-awaited letter from Basle arrived, and the nature of its contents, together with some other circumstances, left very little doubt in my mind as to the path of duty I had to choose in respect to the G. E. Mission. The Rev. Mr. Hoffmann, principal of the Basle Missionary institution, stated, in the name of the Committee, that the same reasons, which prevented the London Mission Society to receive the G. E. Mission into their Connexion, prevent also the Basle Mission Society from affording us the asked for assistance and support. He moreover stated for my encouragement that he had corresponded with the Church Mission Committee in London respecting my application to them; and finally he makes such suggestions, and gives me such advice, as I thought altogether worthy of serious consideration. Having therefore, as far as I was able, considered the subject in question in all its bearings, I thought it my duty to address a letter to the Madras corresponding Committee of the Church Mission; the result of which was that myself with the Mission have been united with the Church Mission Society, with such an understanding, as under existing circumstances is so far satisfactory to both parties.

Thus the German Evangelical Mission in Tinnevely has, as such, ceased to exist, with which circumstance, I beg herewith to acquaint our friends.

But though the G. E. Mission as such, has ceased, to exist, yet the work, among the Congregations and Heathen, is the same. I would therefore hope, that the friends of this work will not be less zealous in giving that assistance which they have so kindly and liberally afforded us during the last thirteen months, and for which I beg them to accept of our sincere thanks. I would, with particular thankfulness to God, record the success which has attended the appeal, contained in our last Report, for means for the establishment of a Boarding School for Girls on the premises. Mrs. Muller lost no time in commencing to build in the first place a School-room and out-houses. These, we are happy to inform our friends, are now finished, and the School was opened during last month. Mrs. Muller was however obliged to begin her work with a very limited number of girls, viz. from 10 to 15, owing to the small balance in hand. We would therefore entreat the friends and promoters of female education in India, to continue to lend us a helping hand, in order not only to carry on, but also to increase the blessed work which by the goodness of God, and the liberality of Christian friends, we have thus been permitted to commence. A summary account of the income and expenditure for the female Schools is annexed. It remains for me only to give an account of the income and expenditure of the German Evangelical Mission during the last thirteen months, of which I subjoin particulars.

From the Balance remaining, it will be seen, that as our days have been, so has the Lord also caused our strength to be. To Him therefore be glory for evermore. Amen.

*Suvasashapurum, Tinnevely, June 30th, 1840.*

J. J. MULLER.

We have been obliged to adopt our accounts of the London public meetings in the month of May as well as some items of intelligence this month almost exclusively from the *Friend of India* and the *Christian Advocate*: while many subjects have been unavoidably postponed. The causes are such as Editors are often subject to, and towards which we

trust our readers will be "a little kind," viz. indisposition—promises broken to the ear,—at the latest possible date, &c. &c. We need not enumerate more.

#### 7.—A NEW PERIODICAL.

The following Prospectus of a new bi-monthly periodical has been forwarded to us. We have not time this week to do more than wish every success to the project. Such a periodical has long been a desideratum in Calcutta. The only suggestion we would offer to our new brother, is to make the price of *The Telescope* so low that every young native may be able to purchase it. We should say, if the educated native community be prepared to sustain a large circulation, that *one anna* per number would bring it within the reach of all; while the larger circulation it would doubtless obtain would make it a remunerative publication. The *Gyananeshun* states, that the *Telescope* is to be under the superintendence of Rev. Messrs Duff, Ewart, and Smith. Our contemporary is in error on this subject; the sole responsibility and conduct rest on the Editor who will, we doubt not, make the publication in every way worthy the interests it is intended to advance. We wish every success to the undertaking.

*Prospectus of a new Periodical to be published under the title of "THE TELESCOPE," a miscellany of Literature, Science and Religion.*

There are in Calcutta and throughout India many various classes of persons, and for most of these classes there are suitable periodical publications. There is the European class, who have their daily and weekly Newspapers, and their monthly and quarterly Magazines, filled with matter suited to the several tastes of individuals, and furnishing to the Religious, the Scientific, the Literary, the Political, the Medical and the Sporting Communities, information and instruction regarding their favorite pursuits. Then the Native Community have their daily and weekly Newspapers, filled with discussions on every kind of subject, conducted in a manner suited to the tastes of their readers. Again the East-Indian Community have swarms of periodicals furnishing them with occupation for leisure hours—occupation, it is to be presumed, suited to their tastes and habits.

But there is a large and constantly increasing community in Calcutta and many other parts of India, for whose instruction and entertainment no adequate provision in the way of periodical publication at present exists, the various journals that have been established for their use having been discontinued. We refer to that class of natives who have received an English education, and have become, to a greater or less extents, imbued with the feelings and sentiments which may be generally expected to result from an acquaintance with European literature and science. The productions of the Native Press cannot generally have much attraction for those whose minds have been trained to correct habits of thought. The European periodicals must be, in a great measure, destitute of interest to those whose associations and feelings are Eastern; while the East-Indian press has not, so far as we know, given issue to any periodical that is better fitted than either the European or Native publications to attract the attention, improve the minds, or elevate the characters of the class to whom we refer.

It is proposed to make an attempt to supply this defect by the establishment of a periodical to be entitled *The Telescope, a Miscellany of Literature, Science and Religion.*

This title will in a great measure explain the intended character of the publication. It will hold no subject unworthy of its examination that may tend to instruct and improve. It will freely and candidly examine and discuss literary, scientific and religious questions, and will endeavour by

uniform candour and uprightness to attain the high and responsible situation of a help to the educated portion of the native community in their acquirement of knowledge and truth.

Its object will be twofold,—to afford to the native community matter of instructive and entertaining reading, and to furnish a field for exercising their faculties of thought and diction: it is hoped that a considerable portion of it may be written by the more advanced of the natives themselves, many of whom have cheerfully volunteered their aid. Thus they will have an opportunity of putting to practical use the education they have received, of contributing to their mutual improvement by making their sentiments public. A large quantity of matter is every year written by the very parties in question in the shape of Prize Compositions. Now although there may be few or none of these which it would be desirable to publish entire, yet it is believed that from many of them such extracts might be made, as would be well worthy of being published and preserved.

The Editor will explain more at large the nature of his undertaking in his opening paper; meantime he submits the present Prospectus and solicits the support of all that class whose interests he has chiefly in view, as well as of all those who are desirous to promote the great work of Native improvement.

At present he only thinks it necessary to add, in order to prevent the possibility of misconception, that the TELESCOPE is completely unconnected with any Educational or other Institution in Calcutta. It is designed for the benefit of all educated natives, without reference to the institutions in which they may have received their education.

It is proposed that the TELESCOPE shall be published twice a month, on the 1st and 15th days of each month, unless when these days fall on the Sabbath, in which case the publication will be either a day earlier or later. The abundance or deficiency of matter may make it expedient at a future period to increase or diminish the size of the publication; but at present each number will contain 16 pages demy 8vo. and will be printed on good European paper and in good type.

The price will be 5 Rupees per annum paid in advance, or *four annas* for a single number. This, it is believed, is a price scarcely sufficient to defray the charges of printing, &c. but the work is not undertaken for the sake of pecuniary profit.

It is proposed that the first number shall appear on the 1st of September. Orders for the work and communications to the Editor to be addressed to him and sent to the care of Mr. Hay, 99, Dharamtala.

Calcutta, 10th August, 1840.

[*Christian Advocate.*]

#### 8.—THE SANDWICH ISLANDS.

We have just received our numbers of the *Hawain Spectator*, a most excellent literary and religious periodical published at Hanonulala, Oohu, Sandwich Islands, from which we may make some excerpts. The same opportunity has put us in possession of a pamphlet respecting the popish tricks and visit of *La Artemise* to those islands which our Romanist brethren need not be anxious that we should publish, but which we shall nevertheless do. Protestantism in its Missions has nothing to fear when brought to the light, especially when contrasted with such miserable ecclesiastical chicanery as that of popish priests aided by the cannon of semi-Infidel France.—*Ibid.*

#### 9.—CORRESPONDING SOCIETY OF THE FRIENDS OF INDIA.

We have been favored with a Circular containing proposals for the formation of a new Society to be designated "*The Corresponding Society of the Friends of India.*" The object of the proposed Society is to fococize every



thing in the form of sentiment or experiment which may already or in future exist. It is to be a bond of union between the Friends of India both in the East and West. Under its auspices an extensive correspondence is to be kept up throughout the world on the subject of India's welfare, and a periodical in which articles selected and original, bearing on the religious, moral and civil interests of the country shall appear, wove into a regular history of whatever may be of interest on the subject by the observations and reflections of a stipendiary Secretary. The idea is exceedingly happy, and if it can be reduced to practice, will doubtless work out, under the blessing of Providence, a vast amount of good for the country. Many a project highly useful has certainly been nipped in the bud for the want of co-operative support, and many a useful plan has languished and died for the want of the same influence. The same plan also, may be in trial in different parts of the country, at the same time with various degrees of success. Correspondence doubtless would tend to aid all in bringing that to maturity which all desire to see perfected. Persons, too, now altogether unknown to each other, or at least but known by report, would be brought into epistolatory and sentimental connexion; the interchange of sentiment and feeling would doubtless have a very stimulating influence on all. The advantages are many, if the plan be in the present state of things in India, practicable. We confess ourselves to look with a jealous eye on the formation of new Societies, especially if the end proposed can at all be advanced by existing institutions. The calls at present made upon the generosity of the public are many, and to increase the number of institutions is but to divide that amongst many with equal expenditures which might, with greater benefit to the community, be bestowed upon a few well-organized and effective Societies. There is a point at which division of labour becomes a positive evil, especially in the matter of Societies; for it divides not only the pecuniary resources, but the mental and physical energies of the interested. Every thing however depends (under God) for success on the degree of spirit which is thrown into the new claimant for public favor. It may subserve the purpose of many minor Societies; they might merge their interests in its plan of operation. The choice of an Agent or Secretary will materially affect the efficiency of any institution. What he is as a man and as a Christian man will materially affect the character of the Society. We could wish nevertheless that the new Society might have a fair trial. Its object is good—nay more, it is noble—it merits a trial at the hands of the Friends of India, but in order that it should be effective it will require that its first friends be cautious as to the selection of their Agency; and that they set on foot and maintain in vigorous exercise an extensive correspondence. Agitation under the guidance of Christian discretion and benevolence can alone keep up the interest of a tropical community in any even the most interesting and useful scheme. The motto of the projector, not less than his well-known character for energy and devotedness to the welfare of India, in its noblest acceptation, is at once a pledge that the Society will be brought into existence, and that it will not be willingly consigned to the tomb of the Capulets. *Nil desperandum* is the motto, and if the work be but began, continued and ended in the fear of the Lord, its friends may in a little time have to write *Ebenezer*.—*Ibid.*

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#### 10.—THE "TELESCOPE"—THE CORRESPONDING SOCIETY—A PROPOSAL.

In our last two numbers we noticed with approbation the formation of a new Society and the Prospectus of a new periodical. On maturer consideration of the Prospectus of the periodical and the name and design of the Society, we are induced to offer one or two matters to

the serious consideration of the friends of India. From all that we can gather of the new Society, it is to be a Corresponding Society merely, and the periodical we know, is to add another to the number of our present list of periodicals with special reference to the improvement of the native community. Thus shall we have one added to the already numerous Societies and periodicals without possessing that which we are confident is a desideratum—a Society in which all the friends of India can unite, not only to correspond but practically to carry out every plan calculated to improve the land and the people; and a weekly or bi-weekly periodical which should by the comprehensiveness of its arrangement, as a periodical of literature, science, morals and religion, supply the place of all the minor publications which the interests of different sections of the community have called into existence, but which might with advantage to all parties merge their separate interests in one comprehensive periodical. As far as we are concerned we shall be happy to give our aid to any such efforts should it be deemed advisable to make the experiment. To the proposed Society we see no objection—to the periodical some may be offered, but they are such as we think may be easily obviated. A certain portion of the paper might be devoted to the discussion of subjects such as will find a place in the *Telescope*, or those connected with this periodical or any other, and might be struck off separately and forwarded to those whose circumstances would not enable them to afford the whole of the larger publication; or parts of the paper might be omitted if so printed on separate sheets, as the taste or means of subscribers might dictate, while the profit on the larger paper would enable the proprietors to render the detached portions at a cheaper rate to the native youth or the poorer portion of the Christian community. We would have such a paper to contain a digest of European, American and Indian news. The editorials, European and native, on the most interesting topics of the day extracted from the different periodicals of both countries—Extracts also from literary, scientific and religious publications—Reviews and original editorial matter;—in fact to make it, whether weekly, or bi-weekly, a complete family paper conducted on the principles of evangelical religion and on Protestant principles, but in which religion shall form the most prominent object, and in which its interests and institutions should find a ready, temperate but full advocacy, while it should contain every thing which ought to be found in the pages of a newspaper.

Such an undertaking would doubtless be attended with much anxiety, expense and trouble; but of its success we have no doubt were it commenced and carried on with the energy the importance of the subject demands—we say importance, for to many in India a newspaper is almost the only mental pabulum they obtain, and hence it is desirable that such pabulum should at least be good. Had we had leisure, or had it come within our scope or design to have adopted such a plan in the *Advocate*, we are confident from all that we have heard and seen, its circulation would have been as extensive if not more so than any periodical in India. We have not offered these observations with any but the best feelings to the new periodical, or the Corresponding Society, but with a view to compass more effectually that which both we and the projectors of both have in view—not pecuniary profit or the advancement of party interests, but the highest interests of the Christian and native community.—*Ibid.*

#### 11.—NATIVE CHRISTIANS—THE DISABILITIES UNDER WHICH THEY LABOR.

The papers, daily and weekly, have been engaged in discussing the merits or demerits of certain charges which have been brought against the recent converts to Christianity in the district of Kishnaghur. They have been charged with *arson*, and the Missionary, the Rev. W. Deer, with defending them in their sin. That the native Christians at Kishnaghur or in any

other district in India, have their frailties we are free to admit, or that there should be amongst so large a number of converts as are to be found in the mission at Kishnaghur some who might be a trouble to the Church, would not be matter of surprise ; but that the native Christians as a body, aided, sanctioned and defended by the missionaries, should perpetrate so dark a crime on the property of their heathen and Musalmán neighbours is so monstrous that we should not have hesitated to have denied it in the most unqualified manner without other testimony than the charge itself. Our knowledge of the history of the church and the nature of the charges brought against Christians in all ages by their enemies would have been sufficient to warrant us in such a conclusion. It affords us the highest satisfaction therefore to be able, on testimony the most indisputable, to state that not only is the charge brought against the native Christians utterly and entirely false, but that the crime has been brought home to one of a (heathen) party long distinguished for its violence. To the perseverance and vigilance of the magistrate, under God, is this to be attributed. This case naturally leads to a consideration of the unhappy position in which Native Christian converts stand at the present moment. It is such as calls loudly for redress at the hands of the Government. Such is it in fact that we are confident nothing short of the influence of divine grace will enable either man or woman to make or sustain a profession of Christianity. We ask no *favor* at the hands of the supreme Government for the native converts : all we crave is the removal of unjust and oppressive laws, and the substitution of just and equitable legislation. We ask not *favor* but justice. The increased and increasing number of the converts will require that this subject be speedily taken under the most serious consideration of our rulers.

What are the sacrifices which are required at the hands of a native on his profession of the Christian faith ? Not only is he cut off from all intercourse with his relations and friends, but he is subject to the forfeiture of all ancestral, and in all probability of all acquired property. He is hopelessly severed from the wife of his bosom whom he cannot legally claim, while he is in daily dread of the poisoned cup, or the most abominable and disgusting charges. It would be surprising in the present state of the law, even were the Hindus a more manly, courageous, and less money-loving people, if we should find them flocking to the standard of Christ.

We may state a case or two to show the working of the system and its baneful tendency should the number of converts become at all more extensive than at present. A youth, mature in judgment though still under parental constraint, becomes convinced of the errors of Hinduism. His philosophical, moral and religious training has led him to the conclusion, that Christianity is the alone heaven-born faith ; he is not willing to bend the knee to Káli or Dúrgá, and is anxious to worship the one true God and Jesus Christ whom he hath sent ; and if so, what are his present condition and prospects ? If he is firm, the chances are many he will be sent to Káshi (Banáras), which is equivalent to his being drugged by a process which may destroy him, but which is almost sure to make him—to use a Bengali proverb—as a woman in the house, or an idiot ; should he escape this terrible punishment, he knows that the moment he declares his faith in Christ as an adult responsible agent, he will be driven from his homestead, and that his property will be given to another. This has been done.

Again, a man becomes a Christian in very mature life : previously to his conversion he is the owner of lands which have been in the undisturbed possession of his ancestors for centuries, but on his professing his belief in the Christian faith, a false claim is set up by his heathen neighbours, false mortgage deeds are brought forward, and he is summoned perhaps not only



to give up the cause but to pay a large amount of interest, which if admitted must involve him in irrecoverable ruin. He attends day after day at the court of the magistrate, whose attendance is prevented by indisposition or other causes, returns to his home wearied and harassed, and then he is seized and imprisoned for his contempt of court, and mulcted in additional expenses for fines; and all this is done with the perfect knowledge, by the persecuting parties, that neither his principles nor his advisers will permit him to have recourse to the common Bengali stratagem of suborning false witnesses or forging contradictory documents.

Again, a woman becomes a Christian,—she is abandoned by her husband from compulsion, however much he may love her. Caste and its advocates are imperative. He nevertheless feels that she has a claim upon him for support, and he offers a mite towards that support. No! replies caste, to render her aid is equivalent to living with her; it is an acknowledgment of her existence, while to you she is dead. Or a young man breaks through the shackles of his ancient faith and becomes a Christian? he is tenderly attached to his wife and she to him, but neither he nor his friends are permitted to see her; she is held in the strictest surveillance by her relatives, and the most disgusting lies are poured into her mind in reference to the Christian faith and its professors, some of which are not fit for repetition. In the two latter cases the matter involves the question of morals as well as the civil liberty of the subject, and should at once be rectified; for a Christian man or woman cannot and will not be able to marry a Christian without some kind of positive declaration on the part of the deluded party which it is almost impossible to obtain, or by the enactment of a law legalizing a second marriage in case of the continued and obstinate refusal of the first wife or husband to fulfil the duties of conjugal life. We have simply mooted the question and cited these few cases in the hope that the subject may arrest the attention of those who only can cure the ills of which we complain. We are aware that the subject involves the reformation of the whole of the theoretical and administrable legislation of the country, to which we are not indifferent; but it is especially for the native Christian population that we write, as on them falls with ten-fold force all the ordinary but terrible evils of the administration of Mufassal justice.—*Ibid.*

#### 12.—THE MAY MEETINGS.

*The British and Foreign Bible Society.*—The annual meeting of this Society took place on Wednesday, May 13, at Exeter Hall. The meeting was most numerously attended by individuals of both sexes and of every denomination. Lord Bexley was in the chair, and we observed on the platform the Bishop of Lichfield, Bishop of Chester, and Bishop of Norwich, Lord Teignmouth, Sir T. D. Acland, with a host of ministers of all denominations. In the report it was stated, that the receipts this year amounted to the enormous sum of £110,000, and an increase of some hundreds of thousands in the distribution of copies, which amounted to three quarters of a million this year; the Society had distributed twelve millions since its commencement. The Society was addressed in the course of the day by all the Prelates, and the proceedings lasted to a late hour.

*British and Foreign School Society.*—The report was very voluminous. After stating the progress of the Society, to show the great want of education, it stated that in the last year in England and Wales no less than 27,670 marriages had taken place, out of whom 8733 men could not read, and 13,624 were equally ignorant. At the late Salford sessions there were 170 prisoners—only 44 of them could read and write. In the Lewes House of Correction there were 840 prisoners—only 48 could read and

write, 250 could a little, 8 had no idea of Jesus Christ, 294 knew not a Saviour, 490 had heard of his name, and 54 heard of him through report.

*London Missionary Society.*—The annual meeting of the London Missionary Society was held on Thursday May 14, in the great room, Exeter Hall. The meeting was one of the most crowded of the season, the hall being filled in every corner with ladies, and the platform with gentlemen. Sir George Grey, Bart., took the chair, and presided until one o'clock, when his official duties rendered it necessary that he should quit the meeting. The right hon. Baronet was succeeded in the chair by Thomas Wilson, Esq. the Treasurer of the Society. The Secretary read the report, which was of a highly satisfactory nature. The number of the Society's missionary stations is at present 361; the number of missionaries 156; and the number of assistants, native and English, in foreign parts, 451. During the past year 28 new missionaries have been sent out with their wives and families. The number of the Society's churches is at present 104. The number of communicants 9966; and the number of scholars 41,752. The receipts for the whole year have been £91,119. 12s. 10d.; and the expenditure £82,197. 0s. 4d. It was announced that the munificent sum of £10,000 had been made over and placed in trust for the Society by a resident in the manufacturing districts, who most nobly gave this splendid donation anonymously. It was also stated by the same gentleman that two farms in Lancashire had been made over to the Society, and the annual proceeds, amounting to £200, secured to the funds. Two of the directors present gave £100 each, and the treasurer the like handsome sum. The boxes were handed round during the meeting, and a very large sum of money collected.

*British and Foreign Temperance Society.*—The annual general meeting of the above society was held in the Queen's Concert Room, Hanover Square, the Bishop of Norwich, in the absence of the Bishop of London, in the chair. The greater portion of the auditory was composed of fashionably dressed ladies, who appeared to take great interest in the proceedings. On the platform we noticed the Bishop of Chichester, Lord Teignmouth, M. P., Admiral Sir J. Hillier, the Rev. Chancellor Raikes, &c. &c. The chairman, on taking the chair, expatiated at great length, and in the most eloquent manner, on the ill effects of intemperance. His Lordship, in concluding his address, said that there was supposed to be in great Britain 23,000,000 souls, who had consumed 25,000,000 gallons of ardent spirits; among them the cost of bread for the support of that number of people would be £25,000,000, whilst the money expended for the above quantity of spirits amounted to £44,000,000. This quantity of spirits would form a river 100 miles long, 30 feet deep, and as wide. The secretary then read the report, from which it appeared that during the year ending January, 1839, 30,868,562 gallons of spirits paid duty for home consumption for England and Scotland. Upwards of 57,000 public-houses, and 47,000 beer-shops were licenced in England and Wales; twenty thousand two hundred and thirty-seven persons were taken into custody for drunkenness, and upwards of 290,000 persons were relieved by the hospitals, &c. &c., a large portion of whom required this aid in consequence of the use of ardent spirits. The report, after showing the low state of the funds, stated that the consumption in spirits had greatly decreased, but that opium was being used in the manufacturing districts in great abundance.

*The Religious Tract Society*—held its forty-first Anniversary, in Exeter Hall, on the 8th of May: when the chair was taken by S. Hoare, Esq., and the business of the day was introduced with prayer by the Rev. Dr. Henderson. The chairman, in his opening speech, took an encouraging view of the range of the Society's operations, and stated that

although in the year preceding the last, the issue of tracts had exceeded that of any previous year by two millions, yet the issue of last year had exceeded it by 1,400,000. Mr. W. Jones, the Secretary, read an abstract of the Report. The publications circulated at home, during the past year, amounted to 3,233,039; and their value to 2,876*l.* 19*s.* 2*d.* Two hundred and eighty-one Circulating Libraries had been granted at home. One hundred and seventy-four new publications had been issued. The publications sent out from the Depository last year had been 19,425,002; making the total circulation since the formation of the Society, in about 86 languages, including the issues of Foreign Societies assisted by the Parent Institution, to exceed 315,400,000. The benevolent income of the Society for the year had been 6,114*l.* 6*s.* The gratuitous issues in money, paper, publications and libraries amounted to 9,004*l.* 12*s.* The total receipts of the Society had been 61,117*l.* 16*s.* 8*d.* The adoption of the Report was moved by the Rev. Mr. Drew, and seconded by the Rev. Dr. Leifchild. The second Resolution was moved, by the Rev. D. Wilson, who spoke of the advantage of tract circulation, first as being available when other means of communicating the gospel were not, as now in China, Madagascar, Spain and Portugal—and, secondly, as presenting divine truth in that brief, simple, attractive and homely manner which was especially likely to catch the ear, and interest the minds of the uneducated. In his own parish, they had found that to be remarkably the case. They had been circulating during the past year upwards of 40,000 tracts, in connection with the Established Church. They had repeated instances of deeply interesting cases brought before them by the district visitors, in which those tracts had been the means of preparing the way for the minister of religion, for the study of God's word, and for attendance on the public worship of God. They had had cases of conversion, cases of awakening, cases of persons induced to send for the ministers of religion, in consequence of the reading of those tracts. He trusted that the Society would be encouraged to go onward with zeal and devotion in this cause. Never was there a time when a greater necessity existed for bringing the truths of the gospel before the minds of the people. It had been strongly impressed on his own mind, as well as on the minds of others, that if there was one thing in which they were more deficient than another, it was in simplicity in their ministry, in their efforts to do good. (A true and pungent saying that.) The motion was seconded by F. A. Packard, Esq., Secretary to the American Sunday School Union. The next speaker was the Rev. Henry Hughes, Secretary to the London Hibernian Society, who in vindicating the Tract Society against the aspersions of the Tractarians of Oxford, made one of the ablest speeches we have seen amongst the reports of the Anniversaries of the year. It will not, however, admit either of abstract or quotation. He was followed in the same argument, and not unworthily, by the Rev. Dr. Urwick. The meeting was then dismissed with the customary formalities.—*Friend of India.*

*The Baptist Missionary Society*—held its forty-eighth Anniversary, in Exeter Hall, on the 30th of April. Sir C. E. Smith having been called to the chair, the proceedings were opened with Divine Worship, conducted by the Rev. S. Nicholson, of Plymouth. The Chairman spoke, in a neat and impressive manner, of the contrast between present feeling and position in respect of Missions, and the state of things when Carey entered on his enterprise, and touched feelingly on the death of Mr. Williams, as an event in which all who love Missions must have one sentiment. The Report was read by the Rev. J. Dyer. It mentioned the welcome reinforcement which the East Indian Mission had received by the return of Mr. Pearce to Calcutta, and the accession of the four brethren who ac-



accompanied him, and referred to the arrangements which had been made in consequence—but which here are out of date\*. The annual association of the Churches in Jamaica (when is a Report to come in that shape from Bengal?) was held at Brown's Town, on the 14th of January, and the following days. From the returns then presented, they were again called upon to rejoice in the general prosperity of the Mission in that Island. The number of members now reported was 21,777, and of inquirers, 21,111; being an increase on the previous returns of 3,440 members, and 192 inquirers. The schools were not quite so well attended as formerly, the number of scholars being 15,007, or 1,113 less than last year—which was to be attributed in part to the multiplication of schools by other friends of education, and in part to deficiency of pecuniary resources. In the other West India Stations, the results of the year had also been highly encouraging. In reference to home proceedings, the Report stated that during the past year, five Missionaries had been sent to the East, and six to the West. Three more were shortly to embark for India†. The income of the Society had not been quite equal to that of the preceding year. The Receipts had been 19,071*l.* 13*s.*; and the Expenditure, 19,781*l.* 6*s.* 9*d.*, which with the balance remaining undischarged from last year, left a deficit of 3,341*l.* 7*s.* The reception of the Report was moved by the Rev. Dr. Cox, of Hackney, in a speech of great animation, and rhetorical figure, but yet of piety and power. The only laughter he seems to have excited, was produced by turning the ridicule of the Edinburgh Reviewers of the early proceedings of Carey and his colleagues, against themselves. Their strain had been "Look at the efforts of the Missionary Societies. They should not stop to characterize the one or the other of them particularly, but only in general intimate that the parties were all mad together—(Laughter and cheers)—but they should not stop to discriminate between the finer shades of lunacy." The finer shades of lunacy, indeed! Why, it is characteristic of the lunatic to think every body mad but himself. The madness was in their own conception of missionary operations. I will tell you what were those finer shades which they mistook for the finer shades of lunacy. The Missionary Societies may be compared to the Rainbow. In the rainbow you perceive one bow, but many colours—distinct, but one and harmonious; a fit emblem this of the united though separate operations of Christian Missionary Societies. The shades of lunacy, as they were termed, were the shades of various light seen and reflected from that one beautiful bow of covenanted mercy that threw its glory upon the dark clouds of heathenism, and bent benignantly over a prostrate, demoralised and miserable world. The motion was seconded by the Rev. T. Winter, of Bristol. The second Resolution—an expression of gratitude for the increase of Missionaries, and regret for the continued connection of the British Government in India with the support of idolatry—was moved by the Rev. Dr. Leifchild. Some people, he said, from his known attachment to the Baptist Denomination, and especially its Missionary Society, had suspected that he was a Baptist, although he had not declared his convictions. That notion, however, only tended to shew the low estimate which was formed of Christian love and the nature of the Christian religion. It was a remnant of the old opinion, that uniformity of judgment in every thing

\* In the *Patriot* of the 11th May, a letter appears from the Rev. J. Angus, stating that intelligence of Mr. Pearce's death, on the 17th March, had reached the Society by the Overland Mail, on the 6th of May.

† These are Messrs. John Parsons, George Small, and W. W. Evans, the Assistant Secretary of the Society, who is to take charge of the Benevolent Institution, having formerly occupied a similar situation. He and Mr. Small were publicly set apart for missionary service at Hackney, on the 21st of May; and all three were expected to sail early in July.

was necessary to Christian affection ; as though religion could not produce a generous feeling without annihilating the individuality and freedom of the human mind. The motion was seconded by the Rev. J. Aldis, who pronounced an eloquent eulogy on Mr. Knibb, of Jamaica, who had been expected to be present at the meeting, but did not reach London till some time after. The succeeding motion—a call for increased support, was moved and seconded by the Rev. J. E. Giles, and the Rev. Eustace Carey. The remaining speakers were the Rev. A. McLay, of New York, the Rev. J. F. Newman, and the Rev. E. Steane, on whose suggestion it was resolved that on Mr. Knibb's arrival a public meeting should be held to receive him.

*General Baptist Missions in Orissa, India.*—On Lord's-day, the 26th of April, the anniversary sermon on behalf of the above missions was preached in Ænon Chapel, New Church-street, Marylebone, by the Rev. J. Burns, minister of the chapel ; and on Tuesday evening, the 28th, the annual meeting was held in the same place, David Wire, Esq., in the chair. The meeting was addressed by the Rev. Eustace Carey ; J. Pike, of Newbury ; J. Stevenson, A. M., of Borough-road ; J. Peggs, formerly missionary in Orissa ; Mr. Green, of Norwich ; J. Wallis, of Commercial-road and A. M'Clay, A. M., of New York. The services were well attended, and the collections exceeded considerably those of past years. It was stated that the Sabbath-school children connected with the chapel had collected for the mission during the year the sum of 9*l.* 14*s.* 11*d.* —*Patriot.*

*Institution for the Education of the Daughters of Missionaries, Walthamstow.*—A Public Meeting of this valuable Institution was held at the London Tavern, Bishopsgate-street, on Friday, the 1st of May, at which a report of its proceedings and a statement of its finances were presented. Joseph Trueman, Esq., of Walthamstow, took the chair. The attendance was numerous and highly respectable. After prayer had been offered by the Rev. Eustace Carey, the Report was read by the Rev. J. Dyer, Secretary to the Baptist Missionary Society, from which it appears that eighteen children are now enjoying the benefits of the Institution, and that about ten more are expected to be added to it by Midsummer next. The speakers on the occasion were, Wm. Alers Hankey, Esq., Rev. Eustace Carey, Sir Culling Eardley Smith, Rev. Dr. Morison, Rev. J. Dyer, Rev. E. Crisp, Rev. T. Binney, Rev. N. M. Harry, Rev. J. Smith, (of Madras,) and Rev. J. J. Freeman.

Messrs. Carey, Crisp, and Smith, who had been in India, strongly urged the necessity of such an Institution, from the extreme difficulty of procuring any suitable education for their children in heathen countries. Their powerful and affectionate appeals were warmly responded to by the meeting, and produced an impression that will long be remembered. The only regret appeared to be that the Institution could not, from its present limited resources, embrace the *sons* as well as the *daughters* of Missionaries ; but the hope was expressed that this important object might be attained ere long.—*Ibid.*

*Special Meeting of the Friends of the Baptist Mission to receive the Deputation from Jamaica.*—A meeting of the above society was held, on the evening of May 22nd, at Exeter Hall. The large hall was crowded in every part, and hundreds were obliged to retire from want of accommodation. Much interest was attached to the proceedings, as it was known statements would be made by the Rev. Mr. Knibb concerning the moral, social, and political condition of Jamaica and the West Indies.

Mr. JOSEPH STURGE was called to the chair, and opened the proceedings in an eloquent speech upon the great progress emancipation has made in

the island of Jamaica, and the bright prospect now presented for missionary labours in that part of the world.

HENRY BECKFORD, an emancipated negro, and deacon at St. Anne's Bay, Jamaica, was introduced to the meeting by the chairman, and proceeded to speak at some length. He said the preaching of the gospel in Jamaica had done wondrous things for the negroes; the labours of the missionaries had not been in vain, for through them the negroes had profited as well in body as in soul. The Gospel was spreading from one corner of the island to the other; all hard-heartedness was passing away from among his coloured brethren, and they had learned to ask for mercy at the hand of the Lord. Within the last two years he could not recollect having seen a drunken man in the district where he lived—(cheers); and the little children that were once driven like beasts into the woods, were now gathered together by their friends, and instructed in that which would make them wise unto salvation—(cheers). His brethren much wished, with the kind assistance of their white brethren, to raise up missionaries that should go to Africa, and preach the Gospel there, so that his countrymen might no longer seize, sell, and murder each other. His own mother declared to him that she was sold in that country by her own son for a gun to go to war with. Many of his young fellow-countrymen were now ready in Jamaica to go to Africa with their lives in their hands to preach the Gospel to their brethren—(cheers). He hoped his white friends would assist them in this work. He and his brethren thanked them for what they had already done, but he hoped they would extend their exertions to the great country of Africa. He and his brethren in Jamaica were praying that the blessings which they had enjoyed in that island from the preaching of the gospel to them might be extended to their father-land—(cheers). He recollected when in Jamaica he saw his mother flogged before him, and he dare not help her. When they put her in chains, he could not speak a word in her behalf, lest she should receive ten times the punishment they were inflicting upon her. He wished to go to Africa, and tell his brethren there, to leave off murdering each other—(cheers). Their places of worship in Jamaica had recently been enlarged, and now required enlarging again—(cheers); and their earnest prayer was that more baptist missionaries might be sent to the harvest. He himself had 110 scholars, whom he taught as well as God enabled him—(cheers). These scholars can pray, and they said grace before meals, and yet it was but a short time ago that they did not know they were better than four-footed beasts—(cheers).

EDWARD BARRET, another deacon from Jamaica, next addressed the meeting at considerable length. He said he deeply thanked them for all they had done for Jamaica, and he never forgot to pray for them. It would do their hearts good to go to Jamaica—("hear, hear," cheers, and laughter), and see the little rising generation—(cheers). They would behold every morning, at eight o'clock, hundreds of children going to school.—They would see 300 running from one cross-road, 100 from another cross-road, and 50 from another cross-road, and so on, all going to school—(cheers). And yet it was only a little while ago that in Jamaica a black man was a slave, and a negro could not take up a piece of paper with A B C on it if a white man saw him—(hear). If he did it he put his life at hazard, or the white man would transport him for life; but now the negroes could not only read their A B C, but they could read the Gospel, and pray to their God from the Bible. When they were in slavery the baptists sent God's good men to them. Before that they thought themselves beasts; they thought the white people gods; they did not know any other god till the missionaries came among them. They sent



Mr. Knibb, Mr. Mann, and others, to them. Those good gentlemen brought their lives in their hands—(hear):—they risked their lives for the poor black men—(cheers). The masters in Jamaica, some of them, would sooner see the devil than see them—(laughter). But the good missionaries fought the good fight, and they conquered; and their labors were blessed abundantly—(cheers). It would do the hearts of his white brethren good to see the watchmen on the mountains come running down on a summer's day to the church, to worship God—(hear and cheers). His black brethren would never forget the great kindness of the good missionaries who brought the glad tidings to them. Before he came away from Jamaica he called his brethren together to ask them what they had to say to their friends in England, who had sent them freedom, and they lifted up their hands, and they shouted to God to bless their white friends. There was one particular point that his brethren thought much of. They had heard that their white friends had promised to send the Gospel to their father-land and mother-country, that they would send it to Africa; and they told him to stand by their white friends, so that they might push on with God's help—(cheers). The old people said they could not hope to see their father-land, but they would teach their children to bless those who went to preach the Gospel to them—(cheers).

The Rev. Mr. KNIBB, then rose amidst deafening cheers to address the immense assembly. The Rev. gentleman touched upon the same soul-stirring circumstances and related the same facts that he laid before the great meeting at Birmingham on Tuesday last, and which was reported in the *Morning Herald* of Thursday. In commenting upon the charges made against the baptist missionaries by Sir Charles Metcalfe, he quoted the language of Sir Lionel Smith, strongly in their praise, and proceeded to observe that, a few weeks after this language had been made use of, Sir Charles Metcalfe, before he came into personal communication with the baptist missionaries, sent off an official despatch, in which he assailed them as political agitators, and distinguished them from all the other missionaries by whom they were surrounded—(loud cries of "Shame.") He (the Rev. Mr. Knibb) designated that despatch as unfounded in fact—(great cheering). He claimed for his brethren in Jamaica the right to be heard at the Colonial-office in defence—(loud cheers). He next touched upon the diminution of produce in Jamaica, on which point he spoke at some length at Birmingham, and said this arose from the withdrawing the women from the field—(loud cheers). The women now staid at home—(hear), and the child was sent to school—(loud cheers). This was why the produce was diminished—(hear), and it was the baptist missionary who endeavoured to prevent the women working in the field—(cheers). The Rev. gentleman then took a luminous view of the great good effected by the abolition of slavery, and observed that the friends of emancipation would never cease till slavery was abolished in America. He dwelt upon slavery in that "land of liberty," and concluded a most impressive speech amidst the long continued and enthusiastic plaudits of the meeting.

Several other gentlemen then addressed the meeting. We understand a very munificent collection was made.

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I.—*A few notes on Lower Egypt.—The Pyramids, their size, form, origin and design, with reflections.—Singular fate of the Mummies,—Ancient Memphis,—Fulfilment of Scripture Prophecies.* By Rev. A. DUFF, D. D.

(Continued from page 518.)

Who has not at times been so overcome by accounts of the “Eternal Pyramids,” as to desire to be left alone to lose himself in a reverie of contemplation and wonder? We have read of travellers, who, when they *first* beheld these enormous piles indenting their forms on the clear blue sky, declared that for some time they “remained motionless”—that, on recovering from the primary sensation, their “enthusiasm amounted almost to madness, and they shouted applause to the magnificent spectacle!” We were therefore prepared, and really expected to be astonished. Soon after the dawn of a glorious morn, while passing the point where the Delta commences, a few miles below Cairo, by the separation of the stream into its two main branches, we first beheld, at a considerable distance to the right, the peaks of the two great Pyramids of Ghizeh shooting up, Parnassus-like, from an apparently common body. As we approached more nearly opposite, the gap or opening between them began to widen and descend, till at last they presented themselves from base to summit as two distinct and independent fabrics. There being nothing in two sharp peaks, shining like fiery wedges in the full radiance of the rising sun, to excite unwonted surprise, we still waited in earnest expectation of the uprising of a sensation of deepest wonder. At length the naked base of the Libyan rock appeared; upon it the great Pyramids stood out fully disclosed to view;—and yet no emotion whatever of the anticipated astonishment! On

the contrary, we felt an almost resistless propensity to give way to that opposite emotion of derision and contempt which is ever apt to spring up, when it is discovered or imagined that one has been made the unconscious dupe of trick and delusive artifice. We neither experienced, nor could experience any feeling or sentiment of wonder whatsoever. Disappointed at our own disappointment, we could only be astonished to think what others, standing where we were and placed as strangers in precisely similar circumstances, could possibly have found to be astonished at. What could be the cause of so unexpected a result? It seemed to be this. From the vast breadth of the base, compared with the altitude of the rapidly tapering summit, and from the entire absence of adjacent objects of *known* dimensions, whereby to measure them, the elevation appeared to the eye, at the distance of a few miles, exceedingly diminutive. Many glass-works in Great Britain at about the same distance have struck our eye as being alike lofty and magnificent. Then again, their embrowned sun-burnt aspect so much resembled the sterile sand of the desert; they looked so plain, so bare, so smooth, so meaningless from top to bottom—without doorway, or window, or arch, or colonnade, or turret, or spire, or dome, or gilded pinnacle, or any other wonted external symbol which could convey an impression of wisdom, skill, or design; beauty, proportion, or utility—that an isolated fragment of rock, or conical mound of earth, or artificial *cairn* of stones on the crest of a mountain-ridge, has often attracted and far more powerfully rivetted our attention.

Nevertheless, it was impossible to follow the first impulse and abruptly turn away from monuments which have excited the admiration of every Egyptian traveller from Herodotus to Belzoni, and of every Egyptian conqueror from Alexander to Napoleon—monuments, which have been alternately represented as royal sepulchres, astronomical observatories, or fire-temples—monuments, therefore, whose construction, form, and internal repositories might well be supposed capable of revealing a few of the secrets of primitive art, somewhat of the progress of early science, and not a little of the character and migrations of the most ancient elemental and mythologic worship. Hence, we determined on a closer inspection. Accordingly, accompanied with a few friends, we started from Cairo about noon; passed the palace and pleasure grounds of Ibrahim Pasha, bestud with canals and ponds, too often, at that season, mere reservoirs of stagnant greenish water, and trees powdered over with perpetual dust; crossed the river close by the island of Rhodah, in which is preserved the famous Nilometer or instrument for marking the progress and height of the annual



inundation, and the loamy surface of which, under the direction of two *Scotsmen*, in the service of the Pasha, has been converted into the most beautiful garden in Egypt; and, finally, towards evening reached the Pyramids of Ghizeh, on the elevated ridge of the rocky boundary of the Libyan desert, distant about ten miles from Grand Cairo. In traversing the seven or eight miles of fertile field between the river and the sterile margin of the desert, these mighty pyramidal piles were throughout full in view. Yet to the eye they seemed to undergo no change. When actually within a few hundred yards of us, they did not seem one whit larger than they appeared from the citadel of Cairo. The most enthusiastic admirer of the Pyramids amongst us,—who constantly raved about them in somewhat of the spirit and style of romance, and who to the last fully expected to be overwhelmed with a sense of the wonderful and sublime as he approached them—was now forced in the bitterness of regret to exclaim, “Well, I must confess that I am sadly disappointed.” And so singular was the optical illusion as to their real size, that, it was not till we came up to the very base of the great Pyramid, walked round it, measuring the number of paces and keeping an account of the time;—it was not till we handled the large blocks, averaging three or four feet square, of regular super-imposed layers of which the pile was composed, and looking up, saw them gradually diminish into the size of bricks, and finally dwindle away into the size of marble balls;—it was not till we had undergone the real toil and labour of the ascent, and standing on the summit, saw how the largest tumuli beneath had shrunk into mole-hills:—it was not till after all this *personal experience*, that, moving a few paces from the base and casting our eyes fixedly along the steep acclivity, we were in any proportionate degree impressed with a sense of its real magnitude.

As the interior must be visited by torchlight, we resolved, though the shadows of evening had closed around us, to enter the great Pyramid. With the assistance of some attendant Arabs, we reached the opening on the north side, at the elevation of forty feet above the base—resembling the mouth of a cave scooped out of the solid rock. In a bending and painfully constrained attitude we proceeded along the low narrow and cheerless passages—in directions, ascending, descending, or horizontal—half suffocated with dust, smoke and heat. We then visited the principal chambers—usually styled, the king’s and queen’s. In none of these, with the exception of a single sarcophagus, is aught to be found but bare and blackened walls—the largest not exceeding 18 feet in height, 18 in breadth, and 36 in length. Is this all which can be exhibited by the interior of

a pile which some of its admirers have pronounced "the most sublime, most wonderful, and most stupendous of all fabrics"—"the most ancient and yet most mighty monument of man's power and pride?"—was the first involuntary exclamation, when, restored to the natural upright posture, and fixed in the centre of the king's chamber, we looked round on its emptied sarcophagus and dark naked walls! Why, there is not in the British Empire a single mine of any note that may not boast of passages and chambers, which display vastly more skill, ingenuity, and even taste in the excavation of them! To stand in the centre of the great Pyramid and in the centre of St. Paul's:—what a contrast! The emotions generated in the former position are as mean and Tartarean as those generated in the latter are celestial and sublime.

Wearied, fatigued and disappointed, we retired to enjoy, if possible, two or three hours' slumber in one of the smaller tombs quarried out of the face of the contiguous rock—thus converting into a chamber of real repose for the living that which three thousand years ago was designed as the abode of imaginary repose for the dead—and causing a receptacle, which embodied in its professed design the sentiment of an ignorant superstitious age, to resound for once with the reading of the word of life, and the voice of prayer and praise to Jehovah, Lord of Hosts!

By break of day we hastened from our rocky dormitory to the apex of the Great Pyramid, and there witnessed the first rays of the sun, as they glittered over the domes and minarets of Cairo. The general view, making allowance for our relative position on the opposite side of the vale, was much the same as from the citadel of Saladin. In the one, as well as the other, the desert—the desert—was the universal boundary!—the desert, so happily symbolized as "an immense ocean of sand, like the real ocean with its flux and re-flux; its caravans which cleave it like navies; its dromedaries which furrow it like boats: and its simoons which agitate it like hurricanes." The narrow valley of the Nile winded through this ocean of savage barrenness like a living stream of beauty and fertility. Between it and its desert boundary there was not contrast merely, but contrast so violent as to produce a painful sense of the incongruous or unnatural. The inquiry was forced upon us, How came fields of such emerald green to be so fringed and inwoven with the waste howling wilderness, that between fertility the most charming and sterility the most frightful, there is not any where the measurable fraction of a single foot-step? In other lands, the rich verdure of the mead and noble

majesty of the forest are imperceptibly succeeded by the more stunted yet not unpleasant copse and herbage of the upland moor or rising acclivity,—and these again by the ferns and the lichens and the mosses which delight to feather the brow of the mountain, before it is surmounted by its naked cloud-capp'd peak. But here, between loveliness the most exuberant and deformity the most barren, there is no transition at all. The feeling excited by so singular a juxtaposition was somewhat akin—comparing small things with great—to that which must be experienced were one to behold the still gorgeous heart of the richest Cashmerian shawl in close contact and inseparable union with a broad and ample border—now all tawdry and tattered, discoloured and bespattered with mud!

As to the Pyramid itself, after having walked round it, surveyed it from every point of view, explored the interior, and stood on the summit, the *only* impression which we could derive from it, was that of *magnitude—mere magnitude*—the magnitude of so vast an artificial accumulation of inert matter. Stationed on that proud summit on which, doubtless, once stood Herodotus, the father of History, and Alexander, the Conqueror of the world, and many a sage and hero since—some of whose names are roughly graven on the uppermost flags, in order to immortalize their arduous visit—the spontaneous musings of our inner man could not but run in a somewhat moralizing channel. Is this, thought we, the very pile which has been often pronounced “the *greatest* and most *indestructible* monument of human power?”—As to its alleged *indestructibility*, whether relative or absolute, that is an idle and fallacious boast. Some of the more ancient Pyramids to the south have now been actually turned into masses of dust and rubbish. And this one, perhaps the most modern of them all, exhibits the most indubitable symptoms of gradual decay. The steps, of a foot or a foot and a half wide, formed by the receding tiers or layers of calcareous stone in the upward ascent, are every where mouldering into decay;—and this too, in a climate like that of Egypt, where there is neither rain nor frost!—so that, from the steps being partly worn away, and partly blocked up with the crumbling materials from above, the ascent, except along one or two tracks which are kept clear of loosened fragments, is no longer practicable. What then becomes of man's vain boast of indestructibility? Even when favoured with the most unvarying climate in the world, the great Pyramid proves by its scarred and shattered sides, that it is no more proof against ultimate dissolution than frail man himself. And if it had been reared either in India, with its deluges of rain and subse-



quent burning heat ; or in Britain, with its melting snows and subsequent hardening frost, it would assuredly have been rent into pieces, or turned into a pile of ruins, ages ago !—As to its *magnitude*,—that, compared with most other works of man, is incontestible. But then, *even in this respect*, is it not rivalled by the great wall of China, which, with its massy towers, stretches uninterruptedly across vallies and rivers and mountains to the extent of *fifteen hundred miles* !—or, by the great Canal of China, which, for *six hundred miles*, has been forced through the mightiest obstacles, often considerably raised by the most stupendous walls and embankments above the level of lakes and marshes which it is made to traverse, and finally opening into the Yellow Sea with a breadth of a thousand feet ! And if, in point of *mere magnitude*, it is rivalled, if not out-rivalled by other products of human power, how utterly poor and insignificant, compared with the works of God ! Compare in point of *magnitude*, this greatest of the Pyramids with Ben Nevis of the Grampians, Mount Blanc of the Alps, Chimborazo of the Andes, Dhwalagiri of the Himalaya !—with the terrestrial globe itself !—with sun, moon, and stars ! In the comparison, or rather *contrast*, surely man's vauntful pride ought for once to be changed into adoring humility. And then, what is man's power at best, but the *communicated* ability of piling up a heap of stones from *pre-existing* matter ? Contrast this with the *underived creative* power which summoned into being man himself, and the matter on which he operates, out of the barren womb of *nothing* !—and surely, on the topmost height of the greatest of the Pyramids, where infidelity has often found an argument to exalt man at the expense of the Creator,—surely there, beyond all other spots, may new and decisive and cumulative arguments be found for exalting the Creator over the prostrated pretensions of his vain and feeble and sinful creature—man !

Again, Is this, thought we, the very pile which has been often pronounced one of the mightiest monuments of “mechanical genius and architectural skill ?”—Why, as a manifestation of those attributes of superior intelligence, it no more admits of being compared with the dome of St. Paul's, than the latter, with the spangled vault of heaven ! Here, there is nothing whatever to shew that aught was to be solved, save the simple problem, In what form may the largest possible aggregate of square stones be piled up in one *nearly solid* mass, so as to prove *most stable*—resisting alike the encroachments of man and the inroads of the elements ? Such, all but demonstrably, having been the sole problem, the conception of some species of the

Pyramidal form was inevitable. Set a child to raise the highest and most stable pile with its wooden bricks, and it stumbles almost instinctively on the general form of a Pyramid. Compare, then, in point of expansive reach and power, the mind of the architect which conceived the form of the great Pyramid and its few dark narrow passages and dungeon-like chambers, with the mind of him who conceived the ideal model of St. Paul's—including an almost boundless multiplicity and yet noble harmony in the adaptations, proportions, and uses of all its parts! Compare the mechanical genius necessary for the execution of the one and of the other. In constructing the dome of St. Paul's, the raising of the solid materials to so great a height, was that part of the operation which demanded by far the least display of the requisite architectural or designing skill. In constructing a pyramid, the raising of stones, of from two to four feet square, along the solid and immoveable side of the inclined plane supplied on every side by the portion previously fabricated, demanded not merely the highest, but almost the only display of the requisite architectural and designing skill. In the former case, mere brute force could achieve little or nothing:—in the latter case, mere brute force, assisted by the simplest and the rudest of mechanical agencies,—the lever, the inclined plane, and the pulley,—was really all which could be required. But why attempt to reduce the Pyramids to their proper level, by a comparison with transcendently nobler monuments of man's designing intelligence? Behold at their very base, how they are confronted and out-rivalled by the instinct of an insect. *There*, rise the hillocky nests of the lion-ant, which, after careful examination, led a celebrated naturalist to exclaim, "All the architecture, magnificence and expense that shine in the excellent pyramids cannot give a contemplator of nature such high ideas as are excited by the art of these little creatures." And if even in one of the minutest of dumb irrationals the great Creator can plant so admirable an instinct—out-rivalling the topmost flower of human invention—oh, how ought vain man to shrink into his own inherent nothingness, in view of the inexhaustible resources of creative Intelligence!

Once more, Is this, thought we, the greatest of those very piles which have for ages filled the world with learned dissertations respecting their origin and design? Who then could well escape the gregarious tendency to follow the leaders in the realm of literature? But yesterday our mind was brimful of theories on the subject. Where are these now? Alas for the Ithuriel touch of experience! they are wholly vanished. What fanciful chimeras have not ingenious imaginative men

been led to substitute for sober realities? At one time, have these been represented as "disguised fortresses" for the concealment of treasure; or "oracular shrines," for the exhibition of "acoustic phenomena" and other priestly jugglery. At another, they have risen into magnificent fire-temples, or astronomical observatories. Then followed the elaborated dissertation on the *wealth*, the *hierophancy*, the *mythology*, or the *science* of the ancient world. What laborious trifling! That these were ever treasure-citadels or caverns for priestly trickeries, is utterly unfounded in history, and wholly contradicted by the form and structure of the fabrics themselves. That they could ever have been designed for fire-altars or astronomical edifices, involves a visible physical impossibility. On either of these latter suppositions the summits must have been uniformly flat and uniformly accessible. Now the direct contrary of this is the real fact. When finished, all the Pyramids terminated in a sharp culminating point or apex; and some of them so terminate to this day. And those which do not, such as the great pyramid, bear evidence that their tops have been violently dislocated and thrown down. Moreover, when finished, the entire surface of the receding steps was covered over with a smooth casing of flat stone-flags. The casing of some of them, in whole or in part, such as that of the upper quarter of the second pyramid, close at hand, is still perfectly entire, and its apex sharp-pointed. So that unless the fire-worshippers and the Astronomers of those days could climb up like lizards; or, like the fabled genii of the middle ages, could consociate as on the point of a needle, these peaks were physically unfitted for any of their operations! Whence, then, the origin of such fanciful hypotheses at all?—One of the chief reasons for supposing them to have been fire-temples is, their pyramidal form, which somewhat resembles that of burning flame!—By indulgence in such or similar fancies how many strange ends have these pyramids been made to serve! We have read of their having been designed to represent *the soul*, which is of "a fiery nature and adhereth to the body as a pyramid doth to the basis, or as fire doth to the fuel;"—or, the *great cycle* of thirty-six thousand years; since a pyramid, "the top of it standing fixed, and the base being moved about, would describe a circle, and the whole body of it a cone;"—or, the *nature of things*; because, "as a Pyramid, having its beginning from a point at the top, is by degrees dilated on all parts, so the nature of all things proceeding from one fountain and beginning, viz. from God, the chief workmaster, is diffused into various kinds and species, all which it conjoins to that beginning and point, from whence every thing issues



and flows ;"—or the "first and most simple of mathematical bodies ;"—or "the mysteries of pyramidal numbers ;"—or "the emission of rays from luminous bodies ;"—or "the emanation of sensible species from their objects !" —But where are such frivolous far-fetched fancies to terminate ? The truth is, that the pyramidal form must have been chosen, for the simplest and best of all reasons, viz. that, owing to its gradual contraction from the very bottom towards the top, and consequent decrease of its own down-bearing weight, as well as diminished liability to cracks and rents, this form is by far *the most stable and permanent*. As to the supposed astronomical design, one of the principal reasons for the opinion is founded on the direction of the sides, which happen to be turned towards the *four cardinal points* !—if a ground of argument so utterly futile be admitted, there is not an illiterate mountaineer in the Highlands of Scotland who might not be proved an accomplished astronomer, and his cottage an astronomical observatory—since, if he has a freedom of choice, he is sure to erect his hut, fronting the sun at right angles, when on the meridian at noon—the sides of his humble abode being thus as exactly turned towards the four cardinal points, as the pyramids of Egypt ! Besides, is it not one main object of the astronomer to secure, if possible, a clear unobstructed horizon ? Now here, on the top of the great pyramid, a considerable portion of the sky is most gratuitously shut out of view by the second and other smaller ones. How much more must large portions of the heavens be concealed from the summits of the smaller—even if accessible—by the needless intervention of the larger ?—Altogether, there is not only no probable evidence in favour, but very positive evidence in disproof, of the Hierophantic, Sabian, Astronomical and other similar supposed origins and ends of the pyramids.

What then could have been the real origin and end of these vast fabrics ? Formerly, we felt an *a priori* repugnance in admitting the plain unvarnished statement of Herodotus, who represents them as sepulchral monuments, reared by the pride and vanity and superstition of tyrant monarchs—deeming the account, if not incredible, at least wholly unworthy of the boasted wisdom of Egypt. Standing, however, where we now do, it seems impossible to doubt, that, of all others, the account of the Grecian historian is the truest and the best. The desire of perpetuating one's name and memory by monumental piles has prevailed in all countries and in all ages. In the case of many of the great men of the earth this desire has often risen into a sort of rage, or *predominant passion*, for whose gratification

the wealth of provinces and the might of kingdoms has scarcely sufficed. In Egypt, from the earliest times, owing to the prevalent doctrine of its people, respecting transmigration and the absolute necessity of preserving the body undecayed, in order to its after re-inhabitation by the former departed spirit,—this animating passion became epidemic and national. While the great, accordingly, had their towering mausoleums above ground, the multitude must have their well-excavated and well-walled pits and vaults, and catacombs beneath. But, in Egypt, the alluvial soil is far too limited in quantity and far too precious in quality to be occupied to the vast extent which the execution of such works might demand. Hence doubtless it is, that, throughout the entire length of Egypt, the principal repositories for the dead are found behind or opposite to the ancient cities, upon the margin of the utterly unproductive and boundless desert of Libya, which constitutes the western boundary of the valley, sometimes terminating in a gradual undulating sandy descent, and sometimes stretching along in an abrupt precipitous wall, or shooting out into a bluff rocky promontory of two or three hundred feet in height. Now, *it is in the very midst of these sacred repositories of mummy pits and catacombs that the three great clusters of pyramids are still to be seen.* There is abundant evidence that one of the earliest streams of emigration passed into Africa by the straits of Babelmandel—that a portion of it, settling at Thebes, made it the capital of a great empire—and that, as it descended the fertile vale, the seat of empire was successively changed, till the last purely Egyptian dynasty became extinct at Memphis. Accordingly, from Thebes downwards there are many smaller pyramids or tumuli. The first great cluster is at Dashur, between twenty and thirty miles above Cairo. These are universally allowed to be the rudest and least perfect of the principal groups. The next cluster is on the elevated platform immediately behind the site of Memphis; and manifests signs of improved architectural skill. The last and greatest and most perfect of the whole is that on the loftiest of which we now stand, exactly confronting Cairo, the acknowledged site of the Egyptian Babylon, founded by Cambyzes. What then are these huge structures? Standing where we now do, the question seems scarcely to admit of reasoning at all. There is an *intense feeling*, and we cannot help it; there is, in spite of ourselves, an *overwhelming sensation*, that they are *sepulchral monuments, and nothing more.* Wherever we turn, what do our *eyes behold*? Close to the very base of these mighty fabrics, and around them for miles in all directions, are numberless subterranean excavations, pits, or cata-

combs, in which have been discovered sarcophagi and piles of the embalmed dead. Around them in all directions are numberless supernal edifices, mounds, or tumuli, in which, when opened, have been found bones, and fragments of wooden cases, and bandaged mummies. And in any of the pyramids which have been explored, what has ever yet been found except some vaulted chambers, a sarcophagus, and a few mouldering bones? Altogether, it seems utterly impossible to stand here, surrounded by such an endless variety of indisputable memorials of the dead,—differing not less in size than in form and structure,—without being resistlessly impressed with the conviction that we are really standing in the centre of a vast Necropolis, or city of the dead—as resistlessly impressed with that conviction, as if encompassed by the monuments of the largest church-yard in Christendom,—and that these towering pyramidal piles are only the most gigantic of ten thousand clustering mausoleums. Instead, therefore, of any longer regarding them as monuments of “hidden wisdom, mystery and wonder,”—methinks the only real mystery and wonder is, that men of sense should, for ages, have insisted on forcing sparkles of some rare wisdom out of masses which doggedly refuse to testify to aught save the delusive hopes of superstition—the extravagant pride of the tyrant—and the galling submission of the slave.

But what are these furrows around the great Sphinx?—What these hollow perforated stones at the mouth of the mummy pits?—What these masses of rubbish beneath the openings of the two great pyramids?—Ah! These ought to teach us a memorable lesson. They are the surviving witnesses of a zeal the most fervent—a perseverance the most enduring;—the zeal of Antiquarian research;—the perseverance of men, who, exiling themselves from their native homes and all the comforts and enjoyments of civilized society, spent days and months and years—not in ascetic indolence, but in the most indefatigable activity, amid the gloomy solitude of caves, and catacombs, and pyramidal vaults—where the oppressiveness of the heat and the impurity of a confined atmosphere often affected their corporeal system, even to the bursting of veins and arteries! All for what?—for the discovery of a dark passage or sepulchral vault—a stone coffin or mouldering mummy! And yet, an applauding world, glistening with joy, dignifies the spirit which animated these adventurers, as that of the noblest and most heroic enthusiasm! Oh! the short-sighted misjudging partiality of man! Should any of the citizens of Zion, fraught with the fervour of a divine benevolence, resolve to submit to even a similar amount of self-



sacrifice, when bent on the God-like enterprize of attempting the recovery of lost souls—each one of which in real preciousness would, in the balance of the sanctuary, outweigh all the pyramids—yea, and the great globe itself which sustains them ;—the spirit by which *they* are actuated must be stigmatized as that of a “senseless fanaticism !” Verily, there is a day coming, when the most heedless of a scoffing race shall be compelled to acknowledge that the redemption of one lost soul would have been an object of importance infinitely transcending the revelation of all the mysteries, not of Egypt alone, but of the whole physical universe !

From the pyramids of Ghizeh, skirting along the margin of the desert, we proceeded in a southerly direction to those of Sakharah—distant about eight or nine miles. These too, as already remarked, are in the very centre of numberless tombs and mummy-pits—constituting the great cemetery of ancient Memphis. One of the pyramids is in a state of total dilapidation, being now a shapeless mass of stones and crumbling materials. Another, on one of its sides, presents an aspect similar to that exhibited by the slip of a forest on the slope of a hill. A third consists of half a dozen diminishing platforms, not unlike the ordinary representation of the tower of Babel. Here we saw some of the mummy pits which had been opened by Mr. Wilkinson and others ; the painted walls of which exhibit representations of ancient figures, costumes, and instruments, in colours as fresh and vivid as if the pencil of the artist had only crossed them yesterday. We also witnessed numbers of Arabs busily engaged in excavating other pits, for the sake of extricating the mummies, which have now become one of the most profitable marketable commodities in the land of Egypt. Never perhaps, has the vanity of the human heart met with a more decisive humbling ; or the folly of superstition with a more signal exposure. What anxious labour, what profuse expenditure lavished on the embalming of the dead body, and on the fabricating of conditories for its reception till the expiry of the cycle of three thousand years of transmigration—after which it was believed that the disembodied spirit should return to re-possess and re-animate its former identical tenement\* ! The cycle of

\* This is the ordinary representation of the ancient Egyptian doctrine. But Servius, in his comment on Virgil's *Æneid*, attempts to shew that the Egyptians, “skilful in wisdom, kept their dead embalmed so much the longer, to the end that the soul might for a long while continue and be obnoxious to the body, lest it should quickly pass to another ;”—while, on the contrary, the Romans burnt their dead, that “the soul might suddenly return into the generality, that is, into its own nature.” Hence, in order that “the body might not, either by putrefaction be reduced to

transmigration has now, in the case of millions of the embalmed dead, run its course. But what human spirits have ever yet returned? Or, should they now return, where are the *perfectly preserved* bodies to receive them? Omnipotence requires not that the human frame should retain its substantial form in order to a resurrection. That Power, which could at first summon the dust to assume a form of such wondrous symmetry and beauty, can again command the same scattered dust to mould itself into a form vastly more glorious. Ignorant of Jehovah's power, the ancient Egyptians fondly believed that the perfect preservation of the material form was essential to its ultimate spiritual re-animation. How cruelly have their hopes been mocked! Hundreds of the most sacred repositories of their dead have been sold to the highest bidder, for the very purpose of being ransacked, and wholly rifled of their contents! Yea, to consummate the ignominy, *mummy flesh* is now constantly sold as a peculiar species of merchandise destined for a very peculiar use! It seems that in the master pieces of Titian, the founder of the brilliant but sensuous school of colours in painting, there is one species of *brown tint*, which it had baffled all his successors to imitate. But the notable discovery has now been made, that, by means of a portion of mummy flesh, an imitation may be produced;—which, in point of fact, has so far succeeded, that hundreds of paintings are annually disposed of, as *genuine* products of that celebrated artist. How little could it have entered into the imaginations of the ancient embalmers of Egypt to conceive, that, instead of preserving a tabernacle of clay for its after re-possession by the returning soul, they were only expending toil, anxiety, and wealth in preparing materials for a few unprincipled Italian painters of the 19th century, to enable them successfully to practise a gainful but nefarious imposition!

In descending from the dreary heights of Sakharah to the valley immediately below, we were struck with the singular appearance of a long strip of marshy ground between the base of the Libyan ridge and the flat plain beyond. It looked as if it had been scooped out and hollowed. Its entire aspect irresistibly made us stop and cry out, "Surely that must be

dust, out of which it was taken; or by fire be converted into ashes; they invented curious compositions, besides the intombing them in stately reconditories (such as catacombs and pyramids), thereby to preserve them from rottenness, and to make them eternal." According to this representation, not less than the other, how utterly confounded has the wisdom of Egypt become!—how utterly blasted its hopes!—by the ruthless pillage of its sepulchres, and the wide-spread destruction of their slumbering tenants!

the deserted bed of a lake or river." Instantly it came to our remembrance, that between Memphis and the Libyan range, there was once an artificial lake which communicated with the Nile—the celebrated Acherusia of Diodorus. On passing this deep channel, it became palpable to the eye of sense that, when the lake existed, the bodies of the dead from Memphis, must have been ferried over—most probably by an established ferry-man, and at a regulated hire—to be interred in the general Necropolis, on the heights above. Now, as the Greeks, by the confession of Herodotus and other writers of their own, borrowed the main part of their mythology from Egypt, and the Romans from the Greeks, how could we resist the inference, that, from the very scene then before our eyes, originated all the fables of the Greek and Roman poets relative to the dark Stygian lake—to Charon, his ferry-boat and "obolus" hire? And the inference seemed conclusive, when the eye, at a single glance, now embraced the elevated plains of the pyramids and the mummies in all their naked and desolate horrors as if scathed and blasted by some consuming fire, with the beauteous groves and plains, spreading out from their base beyond the flood, then clad in *living green*. It seemed to us the very reality which *primarily* gave rise to the mythologic scenery so powerfully painted in the sixth book of the *Eneid*, when the poet expatiates on the "dark and turbid waters of Acheron," with its "horror-striking banks," encompassing the region of "doleful shades;" and the "green vale," with its "grassy sward," in which were found the abodes of the blessed. But, O, how unlike that bright realm, of which the poetic region of "eternal spring and never-withering flowers" is but the gross material type!

With no ordinary emotion did we approach and traverse the site of ancient Memphis;—Memphis, once introduced *by name* in our received version; "Egypt shall gather them up, Memphis shall bury them," Hosea ix. 6—Memphis, often referred to by other prophets under the designation of *Noph*; "The princes of Noph are deceived, they have also seduced Egypt," Isaiah xix. 13—Memphis, the capital of the Pharaohs—the seat of the Magi or wise men who were the counsellors of kings—the place of Joseph's unmerited disgrace and subsequent glorious exaltation—the school where Moses became learned in all the wisdom of the Egyptians—the scene of the most stupendous miracles—the witness of the vindication of Jehovah's supremacy over the idols of Egypt and the powers and principalities of darkness! Oh, how changed from the day when Egypt's proud monarch presumed to defy the great "I AM," saying, "I will not let the people go!" For



several miles together, nought is visible now, save heaps of pounded rubbish, interspersed with clumps of palm trees !

This utter annihilation of a city so interwoven with the texture of Sacred History, naturally led the mind to revert with admiration to the singular fulfilment of scripture prophecies—prophecies, uttered at a time when Egypt outshone all other lands in the pomp and glory of her wisdom, her princes, her cities, her canals, her rivers, and her idols.

“Where are thy wise men?”—asks the prophet Isaiah—“Where are they?” Where are thy wise men? Where are they?—may Echo now mournfully respond from every corner of a land, whence all wisdom hath fled, and the very remembrance of it hath perished. The wisdom of its priests and people has, to adopt the emphatic language of a modern writer, given place to “the decrepitude and imbecility of a second childhood. No native can now decipher a single inscription in the sacred character; but foreigners from the extremity of Western Europe must be called in to disinter the monuments and to unravel the hieroglyphic records of the past.”

“I will set fire in Egypt,” saith the Spirit of the Lord by the Prophet Ezekiel, “and her cities shall be in the midst of the cities that are wasted.” All the ancient cities of Egypt, without one exception, are now wasted—so wasted, as to be without an inhabitant. Some of them exhibit nought but the promiscuous confusion of broken columns, and shattered edifices. The traces of others have become so strangely obliterated, that the precise spot where they stood is still a matter of debate among antiquarians. Many of them have disappeared altogether amid the sands of the desert.

“I will make the rivers (of Egypt) dry,” saith the Lord. How many lakes, canals and large branches of the Nile itself have, in upper Egypt, been literally dried up, and choked with sand ! And in lower Egypt, of the *seven* mouths of the Nile, five of which were natural and two artificial, is it not memorable that the two latter are the only ones, which remain as free outlets of the mighty stream?—and that the five former are now so obstructed, as to be either wholly dried up, or converted into stagnant marshes ?

“I will make the land of Egypt desolate, in the midst of the countries that are desolate.” And is it not matter of historic fact, that many an immense and flourishing district along the whole extent of Egypt has become irretrievably desolate?—the once fertile fields being now turned into a burning desert ? Yea, as the necessary consequence of such desolation, is it not also matter of historic fact, that a territory

which formerly supplied the necessities and luxuries of life to upwards of *seven millions*, can now very inadequately support a *third part* of that number? Nor is the progress of desolation yet ended. Through the repressive energies of a merciless tyranny, the work of destruction is advancing apace—and in many places advancing rapidly and irretraceably.

“I will also destroy the idols and will cause their images to cease out of Noph,” (Memphis.) Where are now the once-famed idols and images of Egypt?—Egypt, the very birth-place and cradle of the leading Mythologies and Idolatries of antiquity? They are hid in the burning sands, buried beneath the rubbish of ruins, strewn in mutilated and dishonoured fragments upon the surface, or transported to replenish the museums and the galleries of every metropolis in Europe with idle curiosities!

“The pomp of her strength shall cease,” continues the Prophet; “the pride of her power shall come down. I will sell the land into the hands of the wicked; it shall be a base kingdom, the basest of the kingdoms; and there shall be no more a prince of the land of Egypt.” How singularly minute the verification of every part of this most remarkable prophecy! Where now is the pomp of Egypt’s ancient strength—the pride of her ancient power?—all, all sepulchred in the dust which covers her temples and palaces and stupendous monuments. The only visible remaining relic of the “pomp and pride” of royal Memphis, is the huge bust of the colossal statue of Sesostris, erected by himself, with several others, in front of the temple of Vulcan. It was the practice of this proud conqueror to rear pillars in every subjugated province—invariably bearing the daringly presumptuous inscription, “Sesostris, King of Kings and Lord of Lords, subdued this country by his arms.” Now, as if to verify to the very senses of posterity the faithfulness of His word, who declares, that He “will stain the pride of all glory,” the most gigantic representation of the hero himself now lies amid the ruins of his own capital—lies shattered and mutilated in the most humiliating of all postures—even in a deep trench, with its face fast stuck in the mud! And what mere human sagacity could possibly have foreseen, or what stretch of mere human hardihood could possibly have hazarded the remaining parts of the prediction?—and that too, at a time when Egypt to human eye appeared the greatest and most flourishing, as well as to human estimate the most stable and permanent, of all earthly kingdoms?—Yet, is it not the undisputed and indisputable testimony of all history that, since the days of the prophets, Egypt has been overrun by successive

races of foreign conquerors and literally sold into the hands of wicked oppressors?—that, since the days of the prophets, there never has been, even amid innumerable scenes of anarchy and change, a single native prince of the land of Egypt? Nor is this all. The insults, indignities, cruelties, and miseries to which the wretched inhabitants have almost uninterruptedly, throughout the long period of two thousand years, passively submitted, almost exceed credibility. So entirely extinct has the spirit of liberty and independence become, that, in the present moment, even in the lowest depths of their woe, they never dream of the rise and formation of a native government. No:—so crushed have their souls become, that they seem utterly incapable of entertaining a sentiment which has been cherished by the crouching Greek, the degenerate Italian, the submissive Hindu, and the fettered Negro. At this moment, those, who have most freely mingled with them and know their minds best, positively assured us that the height of their ambition—the loftiest aspiration of their shrivelled souls, is, that God, in his providence, may be pleased to permit *some other foreign power* of a milder character to assume the sceptre;—prepared to reckon it the greatest privilege, should only a whip of rods be substituted in place of the present fiercely brandished scourge of scorpions. Thus truly and literally has Egypt gradually become not only “base,” but “the basest of the kingdoms.”

Here, as every where else, how can the humble but enlightened soul more wisely terminate its inquiries into the ways of Providence, than in the simple yet sublime language of the holy Apostle?—“O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!”

A. D.

(To be concluded in the next.)

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## II.—Discussions with the Jews.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

We have had some discussions with a few of the scattered children of Israel at this place, and I propose to furnish you with an abstract of them; not that any success has attended these efforts, but with the hope that some of the followers of the true Messiah may have their attention directed to the subject, and be led to labor in behalf of the Jews resident in Calcutta.

The controversy has lain chiefly between ourselves and David Cohen, a man of considerable powers of mind, and extensive acquaintance with



the Scriptures ; while several others of his people listened to the arguments but without evincing any great interest in them. Only one indeed seems to have had his attention moved, but for the most part he agreed with the conclusions of our immediate opponent. I wish I could add that those conclusions were always fairly drawn, or that there was any desire to arrive at the truth, rather than to defend, by any means whatever, a fallacious system. The hardihood with which assertions were made—the impatience shewn where a fair inference was drawn—the quibbling about words—the repeated assumption of the point in debate,—and worse than all, the taking up and abandoning a position, over and over again, according to the exigency of the case, without the least shame at the inconsistency, indicated that however the mind was staggered, there was no desire for truth and no candour in the heart.

The enclosed paper is that which I took with me to the discussion this evening. I need only add that the applicability of every passage quoted was denied—that whenever it was possible, irrelevant questions were mooted by our opponent—and that all that ingenuity could effect to evade the points at issue, was tried with a zeal worthy of a better cause. Such a Jew brought to humility and candour by the truth, and holding fast the faith in Christ, would well be worth all the prayer and labor that could be devoted in the way of human means to bring him to the cross.—In such a case the greater the impediment, the more should Christian courage be stirred up to overcome them.

Yours faithfully,

X.

Allahabad, 17th August, 1840.

Haggai ii. 3—9.

9. "The glory of this latter house shall be greater than of the former."

I commenced by inquiring, what honor was here meant, and you replied "The house the Jews were then building." I then observed that the passage contained a comparison, and that it was requisite to ascertain what was that glory of the first house with which the latter was compared ; for which purpose the following passages were read—1 Chron. xxviii. 19 ; 2 Chron. ii. 5 ; 1 Chron. xxii. 14 ; 2 Chron. ii. 10, 17, 8 ; 1 Kings v. 13 ; vi. 38 ; 2 Chron. vii. 1—3 ; besides other passages ; and it was admitted that in the second temple God did not give a new plan ; that the wisest king was not the builder ;—that there was not such a man known ;—that there were not such multitudes employed ; that the ark, the oracle, the mercy seat were wanting ; that there was no Shechinah ; no fire from heaven for perpetual daily sacrifice ; and that prophecy soon ceased there.

The question was then put "When was the promise fulfilled?"

You replied as follows. In the 3rd v. is said "Who among you is left that saw *this house* in her first glory ;" and as the people were not looking at the first house but on the beginning of the second, you argue that the word house refers not to the building, but to the place or site of the building ; as is said in the 9th v. "I will give peace in *this place*," and does not say, "in the second house." Further to show that that very spot was called a house before there was a house there, you quote Gen. xxviii. 16, 17, where Jacob awaked out of his sleep and said "Surely ; the Lord is in *this place* ;" and then v. 17, "How dreadful is *this place* ;" "this is none other but the *house* of God, and this is the gate of heaven." Hence in Haggai the promises refer not to the house but to the place. Also it is not said *this second house*, but *this latter house* ; and as the second house was never possessed of the promised glory, it could not mean that house, but a third house. Further, God condemned the second house as "*unclean*" from the very first ; for as in v. 10—13, things extremely unclean are men-

tioned ; so in v. 14, it is said all the people were equally unclean, and also that the work of their hands was unclean. Now as the temple was the work of their hands, the temple was unclean, and therefore the promises could not apply to it ;—but refer to a third temple yet to be built.

To this I reply, *First*, that the very object of all the promises in Haggai was to encourage the people to build the second temple, and that the work was begun and carried on by the command of God, and through the encouragement afforded by his spirit. In the 2nd v. the people thought it was not the time to build the house ; but in the 7th and 8th they are told to go and bring wood and build the house ; and in the 14th v. it is said, the Lord stirred up the spirit of the people, so that “ they came and did work in the house of the Lord of hosts their God.” In less than a month they had made some progress (ch. ii. 1). When they had thus begun, what they saw, and the scanty means they had to complete the temple seemed insignificant ; and the word of God was, “ Is it not in your eyes in comparison of it as nothing ?” v. 3 ; Yet, said God, *Be strong and work*, and then follows the encouragement of the promises contained in v. 3—9, that God would make “ the glory of this latter house” “ greater than that of the former.” There was every need of such encouragement ; for the work had ceased for 12 or 14 years (Ezra iv. 24) ; but God determined that it should be finished in the time of Zerubbabel, (Zech. iv. 9,) and continually urges the people to work. So in Zech. viii. 9, God took care that the work should not again cease, Ez. v. 5 ; vi. 14, and so much were the people encouraged, that after the promise they received they went on with very great rapidity. For though when they were told to bring timber, Hag. i. 8, they were quite disheartened (1st day of 6th mo. ; i. 1.) after the promises given to them in the 2nd ch. (7th mo. 21st day v. 1) it is said the work went on fast, and timber was soon laid on the walls. (Ez. v. 8.)

Now it is irrational to suppose that God would give such commands and be so urgent to make the people build an utterly unclean temple ; it is also unreasonable to suppose, that, when he had commanded the people to work and encouraged them, he should tell them that the whole building was defiled and such as he would not have ; it is also unreasonable to suppose that those people had any concern with a third temple which was not to be built for more than 2000 years after ; for it would be the same as telling them all their work would be destroyed, and in no wise be an inducement to them to *be strong and work*, and not to fear.

*Further*, the second temple was not considered more unclean than the first, for it would not be called “ The Lord’s house” i. 2, and the house of the Lord of hosts their God, Zech. viii. 9, and the Lord’s temple, ii. 15, 18, and in many other places. These are not proper names for an abomination. Moreover God said of that very house “ I will take pleasure in it and I will be glorified saith the Lord :” i. v. 8. God cannot take pleasure in, or be glorified by, what is unclean. Besides the people kept the dedication of the house with joy, Ezra vi. 16, which they would not have done, had God spoken of it to dishonor it.

But it is said, the people were unclean and also the work of their hands. This is true, for every man is unclean in the sight of God, and therefore the sacrifices were required to purify them. But this they could not do perfectly till the temple was finished, which therefore was an encouragement to them to complete it. But when it was complete, they did purify themselves, for after the house was dedicated, it is said, “ For the priests and Levites were purified together.” Ezra vi. 20, &c. so in Neh. ix. 33,

But if it be argued that their having purified themselves and the work of the house of God showed that they were before unclean, I reply that this being a consequence of work performed by men who are sinful crea-

tures, the second temple was as clean in this respect as the altar had been and as was the temple of Solomon. Exod. xxix. 37.—Lev. xvi. 16, 18, 33. Even Aaron had to make an atonement for himself and family, Lev. xvi. 11, Num. viii. 19, 21. (1 Kings viii. 64, 2 Chron. vii. 7.)

That the first temple was in some respects unclean, might be shown in the same way, 1 Kings ix. 3; 2 Chron. vii. 4. Afterwards in Hezekiah's time, 2 Chron. xxix. 15, 16.—1 Chron. xxiii. 28. So that all things, however holy, had, from the first and while the first temple stood, to be cleansed.

The second temple therefore was as pure as the altar and sanctuary had been, and as pure as the first temple had been; and this view is conformable with the declaration of God, (ch. i. v. 8.) "I will take pleasure in it, and be glorified."

But you say, "*this* house in her first glory," cannot apply by comparison to the second house, because the first was utterly destroyed;—and therefore was not "*this* house." But the second was looked upon as a mere rebuilding of the former house, and not as an entirely new house. It was to be erected of as much of the same materials as remained, as nearly as the people could on the same plan; and was to stand in the same place. For the former house was destroyed by fire, which does not consume stones, 2 Chron. xxxvi. 19. And in the same way Jerusalem was destroyed. 2 Kings xxv. 9. Yet in its dissolution, Ez. v. 15, it was still called Jerusalem: and Jerusalem it is called to the present day, though nothing of what it was before remains. When it was rebuilt, it was not considered a new city; but had any one spoken of it in comparison with what it was before, then and only then it would be proper to speak of it in its first glory, or to call it the latter city. In Ezra iv. 13, it says, "if *this* city be builded again." Now in what sense could that Jerusalem be builded again, that would not apply to the building again of the temple of God? That the two buildings of the temple were properly considered one house, may be seen from Ez. v. 11, 12, 13, in which the words *this* house refer to the former temple, v. 12; to the new house, v. 13; and to both as one and the same in the 11th v. So also in Haggai 4th v. "this house" refers to both buildings,—the new one having been partly built. Therefore the expression, "this house in her first glory," ch. ii. v. 3, is strictly proper, as referring to both houses by comparison. In the 7th v. *this* house not having reference to any comparison, means the second house; and in the 9th v. *this* latter house being compared with the former, has the word *latter* added to the word *this*, to show beyond all doubt that the house then building was meant. True it is not said "second time;" but that house is no where in all Scripture called "the second;" if it is, show me the place. If the word, "former house" meant the first house; then this *latter* house meant the second. Thus the *former* and *latter* rain meant the 1st and 2nd periods of rain, there being no 3rd, (Deut. xi. 14; Jer. v. 24 dual.)—The passage is so clear as to seem impossible to be misconstrued, and it would not have been, had not the Jews found that either it must be perverted, or else that they must assert that God promised falsely, or admit that the promise has been fulfilled.

If therefore God commanded that temple to be built; if he overcame the resistance of the people and made them build, and if he accepted the temple for his service, then it was not so despicable as some Jews pretend; for there are many others who endeavour to account for the fulfilment of the prophecy by ascribing its great glory to the time of the Asmoneans; and they are our witnesses that the passage is properly understood as referring to a second and not to a third temple.—Thus God said he would take pleasure in it and be glorified, which is a promise peculiar to the second temple and perfectly accordant with the passage



that declares that the glory of the latter shall exceed that of the former.

But great stress is laid upon Gen. xxviii. 16 to 22. That spot was not the same as was afterwards the site of the temple of Jerusalem, which belonged to the lot of Judah; for Luz, the city mentioned in the 19 v., and in Ch. xxv. 6, fell to the lot of Joseph: Judges i. 22—25, and Josh. vii. 2.

Josh. xvi. 2. There is no wonder that Jacob spoke of what he had seen as a house, for the vision represented the angels going up and down by a stair, and God as seen in heaven as in the upper story.

But I object in the last place that the word *Beth*, when applied to locality and is not in construction, means simply a *house*. I demand that a passage be shown in which this is not the case. On this ground, till the objection be answered, I assert that the word *house* in Ch. ii. 37, and 9. of Haggai means the building—and hence argue that the promise stands that the former should be filled with glory. Further I maintain that the words *this house* refer in every passage of Scripture to a building, the foundation of which has already been laid, and not to any future building.

Therefore on the above grounds severally and taken in conjunction, it is proved that the glory spoken of, which was to exceed the glory of the temple as it first stood, must be fulfilled in the second building; or the promise of God asserted to be false and the Scripture a lie.

I again demand when and how the promise was fulfilled.

### III.—*A Study concerning the Excellency of the Lord Jesus Christ.*

READER! do not carelessly pass by this article. Have respect unto the name prefixed, the name of **JESUS CHRIST**, our blessed Redeemer:—and if this imperfect study should have the effect of exciting or reviving within thee one worthy thought concerning **HIM**, that thought may do thee good, when thy gold and silver have gone to thine heirs, and thy bones shall have mouldered into dust within the dark and silent tomb. God be with thee!

The Christian is so called from his attachment to Christ. He has chosen Him as that object by which he shall be distinguished, by whose glory he shall be glorified, and by whose love he shall be constrained. Esteem is the basis of this glorying and love;—and that esteem rests, in its turn, on the exceeding excellency of Christ above all other objects known by the Christian. This knowledge of the excellency of Jesus Christ, is the internal light of a Christian's soul: and surely it is well to communicate to the world something of this blessed light, in as far as it is communicable from man to man. The "saint" is not so irrational a being as many suppose; he *can* give a reason for his hope, and also for his fond preference of **ONE** to all.

Why then does the Christian prefer Christ to all—and the knowledge therefore of Christ to all other science in the world ?

1. The true *Image of God* is known in Christ Jesus. He is called “The Image of the Invisible God”—“the brightness of His glory and the express image of His person.” Yea Christ himself says, “He that hath seen me hath seen the Father ; how sayest thou then, shew us the Father ?” He was “God manifest in the flesh,” dwelling amongst men, and revealing to them Godhead through the medium of humanity. The world has been in pursuit of an image of God ;—but, in vain. Its wise men have been groping after some intellectual likeness of the Almighty, but they have become fools in their effort ;—they have all failed, and have all sinned in their proud failure. Yet, the Christian, without an effort, has received that which the world could not find, nor the whole universe contrive. In his blessed Lord, he knows his God ; and therefore he exclaims, “My Lord and my God !” He needs not to ransack the heights above, or the depths beneath, to find out the Almighty ;—he needs not lengthened trains of reasoning, or boundless flights of imagination, in order to explore the perfections of the Supreme :—he shuts his door ; he opens his gospel ; he approaches to Jesus of Nazareth, by faith communing with Him as his Lord ;—he sees God and is satisfied. Especially in the cross does he see the glory of Jehovah, and understand the character of Him with whom he has to do ;—he admires the sovereignty, wisdom, holiness, righteousness, truth, love, mercy, and goodness, displayed in the sacrifice of his Lord :—and he is filled with a joyful and satisfying knowledge of God, such as transcends all human expression. Blessed is the man who hath thus “God in Christ” “dwelling in his heart by faith,” as the supreme object of his acquaintance and fellowship !

2. The Lord Jesus Christ is known to the saints as an *Almighty Saviour*—and how excellent is such knowledge ! The importance of an acquaintanceship often depends on the circumstances in which we are placed. If we are sick, we value the acquaintance of a physician ; if in debt, of a rich and benevolent man ; if ignorant, of a skilful and learned instructor ; if in danger, of a strong, wise and intrepid friend, who will plunge into fire or water and deliver us. Now our chief character is that of *sin* ; our chief danger that of Hell ; our chief want is that of salvation ; and our chief benefit, that of a Saviour. Now this last we have in Christ. His very name is “Jesus,” the “Saviour.” He is sent by the Father, and is anointed by the Holy Ghost ;—thus is He appointed by

God. He is Divine, and represents the rights of Godhead ;—He is human, and upholds the interests of man. He is full of grace to attract, of wisdom to direct, and of power to execute. He was, He is, and He shall be for evermore. He has fulfilled the law ; He has endured the curse ; He has vanquished death ; He has purchased life ; He has entered Heaven ; and He makes himself known by His Gospel on earth. Believers take refuge in Him :—they glory in His atoning blood ; they rejoice in His justifying righteousness ; they pursue after the enjoyment of His glory ! When they are sin-sick, what so sweet to them as the knowledge of the Saviour ! When they fear Hell, what so precious as the knowledge of their Blessed Redeemer ! These are feelings and this is experience, into which the world enters not, neither can enter ;—the man of mere worldly science comes hither, and looking for a moment at this employment of the saints, turns aside with scorn. But here the believer dwells, even under the pavilion of present salvation, with a present Saviour ; and says, “ What is all other knowledge to me as a sinner ?—what can the sun, moon and stars do for me ? what can all men do for me ?—what can all angels do for me ?—what can the universe do for me as a sinner ? Blessed be Thou, Oh Christ Jesus my Lord ! the knowledge of the universe is as dross compared with the knowledge of Thee ! ”

3. In the person of Christ Jesus our Lord, we are introduced to the acquaintance of a most *loving Friend*. Pure love actuated Him, and still actuates Him, as our Almighty Saviour. This love is everlasting, unchanging, infinite, and unsolicited ;—it found nothing lovely in us, it gives every thing that is lovely to us. Although Christ is the Son of God, yet He became the son of man, our kinsman ;—bone of our bone, and flesh of our flesh ; and thus He possesses the most exquisite human sympathies. He knows weakness and sorrow ; He knows pain and death ; He knows the anger of God, and the curse of the law, and the penalties of Hell ; and He made himself acquainted with these for our sakes. “ Greater love hath no man than this that he lay down his life for his friends ”—yet the Son of God hath done this for us. He is great, but we are mean ; He is rich, but we are poor ; He is wise, but we are fools ; He is good, but we are evil ; He is blessed, but we are wretched ; He is glorious, but we are vile. Yet is He our dear and affectionate Friend. He was our friend in purpose, before the world was made ; He is our friend now that we exist, in deed ; and He will be our friend in perpetuity, as long as eternity endures. This friend dwelt amongst us. He died for us. He



rose again on our behalf, and He lives for evermore to bless us. Oh blessed are they who name the Son of God for their Friend, the Son of man for their bosom companion ! Oh lovely Jesus, what friend is like unto Thee ! So meek, gentle, humble, merciful, forbearing, constant, intimate, ready, willing, affectionate, and ever-loving as ever-lovely ! How blessed are the men who know thee, and walk with thee, as their Friend ! What solitude is dull, what privation is sad, what pain is keen, what potion is bitter, what fire is hot, what water is deep, when the Friend of sinners is with us ? Science is but a dumb-waiter in the day of trouble, and Philosophy is but a funeral mute in the hour of death ;—but Christ is the Friend that sticketh closer than a brother :—the Friend who lives by our needs. Is it wonderful that Paul accounted all earthly acquaintanceships to be but dross compared with this ? Well may the Church glory and say, “ This is my beloved, and this is my friend, oh ye daughters of Jerusalem.”

4. Christians do know and enjoy in Christ Jesus a most gracious *Master*. We are dependent and subordinate creatures ; we are also made for activity ; we need therefore to be employed as servants under a Master. Jesus, as “ God manifest in the flesh,” is the believer’s Lord. He has supreme authority in himself, and He has purchased his people to be his own property. They “ are not their own”—they “ are bought with a price ;” therefore do they “ serve their Lord in their bodies and spirits which are His.” But they are imperfect and sinful servants ; they need therefore a gracious Master, who will not enter into judgment with them, but forgive and forbear towards them. Such is Christ. His person is lovely, His service blessed, His recompence glorious. Paul said of Him, “ His love constraineth me”—and John, “ His commands are not grievous to be borne.” His yoke is ease itself, His burden lightness, His work is rest indeed. When the former slaves of self, Satan, and the world, enter His service, it is to them as freedom, joyful emancipation ; they are filled with peace and joy unspeakable. He is ever near to them ; His eye is ever upon them—He helps the weak—He instructs the ignorant—He bears with the feeble-minded—He chastens the froward—humbles the conceited—comforts the sorrowful—confirms the holy—moderates the joyful—and blesses the meek and patient. His work is man’s good, and God’s glory ; His reward is man’s perfection and divine blessedness ; He ever lives, is every where present, and is always the same ;—He is God. He is man ; He is our Lord and our kinsman—our God and our Saviour ! Oh how glorious is the knowledge of such a Master ?—how

blessed the experience of a life devoted to His service ! Who would not follow Him, who would not serve Him, who would not die in His cause ?—Happy, happy is the man who is all the day employed in the service of Jesus, and who knows no work but His ! Well, well may he say, “ Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Master—He is so good, so wise, so great, so humble, so mighty, so tender, so holy, so kind, so righteous, so merciful, so stedfast, so considerate, so glorious, so sympathetic, that I cannot but glory in Him unto the very death.”

5. A perfect *Example of Character* is presented to us in the life of Christ. This elsewhere is undiscoverable. For Jesus was not only man, perfect man, but He was also God dwelling in man. He was thus incorruptible and infallible in His very constitution:—in the fountain of His character He was divine; in its medium or channel of exercise, human. In Him was every perfection of Godhead, in Him every grace of manhood—the source of the law and the end of the law in one dwelt in Him. His thoughts were perfect thoughts—His words were perfect words—His acts were perfect acts. His character was glorious, and it was also lovely—yea love was its glory. There were seen in Him the tenderness of the infant, the softness of the child, the warmth of the youth, the maturity of the man. He was meek and yet bold, humble yet majestic, gracious yet righteous, forgiving yet authoritative, courteous yet independent, affectionate yet faithful. He did good, but forbid its fame—He performed miracles, yet sought not their glory—He lived for God and for man, and sacrificed Himself on their behalf in the end, yet was He silent in His deed—He died as a sufferer, in true agony—He died as a conqueror, in true victory—He rose from the grave as the same Jesus—He ascended into glory as the same Christ—and He is now in the highest heavens, the “same, yesterday, to-day, and forever !”—Oh Blessed One ! thou only perfect, unfallen One that ever trode this earth, how shall we speak of Thee as we ought ! Be thou our “pillar of cloud” by day—our “pillar of fire” by night. Dwell, oh dwell in our sight ! Be the light of our eyes, and the guide of our weary, wandering, stumbling feet ! Blessed and Glorious Exemplar ! happy is the man that knoweth Thee ! well may his soul rest from its heavy toils, for he hath found the home of holiness and peace—well may he sell all that he hath, for he hath found the Pearl of great price ! There is perhaps nothing pertaining to Christ so despised amongst us as His example !—Arise then and study your Lord’s character—draw near to His

person, sit at His feet, hang on His words, drink His spirit, do His works, and walk in His steps.

6. To know Jesus Christ is to know *Heaven* begun on earth. The chief glory of Heaven is that of Jesus Christ at the right hand of God. The chief fellowship of Heaven is the Lamb that sitteth on the midst of the Throne. The chief song is to Him that "loved us and washed us in His blood." The character of Christ is the character of Heaven. The mind of Christ is the mind of Heaven. The people of Christ are the people of Heaven. Union to Christ is the key of Heaven. The Love of Christ is the power of Heaven. Obedience to Christ is the test of entrance to Heaven. The knowledge of Christ is the very pass-port to Heaven. For Christ will say to the rejected ones, "Depart from me—I never knew you—ye had no fellowship with me—I knew you not as my acquaintances or my friends!"—How blessed are they who already know the place to which they go, and where they are to dwell forever!—who have a daily foretaste of bliss and glory in the company of their beloved friend and Lord!—who can say of life that it is Christ, of death that it is gain—who regard departure from this life as presence with Jesus—and who look forward to eternity, as being with the Lord Christ forevermore! Yet such is the blessedness of that man who counts all things but loss for the excellency of the knowledge of Christ Jesus His Lord; to him earth is Jesus known by faith, and heaven is Jesus known by sight. How slight the transition, how glorious the change!

7. But we must now briefly sum up. We are still the creatures of time and space; and we must sum up the theme of eternity in one short hour. Christ is "*All and in all*" to His people, until they reach Heavenly Glory. Whatever they need as sinners to save them; whatever they need as believers to confirm them; whatever they need as children to mature, or as men to perfect them, is contained in Christ Jesus. He is their Prophet, Priest and King—their "wisdom, righteousness, sanctification and redemption." He is their Father, Brother, Husband, and Kinsman, Redeemer. They live in Him, they die in Him, they sleep in Him, they rise in Him. He is their Advocate and Intercessor, and Representative. When they form new ties on earth He blesses them;—when these ties are sundered He supplies them. Thus is He the Husband of the widow, and the Guardian of the orphan, and the inheritance of him that hath no possession on the earth. He is the head of the body, the life of the soul, the delight of the whole man. But there is one engrossing relationship and a final one in which Christ stands to His people



—He is their *Judge*. To His word they appeal now; at His throne they shall appear hereafter. By Him shall they be openly acknowledged and acquitted in the day of judgment, and by His sentence shall they enter into the kingdom prepared for them before the foundation of the world. He Himself also shall bear testimony as their chief *Witness*; and Oh! happy are the people who have the Son of God as a witness for them in the great and terrible day of the Lord!

Reader! do we possess the excellent knowledge of this Christ? Have we personal acquaintance and true fellowship with Him? Once we were strangers to Him—do we now know Him? Do we know Him by His Gospel, by His Spirit, and by the experience of His grace? Have we trusted in Him, are we now serving Him, are we suffering for His sake, are we applying to Him for all that we need? Have we fellowship with Him as the Image of God to us—as the Saviour of sinners—as an affectionate Friend—as a gracious Master—as a perfect Example—as Heaven begun—as All in all to us for grace and glory? Oh, can we thus know Christ and not feel it, neither be conscious of the effects of such knowledge! If ye know Him in deed and in truth, then do ye love Him, and trust in Him, and delight in Him, and serve Him, and glory in Him—do ye not so? Do ye not seek his love more than gold, and desire his grace as sweeter than the honey-comb? Can ye be happy when He is displeased, can ye rejoice when He withdraws the sense of His presence from you? Is not His likeness your pursuit, and conformity to Him your only ambition? Do you not regard His cause as your own, and His glory as also yours? Do you not love the Bible that introduced you to Him, and the Gospel that manifested His love? Do you not bless the Father who gave Him, and the Holy Spirit who revealed Him? Do you not value the Providence of God which makes Him precious to you, and the ordinances that bring nigh to you His rich salvation? Oh, yes, we believe it is so with some of our readers. Your hearts glow under the sound of His name. Few ye may be, but blessed. Go, increase in this knowledge until earthly science shall seem but as your kneading-trough, and worldly business as the servant that ministers your daily food. Go, walk with your Lord, until you shall feel, and the world shall see, that the Son of God dwelleth in you and you in Him—until Heaven shall seem more desirable than earth—and until the intensity of your faith has prepared you for the extacy of beatific sight!

And, oh, come ye poor ignorant worldlings that know not this “Pearl of great price!” come ye, and buy without money and without price! What avail all your possessions if

is not salvation? What benefit will ye derive at last from your friendships, if ye enjoy not the friendship of a Saviour. Will the sun enlighten you in the way to Heaven, or the moon disclose to you the road to Hell? Will the stars reveal to your eyes the contents of eternity;—or can the lightnings make known to you a judgment to come? Will science justify you? Can business sanctify you? Has the world died for you?—Ye must leave this world as naked as ye entered it. What then will avail all that ye must leave behind you, or all that which worms shall eat?—Be wise my fellow men—be wise; sell all that ye have, rise up, and follow Christ. Behold Him that will lead you out from the curse, from sin, from death, from all evil. Behold him that will even now receive you, as a Saviour—receive you as you now are, and make you to be what now you are not! Behold him who waits to receive your guilt, and to give his own righteousness—who will give himself to you, whilst you give yourself to Him. Are you a persecutor? Come—for so was Paul. Are you injurious? Come—so was Paul. Are you a blasphemer? Come—so was Paul. Whatever you be, come! leave all that heap of vain dross, and come, and you will know the Christ, the Son of the living God. He will introduce you to the Father, and He will send to you the Holy Spirit. Happy then shalt thou be, O sinner!—Haste thee, haste thee—lose not even a day, or an hour of such bliss: haste thee—and the Lord be with thee!

J. M. D.

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#### IV.—*Sacred Literature of the Hindus.*

##### No. 2.

MY DEAR FRIEND,

In this letter I purpose to make some quotations from the Hindu sacred books, showing their erroneous ideas in regard to the means of obtaining salvation. The professed end of all sacred books is to point out some way whereby the inquirer may find deliverance from sin, and acceptance with the Deity, whose perfections are delineated. Our sacred book points out but one salvation, and one way to it, even Christ; but the Hindu shāstras point out two kinds of salvation, and many ways, though all widely differ from the word of God.

The first kind of salvation mentioned in the Hindu shāstras, consists in sensual enjoyment, a birth in a king, brahman, or god's body, together with the pleasure of eating, drinking, and indulging all the passions.

The second, is that of absorption in to the deity, and thus being forever free from connexion with matter.

I shall first refer to some of the chief ways in which the salvation consisting in sensual enjoyment is to be obtained.

1. It is often asserted that by merely having the sacred books, salvation may be found. Thus (5 Bk. 8 Chap. 102) "Whoever hears these words of Hurri will pass over the sea of this world." The substance of the saving story to which the poet refers, is that Bharat Raja rescued a young deer, gave his whole attention to cherishing it, at length lost it, died of grief, and went into the body of a deer himself. It assuredly needs profound philosophy to show how salvation could result from such a story as this. Again (5 Bk. 16, 95) "Hearing the words of the 5th book men will cross the world." The words referred to, are a long senseless dissertation upon geography. (6 Book 26, 391-2) "They who hear this story, or repeat it with their mouths, shall be free from disease, evil bands, and shall find knowledge to comfort the mind." The story referred to, is a speculative harangue about the human system. The 11th book begins thus: "By these holy words of the Bhagabat, the misery of the world is to be destroyed." (11 book 1, 367,) "Such is the greatness of Krishna, that by hearing of his glory and perfections, men will cross this awful world." (11th book 1, 37-9.) "Those who hear this book, though they may be enemies to brahmans and gúrús, and very much fallen, the moment these words enter their ears all their misfortunes will be destroyed." Thus hundreds of quotations might be multiplied, where it is declared that by merely hearing certain shástra stories, deliverance from all sorrows incidents to this birth is found.

2. Another way of obtaining salvation according to the shástras, is by worshipping the brahmans. Nothing can be more ingenious than the means these priests have taken to render their very names adorable. The duty of serving them is not enforced by precepts, which would seem to imply that its propriety had been disputed, but casually alluded to, as a well known and established duty. Every Hindu considers it as self-evident as that a man ought not to kill. Every important personage who figures in the Bhagabat is made to lavish great sums upon the brahmans. Every man who wishes to perform some great work first calls these *holy men*, and bestows gifts upon them. Every man whose virtues are exalted is praised most of all for adoring the brahmans. If a person is unfortunate, his misfortunes are attributed to some neglect of the brahmans. Brahmans must be called to marriages, births, weanings and deaths, when they are feasted and paid. To refer to some passages we may notice the circumstances that attended Krishna's birth. He was born of the wife of Basudeb in the prison, by whom he was brought by night and placed in the house of Nanda, who become his foster-father, supposing him to be his own son. It is said (book 10, 14) "a crowd of brahmans assembled, having heard of the child's birth. Nanda beholding them worshipped their feet, and presented them garments. The brahmans joyfully sung the baidas and fulfilled the customs of the east, by worshipping the gods of the fathers. Nanda in return gave ornaments and two lakhs of cows." The story concludes with an account of much music and dancing, and the brahmans blessing Nanda before their departure. When Krishna was weaned (10th book 7, 15) "Certain brahmans came and blessed both mother and child, Nanda being pleased gave gifts of cows and garments." When Krishna awoke he was in such a rage for the breast that he broke a large post by a kick of his foot; the brahmans were again called to consult the stars in relation to the accident, and they departed after receiving another fee. At marriages the services of brahmans are indispensable (book 10, 58, 25.) A rájá makes a wedding for his daughter. The brahmans, as was custom at seasons of rejoicing, are feasted by the rájá, for which they worship the gods of the fathers and speak peace." If a man dies, the brahmans must be called, feasted and paid before the friends of the deceased can receive



absolution. Not being able to bear this expense many are put out of caste forever.

There is a prophesy in the Bhagabat that brahmans will in time lose their influence over the sudras, and that time is represented as being the very consummation of the evil age. (12 Bk. 2, 36.) "Sudras shall become Bramhacharis, Vaishnabs, and Sanyásis. Being proud of a little knowledge, they shall revile the way of the baidas. The brahman shall become the disciple of the sudra and speak to them the instruction of incantations. They will be called excellent gúrús and be raised to eminence. Brahmans being ignorant will salute them. Such will be the feature of this evil age, men will become so wicked." What could be better calculated to make men look with horror to that unfortunate time, than such a prophesy as this? Numerous other passages might be quoted, showing how ingeniously brahmans have contrived the phraseology of the shástras, so as to render their very names sacred.

3. It is well known that worshipping the gods is another means the shástras mention, by which men may obtain salvation. Their sacred books say there are 33,000,000 (10 Bk. 3, 113.) "The thirty-three millions of gods who are under Bramha, Shiba, and Indra, all assembled in the city of Mathura, and each one saluted the feet of Daibakí, the mother of Krishna." Thus they all acknowledged their inferiority to Krishna, and hence it appears to be more important to worship Krishna than them. Almost every chapter closes by declaring that by worshipping this god alone, salvation is to be found. But notwithstanding Krishna is so highly exalted, any man is at liberty to worship his favorite god, with the certain promise that he shall find salvation by so doing. This doctrine is founded upon the belief that God animates all things, and hence let us worship what we will, we worship him. (11 Bk. 3, 8) "Narayan sits as the eternal cause in all bodies." (10 Bk. 25, 61) "My gods are the wilderness and the mountains, the water and the air that I enjoy."

By the following passage we see how important it is for one to serve the god of his own fancy. (10 Bk. 25, 31.) "The man who is covetous worships not his favorite god, has to the least pleasure and enters into misfortune."

4. Bathing is mentioned as another method of finding salvation. When brahmans bathe, they repeat the names of the following rivers and tanks with a wish that they may bathe in them, Ganga, Ganga Narayan, Modadhi, Rohenachi, Bata Krishna (and some others.)

These appear to be most renowned in the shástras as sacred places of pilgrimage. After referring to several of these sacred waters, it is said, (5 Bk. 20, 19 :) "He who practises bathing daily will find salvation from endless sins." "Whoever bathes in these waters whether men or beasts put all sin at a distance and will be filled with pleasure."

5. Another celebrated way mentioned in the shástras, is by performing austerities, called tapusya. By using this means, it is believed, a person may be born in the body of a brahman or a god, that he may enter one of the heavens and remain years, centuries or ages, just according to his amount of merit, which when exhausted he may again fall. Bramha, Vishnu, Shiba, Indra, and in fact all the gods are believed to have obtained their inheritance in this way. The nature of the services to be performed by Vaishnabs varies according to their peculiar sect; but the grand object of all is to destroy the bodily passions and appetites through a rigid course of discipline. Among the numerous devotees Dhruba is one of the most noted. His history begins with an invocation to Ganesh (6 Bk. 8). "I salute the water-lily feet of the son of Ambika, whose name among all the gods is the opposing king. Thy moon-like beautiful aspect, thy diadem-hair, falling about thy breasts, fascinating to the

mind. Thou quaffest ambrosial waters, O thou holder of the noose and the iron hook ! By virtue of whose sight the ties of this world are broken, for pure words proceed from thy lips. Be propitious to my mind, O Lambadara ! and I will declare the words of the Bhagabat, that saves from this world. Among the services of devotees, that which is most excellent I will relate even the history of Dhruva.

The substance of this history is as follows. In ancient times there was a great king whose name was Dakyaprajapati. He married two wives Suruchí and Sunatí, of whom the first was his favorite. In process of time each of his wives bore a son. The name of Sunatí's son was Dhruva the hero of this history. When the two boys were about seven years old the king was one day, according to his custom, holding both upon his knees. Suruchí seeing this, and knowing herself to be the favorite queen, was emboldened to address Dhruva in the most reproachful language. She told him he had no right to sit upon his father's knee with her son, as it was clear from his having been born of the less beloved wife that he had suffered no austerities in a former birth. This was more than the proud spirit of Dhruva could bear, and with eyes filled with tears, he goes and unbosoms his feelings to his mother, who though she sympathizes with him still affirmed that what Suruchí had said must be true, and advised him to repair to the forest immediately. Dhruva, although at so tender an age resolves to go and secure such an amount of merit as would raise him above all his enemies. When his mother saw his absolute determination, her maternal sympathies began to triumph over reason. But in spite of all her dissuasions her son was steadfast in his purpose, and immediately repaired to the dense wilderness and commenced an ascetic life. So great was his tapasya that it soon made heaven and earth to quake ! The gods, fearing that he would obtain such favour of Vishnu as to rob them of their respective dominions, repair to the court of Indra for counsel. Indra after listening to their complaint, replied that if they would break his tapasya, they must resort to such means as was calculated to affect children, either fear or sympathy. Accordingly they first filled the wilderness with the hissing of serpents and yells of wild beasts, awful thunders and vivid lightnings ; but all this did not move the intrepid spirit of Dhruva. This plan failing, they resort to another more likely to succeed. A demon takes the form of his own mother, comes to him with hair all in confusion, clothes rent, and countenance grief-worn. In this plight she clasps him to his bosom, telling how much abuse she had suffered from Suruchí since his departure ; that she had wandered over hills and dales, among brambles, serpents and beasts of prey, and now that she had found him he must go home with her, for he had already suffered too much for so small a child. But Dhruva, suspecting all this to be some trick of the gods, paid no attention to her entreaties. As Indra would give no further counsel, the gods now go to the court of Bramha, who after hearing an account of their fears told them not to be concerned, for the child would never interfere with their dominions, for he had already obtained sufficient merit to raise him far above them all. Soon after Vishnu appeared and took him to the 14th heaven ! and as the story closes, " Thus he who was not permitted to sit upon his father's knee was admitted to a seat in the 14th world."

Numerous stories of this kind are related in the Bhagabat, and are taught to children at a very early age. You cannot be at a loss to perceive what a baleful influence they must have upon the youthful mind. In the first place they serve to fan the worst passion of the human heart, envy. Out of envy a man goes to perform austerities, and out of envy all the gods engage to disturb him. Again when we warn them to forsake their evil ways and turn to the Lord, we can see in their very coun-

tenances such language as this: "This is the temptation of some incarnate demon, to break my constancy, like the temptations to which Dhruva was exposed." A short time since a man said to me after listening to the gospel, "Ah! this is the way of the world's temptations. The Moguls first came to this country and after eating up the merit they had secured in a former birth, were succeeded by the Mahrattas, and their store of merit becoming exhausted they were succeeded by the Musalmáns, and when they had devoured all their merit, you English came in to take your turn; you will soon go the way of the world, and why should we renounce our faith for the creatures of a day." What a death-blow this sentiment strikes at the very root of all intellectual or spiritual improvement.

6. Not only those who perform tapusya find this kind of salvation, but those persons who even see them. Dhruva obtained a seat for his mother with himself, (6 Bk. 8, 10,) "With his mother he sat down in the northern sky, and even by beholding him the pain of three ages will be destroyed." (11 Bk. 2, 90.) "Whoever sees a devotee, will cross over the waves of this world."

These are the chief means for obtaining that salvation which consists in sensual enjoyment, and is the result of ceremonies. There are several other ways mentioned, but I think all are included under these heads, as marking the face, repeating the names of the gods, and pilgrimages, are included in bathing and in serving the gods.

O how different is such sensual indulgence from that salvation that consists in deliverance from sin, communion with God and eternal life; and how different are such vain ceremonies from serving God in spirit and in truth! I hope in my next to give some account of the means to be used to secure that kind of salvation which is said to consist in absorption into the Deity.

E. N.

### V.—*Geography of India.*

Holding as we do that all truth is worthy of being known, and that all sound knowledge is valuable, and that every advance that is made in science has in one way or other a bearing upon the state of mankind in their relation to God, we do not consider ourselves to be going a single step out of our own territories when we notice any attempt that is made, either for the general improvement of the human mind, or for the promotion of the interests of any particular department of science. But while we hold that all science and all truth has a bearing more or less remote on the future and eternal destinies of man, in subserviency to that grand truth which is the foundation stone on which the eternal destinies of all must be reared, there are some departments of knowledge which have a peculiarly direct bearing upon that grand enterprise for the accomplishment of which the Christian Church is retained upon the earth; and among those none holds a more prominent place than the science of Geography. The field which



the Christian Church is commissioned to occupy, and to sow with the incorruptible seed of the word, is the **WORLD**; and comparing great things with small, a correct knowledge of the world is just as necessary to the Church, as is a correct acquaintance with his various fields, with their several soils, exposures and capabilities, to the agriculturist. Although this statement on the first blush of it will we believe command general assent, yet its importance is so great that we shall take the liberty to dwell a little further upon it.

In all works that are to be achieved by human agency of a mechanical or an intellectual kind, there is one principle whose application is requisite in order to attain the full and proper productiveness of that agency;—that principle is “the division of labour.” The essence of this principle consists in this, that no man shall be employed to perform any work which may be performed by one of inferior skill or ability. Now from the nature of the missionary work it clearly appears that there is no department of human labour to which this principle is more strictly applicable, or to which there is more necessity for applying it. Every man whose heart is touched with the love of God, who has tasted and felt in any degree the preciousness of Christ the Saviour, is fit for some department or other of the Missionary work, but he is not necessarily fit for all the branches of it. Just as the stones and the beams of the temple were hewn and squared on the mountains, and prepared and fitted each one for its own place in the sacred edifice; and as each one was fitted for occupying its own place in the building and no other, so in the Christian temple the lively stones are all fitted for their several positions; if removed from these positions they will not occupy any others so efficiently or so well. To take some examples. What would Luther, the brightest luminary that has been raised above the horizon since the days of the apostles, what would he have been had he been placed in other circumstances than those in which by the good Providence of God he was placed. What would Bishop Butler have been as the pastor of an illiterate and unsophisticated congregation? or in our own day, and to take an example more closely in point, what would the lamented John Williams have been had he been planted among the subtle bráhmans of India, or what Henry Martyn among the savages of New Zealand? The simple common sense of the one would have been overwhelmed in the whirlpool of sophistry, the exquisite sensitiveness and sublimated taste of the other, which so grievously racked his frame amidst a refined people, would have paralyzed all his energies amidst a barbarous race. These are examples by which God

evidently shews that he does design his servants for particular stations, and assigns particular stations to particular classes of men. Now in order to follow the leadings of providence, and be free of the charge of working in opposition to the designs of God,—the Church is bound to possess herself of all the knowledge she possibly can attain, regarding the different quarters of that field which her Divine Master has committed to her to be cultivated. She ought to possess such a knowledge of her whole territories, (for the world is all her own, as she is Christ's and Christ is God's) as to be in no danger of ever leaving any open door unentered, or sending a man to that portion of the vineyard for which he is not best fitted. Hence follows at once the importance of the science of Geography in its direct bearing upon the Missionary enterprise. Indirectly too, through the medium of its influence on trade and commerce, it must exercise a powerful bearing on the missionary work\*.

And while the importance of Geography is so great, we believe there is not to be found in any language any work from which the church can gather more than most remote inferences for her guidance in the allocation of her various laborers. Take even India, which is like a world in itself, inhabited by different races of people, of all varieties of intellec-

\* We have been favored by the projector of the work with the following interesting and eloquently written extract of a letter, dated 26th February, 1840, to the Rev. D. A. "I was much struck with a train of thought strictly in accordance with the views *I have* brought before the Christian Public at home, and which I think have been sadly overlooked or *under-estimated*. In the instructions of the Prudential Committee of Missions in America to the brethren proceeding to Asia Minor I find the following admirable observations: 'The Imperial warrior who lately convulsed the civilized world with his ambitious schemes, always made himself thoroughly acquainted with the nations he designed to conquer; their geography, numbers, government, character and history he studied as means to his favorite end, with the characteristic ardor of his great but perverted mind. Facts were the lights by which he marched his armies through Europe, and none were unsought, or deemed unimportant, which might affect the issue of a campaign or a battle. And in this minuteness and accuracy of information, combined with a capacity to adapt the means at command to the end in view, lies the secret of practical wisdom.

"Remember that you also are soldiers engaged in a warfare, and in a war of conquest. And though the contest be spiritual, of mind with mind and heart with heart, and your weapons spiritual and rendered powerful by divine aid, yet is there the same demand for inquiry and information, the same scope and necessity for discretion and forethought, as there were in the military enterprises of Napoleon. Indeed to a very great extent your inquiries will relate to precisely the same classes of objects; though you will survey them from other points of view, associate them by different relations, and estimate them by another species of arithmetic and measurement."

tual capabilities, possessing different systems of religion, differing in fact from one another in every thing in which human beings all sinful can differ from each other.

We therefore hail the announcement of a large and comprehensive work on the Geography of India, which shall contain, in a methodical manner, all that is known or that can be known regarding the whole of British India and the neighbouring territories; and we rejoice to be the first to lay the prospectus of such a work before the Christian people. We know that the work will be conducted not only with the highest scientific ability, but also with the soundest Christian wisdom; and therefore while we leave to others to speak of its importance in a political and commercial view, we earnestly wish it all success on account of the influence which we think it calculated to exert on the enterprise in which we are embarked. We subjoin the Prospectus which has been put into our hands, and have no doubt that the undertaking will commend itself to the favour of our readers.—ED.

#### PROSPECTUS.

It were much to be desired, among other indications of general improvement and intercourse, that the progress of a familiar and exact acquaintance with the Geography and statistics of every country throughout the earth, kept pace with the exhibition of that enterprise which seeks to reclaim it from darkness and barbarism: or make it available to the friendly commercial internationality, which must reciprocally affect its well-being, and our own. Such, as an exemplification, are the new and extended relations of British India with the contiguous countries of Central Asia, the bordering nations of the Malayan Peninsula, and China, and the innumerable islands of the eastern archipelago; with which no doubt a far more productive trade would be carried on, to say nothing of the spread of civilization and religious truth, were the public in possession of more full and correct information of what is available for the British market, or suited to the wants of these countries, as an article of export or manufacture from our own. Such information is justly appreciable as subserving the noblest object of Philanthropy,—the communication of the blessed Gospel to all nations.

War and commercial adventure, have indeed originated a great variety of researches, which contribute to the illustration of one of the fairest and richest portions of the globe; yet who, that desires a mere summary acquaintance with the present condition and resources, the precise locality often, of these countries, can be satisfied with the imperfect knowledge which at a very remote date furnished matter for the best and only works now in existence. The more ample and recent details, however, being interspersed through a multitude of works and documents, some comparatively costly and rare, others little known or accessible to a very limited number of readers, are so mixed up likewise with much that is of an extraneous character, or of purely local in-



terest, as to repress the most anxious curiosity. And if such be the case with portions of each country, how is the difficulty enhanced, in obtaining more comprehensive views of Geography? It is, in fact, no very easy matter, with the best information before us, to arrive at any decided estimate either of the state and relative limits of our most settled possessions, or of those which have been recently superadded, or brought within the commanding influence of our political power. Such knowledge, no doubt, exists to a large amount, and is to be found with the several employes of Government; but they are usually too much occupied to make any further inquiries than may be necessary to present exigencies; and if presented by them to the higher authorities, it is simply in connection with their immediate duties. Nay, all who have occasion to make such researches, are necessitated or prevailed on so to blend them with particulars of transient importance, that the most indefatigable patience would be severely taxed to draw such inferences as the present state of knowledge might very reasonably be expected to furnish.

Without adverting, otherwise than in a cursory way, to the deficiencies of Hamilton's Gazetteer, and his larger Geographical and statistical account of India, (one identical work by the way, though published under different titles,) it must be allowed, that the accumulation of materials since the date of its first appearance in 1815, for an enlarged and improved description of our Eastern possessions, would abundantly justify the attempt to get up something more in accordance with the philosophical, yet popular works brought out on the continent at a long subsequent date: gleaned chiefly from the writings of British officers, by industrious and learned foreigners.

It is indeed a reproach to our country, that we invariably leave others to analyse and compound the fragmentary results of science and discovery, which our own curiosity and observation have arrived at: and receive at a distant date, perhaps, from foreigners, that which we might well have been *proud* of communicating to them, in all its racy originality: while, at the same time, by determining the tide of further inquiry into such channels, the British public would have had the earliest intelligence of every fact essential to its best interests. The works of Balbi, Malte Brun, Ritter, and Berghaus, would have made but a poor show without the help of British materials, though it is delightful to see masterminds like these, of so much ability and aptitude to discuss their value, instituting investigations from these documents, into questions of the most important and instructive nature. What accessions have they not brought to Physical Geography, to the systematizing of facts, bearing on subjects of universal concern? They have called attention to our neglect, and invited us to methods of a more pleasing description than have hitherto been followed by British Geographers. They have taught us that this department of knowledge is not a mere dry epitome of facts absolutely denuded of narrative or reflection; and which as the mere annals in respect of history, indicate certain landmarks in space, as those in time; but apart from irrelevant and speculative discussions, may present in the spirit of that striking natural landscape from whence it is drawn up, some resem-

blances of varied novelty, some curious and valuable truths at every fresh step. It is to the illustrious Humboldt that they and we must consider ourselves indebted for such comprehensive and just views of this subject; and on such models must all works be formed, which aim at an enduring existence and popular acceptability. The remark we have ventured could never be put forward without allusion to the names of D'Anville and Rennell, as they who have chalked out the best, the only course in works of an extensive Geographical nature.

The condensation of what is practically important to the Missionary, the merchant, and the functionaries of Government, is not incompatible with such a style, or arrangement, as shall recommend it to more general consideration; and expecting, as we may, day by day, a still further accession to our present knowledge, there are notwithstanding, now, abundant materials, sufficient at least, to encourage a publication, which shall embrace in a compendious form the most interesting particulars, bearing on the Geography and statistics of Asia, and those parts more directly under the authority or influence of the British Government, with suitable and correct maps of the larger divisions.

Without adhering to the admirable specimen put forth by Mr. Macculloch, as an universal Geographical Dictionary, it is proposed to arrange the articles in some sort alphabetically—classing the places of minor note, subordinately to the great territorial divisions, and thus not giving them an undue degree of importance, or sacrificing perspicuity and utility to the straight-laced system of a mere Gazetteer.

The unexpected difficulties that occurred to the restriction of such a work as this to the British possessions in India, as at first contemplated, have induced the Projector to believe, that without entering into the like minute account of other countries, in places beyond those limits, or not so immediately connected therewith, it will not be thought a defect that it embraces all that can concern or interest the British public, especially our countrymen in India. How, in fact, could we dispense with a description of Aden, of Mocha, of Karrack, of Kelat and Herat, of the places of note on the overland route from Bussora to Beirout, by which the communication is carried on with Europe for four months in the year; or some passing notice of those places of resort in China, which our forces are about to occupy? If there is any thing omitted which should properly have been inserted, it will be matter for after consideration to append; if any thing to suppress, new matter may easily be found to supply its place.

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## VI.—*Remarks on the Notice of the Missionary Conference in the last number.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

In common with some others, my associates and fellow labourers in the missionary field, I have felt aggrieved by the last notice of the Missionary Conference over the signature of T. S.

Independently of the question at issue, viz. "the place the English language," &c. there are two or three exceptions which I beg leave to take to the article by T. S. To T. S. himself I take no exceptions: let this be borne in mind, for I esteem him highly as a missionary brother; but I do object:—

1. To a young brother who has scarcely smelt the air of India being deputed to write on a subject where the long-trying experience of others is available, and necessary in order to satisfy the minds of those most deeply interested on this point.

2. I object to the state of things in Calcutta being assumed as a datum on which to build an argument for India generally. If your opinion on this point be limited to Calcutta, I do not object to it; but there is so little resemblance between missionary labour in Calcutta and that in the country generally, that he who would argue from one to the other would deceive himself, and all who are influenced by his opinions.

3. I protest against the use of such epithets from the pen of a missionary brother in reference to the language of India as the "heartless drudgery of acquiring a barbarous language," and "a tedious course of hard and uninteresting labour," &c. I have never heard such language from those who really understand the languages of India, though it is common to hear it from those who know little or nothing about them. I have been labouring daily about 15 years in a language less cultivated than the Bengáli, and I deny fearlessly that either that or the Bengáli can be called a barbarous language. There is no idea that man can form which may not be expressed with the utmost precision by these languages; the greatest difficulty of the translator is not paucity of terms, but the selection of them. Let these languages be cultivated, and that ability to understand them be extended to the many which is now monopolized by the few, and there will be no complaint of the paucity or barbarity of the language.

4. There is another remark I think called for by the tone and manner in which reference is made to English; teachers of English being able to set about the work at once, &c. Now without "sneering" at this advantage, I wish to qualify it. Where men cannot or will not devote the time and study necessary to acquire the native language, it is well to have them set to work in teaching English rather than not work at all; but I would say to every man who wishes in the full sense of the term to be a missionary to the heathen—beware how you allow yourself to be seduced into teaching in English. I have had an opportunity of observing the course of many missionaries, but I can scarcely think of one who began with teaching



English that did not end there. I demur not to our friend's position, that they were probably as well qualified as their fellows to acquire the languages of the country; but the fact is, that if a man does not set to in good earnest to acquire the native language when he first arrives in the country, he very seldom has the time or energy to do it afterwards; or he is so immersed in other labours, where he can do without it, that he gives up the task. It is *thus* with T. S.; he can venture to say, "I could acquire it if it were *necessary*." Necessary! can a missionary ever pen such a word when 99 out of every hundred of the people in the land can understand no other? Necessary—when nine-tenths of the millions of India must go down to the grave unblest with the light of the gospel, unless the missionary does submit to this heartless drudgery! Is this the way to speak of the interests of this people? Is this the way to encourage the new missionary to set to in earnest to acquire their language?

It is true that those brethren who thus devote their energies to teaching and preaching in English are well employed; to that I object not, but they are employed only in some little favoured spots, some choice parterres of their own and others planting and dressing, while the whole waste howling wilderness remains untouched.

But this teaching in English is advocated with especial reference to the ministry. I am afraid this is not solid ground. The natives of India make out very poorly in English unless they begin in childhood. Are we then to devote certain native children to the ministry before their religious character is developed? or are we to teach all we can with a view to a future selection? We shall not find many advocates for the former I apprehend, and if the latter be intended, what becomes of the leading point, of teaching through the medium of the English language with a view to the ministry? How many of the youths taught English enter the ministry? While how many of our preachers, and those who are most likely to become native preachers, know nothing or next to nothing of English? I very much fear the tendency of the system proposed by T. S. will be to make well-taught clerks, deputy collectors, &c. &c., while our *real native* preachers will be neglected, and the only languages through which they can be reached trampled under foot. I beg to repeat that I am looking not at Calcutta but India.

Have we not seen the flower of our native Christian youth, taught in English, go off one after the other for more lucrative and congenial employment? Has the teaching them English any tendency to make them love the work of preaching the

Gospel through the medium of their native tongue? I think not. There are a few exceptions, but they are exceptions, not the rule. Beside, we cannot support a native ministry, at present, and certainly the native churches cannot, at such salaries as our well-taught native youth can command. It appears to me we shall err greatly if we raise up a native ministry which a native church cannot sustain.

And what is the great spring and motive in which this teaching of the native ministry through the medium of English is based. Is it not said that thus the newly arrived teacher of theology may commence his labours at once? I confess this does not seem to me a very weighty argument. It appears to me that it is not a very desirable matter that a newly arrived teacher, whether a young man or an old one, is the best to set about this work. If we are arguing *only for teaching theology to the rising native ministry*, I apprehend that there are brethren enough who have had long experience in the peculiarities of Hinduism, and know how to bring the arguments of Christianity to bear upon it, may be found, while one newly arrived may go to work in the wide field and get experience there.

I confess that I should hail with delight, the establishment of a Bengáli Theological Institution, where the very best masters should be employed, and the student taught only through the Bengáli and Sanscrit, and where their whole energies should be devoted to obtaining knowledge, and acquiring the best way of imparting it, in the most forcible and effective manner. Bengáli would thus be improved—its power developed and increased, and a brighter day dawn on the native church.

But if we are to look for pastors for our native churches, taught in English, to settle down in our native villages, and hunt out Hinduism through all its jungles and fastnesses, I fear our eyes will fail with longing.

Let me not be considered as a foe to teaching English to some extent. My practice is my best defence here; but if I am less strenuous for it than I once was, it is partly because I share the change which all missionaries, so far as I know, experience who cultivate the native languages; and partly because I fear that a fearful delusion is spreading through many minds especially at home on this point.

Secular men will teach English for secular purposes, and if our Christian youth are so situated as to be able to acquire it, it may be of service to them, in providing for their temporal wants, but my own conviction is, that our native ministry, whether they know English or not, should be taught Theology

through the medium of the native languages. This is the most direct way of settling theological terms, of searching out the best phraseology, of calling forth a native Theology, and of qualifying men for the actual work we wish them to accomplish.

This too is the way to remove the difficulty arising from the want of books. Teaching by lecture is now very generally and advantageously employed. The students would soon acquire the habit of taking down lectures, and among them men of studious habits would soon be found to supply theological works nearly as fast as they are really needed.

I crave indulgence for my letter being so hastily written, for I could not command time to write more leisurely, and subscribe myself,

Yours sincerely,

A. SUTTON.

Cuttack, Sept. 10, 1840.

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### VII.—*What is the harm of attending the Dúrgá Pújá Náches?*

To the Editors of the Calcutta Christian Observer.

SIRS,

The Dúrgá Pújá náches are approaching, and doubtless the invitations of the wealthy worshippers of the idol Dúrgá will as usual go forth to their Christian neighbours, the European society of Calcutta, to join them in paying honor to Dúrgá; for though the invitation may be expressed in other words—may be, to the Dúrgá Pújá náches, we must not forget that the náches are purposely a part of the worship of the idol Dúrgá. The choir of singers, the *nách girls*, will generally be found stationed near the door of the apartment, wherein sits in Heathen state the idol, fully displayed to the view of her worshippers—though none of the Christian guests, assembled by her votaries to do her honor, may enter, to pollute a place made sacred by her presence; the adjoining room is said to be the nearest approach a Christian may make to Dúrgá. When Christians, therefore, though from mere curiosity, or civility to her worshippers who invite them, follow in the train of Dúrgá's blinded votaries—those Christians undoubtedly swell the retinue of the idol, and distinctly though probably inadvertently, give encouragement to the grossest superstition—may they may be said to lend the chief attraction to idolatry!

The Hindu worship and ritual differ so totally from our own, that amidst such melancholy scenes of native superstition, we are apt to forget, and lose sight of the fact, that they form a portion of their worship, and to fancy it merely a feast or show;—not so. The Christians worship their God in their churches, and sing, and celebrate his praise, and assemble around the communion table of their Divine Saviour who gave his life a sacrifice for sin. The Hindus likewise worship their idols, and as a part of their ritual, sing and celebrate their idol's praise by a choir of *nách-girls* hired for that purpose. It would appear that the ordinary *nách-girls* assembled before the door of the idol, merely sing their customary songs, some of which are said to be indecent, but that other singers are mixed with them who sing, as the choir, the praises of the idol! That



those feasts and *náches* are a part of their *idol worship*, is obvious from the very terms of the invitation, namely, "*Dúrgá*"—the *idol Dúrgá*—"Pú-já" worship—*náches*, singing and dancing: indeed if any doubt remained on this head, it would be removed by the invitation cards, some of which are said expressly to invite the company to *náches*, in honor of the *Dúrgá Pújá*!

Christians are forbidden to eat of meats offered to idols. Whenever their so doing can be construed as giving countenance to idolatry, and this prohibition extends even to the meat sold in the shambles, provided the Christian be told that it had previously been offered to an idol. How then can a Christian go to such feasts? Not that *Dúrgá's* votaries would so far insult the goddess, as to offer to her the meats polluted by such European guests; the feast itself however forms a part of the display in honor of *Dúrgá*, who were she not an idol of stone, having eyes, that see not, might be supposed to view with complacency the *Christians*, assembled by her votaries to do her honor! How therefore can *Christians* be found amongst those who swell her retinue, and by their presence, are doing honor to the idol?

And as regards the *náches*, what would be the demoralizing effect upon a *Christian congregation*, say in *England*, of men and women, and youth of both sexes, assembled under the sanction of *Divine service* for the worship of God, were a band of females, the greater portion of whom were prostitutes, to dance and sing, as part of the worship, in such strains and songs, in the ears and language of such an English congregation, as the *nách girls* of India sing, before the *idol Dúrgá*?—songs, it is to be feared, few of which, could be admitted into your pages!—songs not from devout lips, to the praises of a *Holy God*, of purer eyes than to behold iniquity, but songs where they relate to the idol, from such a choir, in praise of the exploits and lives of those beings, which unhappily are worshipped as *Divine personages* by the followers of *Dúrgá*!! We have long and fully heard of the songs and scenes at *Jagannath*; it is to be feared that *Dúrgá's* choir when unrestrained by *Christian guests*, may not much surpass in purity that of *Jagannáth*. What would be the effect upon an English congregation, of worship, in their own language, such as this? Would there be found a single family to attend such a scene of contamination under the guise of *Divine worship*? Would not every one who bore the honored name of *Christian*, use his utmost endeavour to deter from going thither, his friends, domestics, and all over whom he had any influence, lest their minds should be contaminated, their principles overturned, and their lives become abandoned? and can *Christians* then in a foreign land act upon other principles, forgetting the high and holy name they bear, go, and by their presence at this portion of the Heathen ritual, the feast, singing and *náches in honor of the idol worship*, encourage such scenes, perhaps to the injury of thousands who attend?—oh no! If it be strictly prohibited in the circumstances already stated "to eat meats offered to idols," can it be right to go to, or partake of the feasts given in honor of the idol?—can it be right to encourage others by our presence, to go and partake of the more dangerous mental food, the songs sung by successive bands of Indian *nách-girls*? *Christians* went there in former days, in ignorance of the evil they were encouraging; but let us hope, now that the evil has been sufficiently exposed to be apparent to every one, that none will go.

Independently of *Christian principles* (for after becoming aware of the nature of the scene, let us hope that no sincere worshipper of the *Divine Jesus*, who gave his life a sacrifice for *sin*, could be present at, or encourage such worship of *Idols*), the Philanthropist has ample reason

to decline attendance ; for, let us see the deep *injury* and *cruelty* to many innocent female children, he is indirectly *aiding* by the encouragement of his attendance. In proportion to the *encouragement* given to the *worship of Dúrgá*, or as they are distinctly styled *Dúrgá Pújá* (*worship*) *náches*, by the presence of guests, the wealthy worshippers of *Dúrgá* increase their expenditure of rupees to render the *náches* popular, and to obtain the most attractive *nách* girls, to dance and sing before the idol : (it is singular that *such* a class of society as *nách* women should have been thought of to do honor to the *gods*.) Those therefore whose profession it is to procure *nách* girls for such occasions, have their purses replenished and are enabled to purchase more *innocent female children* to be brought up to the same profession. Now it is notorious that by far the greater proportion of Indian *nách* girls are prostitutes. How melancholy then to reflect that every encouragement given to "*náches*" tends to add to the number of innocent female children, who are purchased for the diabolical purpose of being reared in abandoned habits?—what generous mind then would, by his presence, lend encouragement to the destruction of female innocence, virtue and happiness!—The whole system of *náches* is evil at the core, and therefore all friends of humanity ought to discourage them, and more especially when they form a part of the honor done to idols ! Indeed it is incumbent on those who are aware of the evil to make it known to others, as most probably no Christian family would attend *náches* when once acquainted with the fact that they were so objectionable, for wherever we are present and appear even to take only a general interest and pleasure in a scene, or play, or place of native worship or *nách*, we are naturally supposed, at least by the natives, however ignorant we may be of the language, songs or ceremonies used, to *approve* of what is going on, else why should we lend the *encouragement* of our *presence* ? and though most Europeans are ignorant of what is sung, the natives drink in the songs, too frequently indecent ; and who would not shrink from being supposed by the natives, (who may not be aware of our ignorance of the words)—to approve of all the songs sung, by a succession of *nách girls* ?

It is satisfactory to know that the "*Christian Observer*,"—the "*Friend of India*," and other papers whose objects are the promotion of religion, and virtue, and the improvement of India, continue very watchful of this evil, and to warn their own countrymen against any participation in honors done to Idols ; and it will be gratifying if those publications are enabled to state that this year no Christians have been found encouraging the *Dúrgá Pújá náches*.

I remain, Sirs, &c.

A STRANGER.

24th Sept. 1840.

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# VIII.—History of Madagascar. By the Rev. William Ellis, Author of the Polynesian Researches.

The Government of Madagascar is a modified despotism. The high estimation in which the hereditary nobles are held, and the great influence they consequently possess, together with an ancient practice of occasionally appealing to the people concerning political affairs, have given to the subjects a power over the interests of the nation which is incompatible with an absolute monarchy.

The nobles of Madagascar, as in most countries, rank next to members of the royal family, possessing extensive estates and an almost unlimited authority over their vassals; they bear a striking resemblance to feudal lords of the middle ages. Persons raised to the exalted situations of field-officers, privy counsellors and judges are invariably chosen from their order.

Individuals employed to collect fines, taxes and confiscations and to superintend every branch of the revenue are of an inferior class; they are called *Farantsa* and are placed under the judges.

Government intelligence is communicated to the nation by heralds. One is dispatched from the capital to every district of the country. On arriving at his destination he ascends an elevation in the midst of the market-place, and a gun is fired as a signal for the people to listen; he then lifts up his sonorous voice and proclaims to the assembled thousands the commands of his royal master. Should there be no market on the day the orders of Government are issued, the herald delivers his message to the head-men of the district who immediately make it known to the centurions, whose duty it then becomes to carry the intelligence to every individual in their respective hundreds. Hence, though the Malagasy are but very partially acquainted with the advantages of a well regulated press, and are entirely ignorant of the great modern inventions, steam-vessels and rail-roads, by which information on any subject may be conveyed from one end of the country to the other in the space of a few hours, yet through the medium of heralds the common people among them are more enlightened respecting politics than the peasantry of European nations, which are blessed with all facilities to expedite the diffusion of knowledge.

As the best institutions have sometimes been attended with great calamities, owing to the unrestrained ambition of men in power, a passion which has been a severe scourge to the world and given existence to the worst Governments, persons are divided in their opinions respecting the kind of Government in which the general good would preponderate over the occasional evil. This is a question which has been discussed for ages and produced folios without number, leaving it in the uncertainty in which those ponderous tomes have involved it, to be elucidated by writers whom nature has blessed with a strong vision to pierce the surrounding darkness. It may not be improper to observe, that on the pure administration of justice and the perfect independence of judges, depend the security, industry and well-being of individuals, and consequently the vital interests of nations, is universally admitted



by the wise and upright of every political creed : it is not denied by any, except by knaves and tyrants.

Faithful dispensers of law, deaf to the solicitations of friends and the threatenings of enemies, anxious to ascertain only what is right, and pronouncing their judgment of what is so with a rectitude which is never known to bend, become the guardians of a people's freedom and of a people's morals—a terror to evil-doers and a praise to them that do well. But forgetting the solemn responsibility of their office and how large a portion of the public weal is entrusted to their care ; being deterred by fear or seduced by gold from a conscientious discharge of their sacred functions, they afflict their country with the heaviest calamities ; for which posterity never fails to brand their memory with the everlasting infamy which is stampt on the name of Jeffreys, that monster of depravity.

Should emperors, kings, presidents or dictators endeavour to corrupt the administration of law and make the bench an engine of political power to effect purposes which they are ashamed and afraid to avow, they may for a time prosper in wickedness, but will, in the end, most probably gather the fruits of misrule amid intestine wars and atrocious deeds of blood, like those which closed the days of the pious and well-intentioned, but ill-fated Charles. Few Governments have long survived after tampering with courts of law. History presents many instances of the dread catastrophes they reserved for others falling on themselves and grinding them to powder.

It is a fact the existence of which is much to be regretted, that the foregoing observations apply with peculiar force to the administration of law in the island of Madagascar. The royal authority has been frequently employed to impede the course of justice, and deprive individuals of property and life who were never informed why such iniquitous proceedings were commenced against them. It has been a practice not uncommon for the sovereign to keep spies in every town, and to give orders for secret executions, denying the unhappy persons the least opportunity of vindicating their injured character. This is one fruitful source from which the miseries of Madagascar have flowed.

Besides impediments to the faithful administration of justice arising from an improper use of the royal authority, ordeals which have been practiced from time immemorial consign the innocent and guilty to the same awful deaths. Though to enlightened minds they appear irrational and presumptuous, the Malagasy place implicit confidence in the rectitude of their decisions, and cases are not uncommon of persons voluntarily submitting to them to defend the honour of their name.

When it is remembered that almost all superstitious and half civilized nations have adopted and long retained the ordeal process, the veneration with which it is regarded in Madagascar will cease to astonish the reader, though he may still deeply lament the great enormities of which it is productive. The ordeals of fire and water—the hallowed morsel and the holy eucharist—the judgment of the cross and the trial of the bier, opened in Europe a wide field for malice, rapine and murder, and some of them were not abolished till the seventeenth century. The tests to which supposed witches were compelled to submit were used as late as the year 1728.

The ordeal held in the highest veneration and most frequently used in the Island of Madagascar is drinking the tangena. The tangena tree bears a nut believed to be a very powerful poison, but if taken in small doses operates as an emetic. It is administered in the following manner :

“ The accused having eaten as much rice as possible, swallows three pieces of the skin of a fowl killed for the purpose, each piece about the size of a dollar, and swallowed whole. The cursers now prepare the tangena, scraping a small quantity of the nut into some juice of banana, and repeating the mysterious talismanic words, *Tomadi mariko*. The virtue of the tangena is tried on two chickens before being given to the accused person. One of the chickens having been made to swallow it, the curser exclaims, *Hear, oh test, if thou art a perfect judge—if not false, if just and suitable kill this chicken*. The other having drank it, he exclaims, *Hear, oh test, if thou art a suitable and righteous test, let this chicken live*. Should both die, the tangena is pronounced bad, as it does not give to the accused a fair chance of being found innocent ; or if both live, it is rejected as not having the virtue requisite to detect and convict the guilty. In either case other tangena must be provided. Should one die and one live, it is of course declared suitable and just. (It will be readily supposed that unequal quantities are given so as to secure the effect desired, however the pretence may be to give an equal portion to each.)

“ The accused is then seated on the floor in the middle of the house, —a hole dug opposite to him and a fish-basket placed in it. He must now drink the carefully prepared draught, on which hinges life or death. As soon as he has swallowed it, the *panozondoha*, or curser, placing his hand on the crown of the head of the accused, pronounces the imprecation or prayer which is sometimes uttered before the tangena is taken.—At the conclusion of the formula, rice-water is given in copious draughts, till a decision is made for life or death, by vomiting the three pieces of skin, or being found unable to do. This is the crisis,—this the circumstance which decides the character and fate of the poor sufferer. And for the ejection of the three pieces, they watch earnestly and carefully examine the contents of the fish-basket already named. If they are found, it is announced he is innocent, if otherwise, he is declared guilty, and in this case is to be struck and beaten with the rice pestle till dead, unless he has previously, as sometimes happens, died by the poisonous action of the tangena. The corpse is dragged away from the house, wrapped in some old matting, with the head placed southward. Sometimes the body is hastily buried, but frequently is merely dragged to a distance from the house or village and left for the dogs or birds of prey.

“To complete the iniquity of the whole, and fill up the measure of the sufferings of the accused, as well as to satisfy the avarice of the accuser, the property is all swept off even down to the rice-measure.”

The confiscated property falls to the sovereign, the judges and accusers. As the last have an interest in the conviction, it presents to the unprincipled a powerful temptation to accuse the rich who are innocent with the design of obtaining a part of their wealth, and it is to be feared, that by bribing the officers who administer the *tangena* to make it sufficiently strong, they too frequently accomplish their deadly purpose. It is estimated that in every year upwards of three thousand persons perish by this infernal ordeal process; all their families are reduced to extreme poverty and wretchedness, in which most of them continue till death puts a period to their misery.

The corrupt administration of law by ordeals and tyranny is not the only calamity which has befallen Madagascar. Domestic slavery has existed in the island from the earliest period of its history. The slaves are debtors, felons and captives; persons who may have incurred the displeasure of the monarch, and others driven by hunger to dispose of their liberty to avoid the horrors of starvation. Their wives and children are also reduced to bondage.

As with the exception of taking away life the master possesses unlimited authority, their sufferings may be mitigated or increased at his pleasure. Evident as it must be to every mind, it is scarcely necessary to state that so large a power over the destinies of the poor and helpless lodged in the hands of irresponsible, and often unprincipled men, leads to the commission of a thousand atrocities.

But it remained for Europeans to perfect this system of iniquity, or to use the sorrowful words of the children of bondage, white men with black hearts were the first that tore us from our kindred and home, and sold us for gold in foreign lands.

Soon after Vasco de Gama opened the highway from Europe to India, the isle of St. Mary's, which is situated off the north-east coast of Madagascar, was infested with pirates, who continued to carry on their depredations with increasing success till the year 1721, when several European nations alarmed at the great losses which their commerce had sustained, united to arrest them in their career of plunder and murder.

After a long and deperate resistance the vessels of the pirates were taken and destroyed by fire.

“Forced to give up” says Mr. Ellis, “their wandering and predatory life, they plunged into a different kind of villainy which has left upon



their memory a deeper stain. They carried into execution the murderous plan of fomenting wars between some of the provinces in which they had traded on the eastern coast of Madagascar, and inducing the victorious to sell their prisoners in exchange for arms and ammunition. Deceived by the artifices of the pirates, whom they never suspected of treachery, and whom they had long courted as friends, without knowing their real character and pursuits, the Malagasy became the victims of the most atrocious perfidy, and that, too, under the impression, that as the whites were a superior race of men, they could not materially err in following their advice. By wars of retaliation, the natives became scourges of one another, plunging each other into inextricable misery, wasting each other's resources, depopulating each other's territory, and affording satisfaction to none, but to men who were unworthy of the name, and whose rapacious avarice could be equalled only by their cruel contempt of human rights and human misery.

"The trade having commenced on the coast, and the pleasure of its gains gradually expelling all sense of the injustice of the traffic, it soon extended to the interior of the island, withering all before it, and desolating like a pestilence wherever its baneful influence spread.

"With the increased demand for slaves, the supply was consequently increased. Various modes were then employed to obtain slaves for sale, and all these were characterised by deceit, and treachery, violence and cruelty."

Though no data exist to establish the truth of the statement, there can be little doubt that annually several thousands were consigned to hopeless captivity, in which many of them, wasted away with hunger, flayed to the bone with the lash, and stricken to the heart with sorrows continually accumulating, soon sickened and died, and are now, it is to be hoped, where the wicked cease from troubling and the weary are at rest.

The markets to which the slaves from Madagascar were conveyed for sale were the Isles of France and Bourbon; North and South America, and the West Indies.

The Mauritius which the English had taken four years previously, being confirmed to them by the peace of 1814, and the ministry of the day being anxious to carry out as far as possible their humane intentions respecting the abolition of slavery, sent an ambassador to Radama king of Madagascar to induce him to abolish the trade in his dominions.

The persons who greatly distinguished themselves by their praise-worthy labours to bring this system of iniquity to an end in that island were His Excellency Sir Robert Farquhar, Governor of Mauritius and Sir James Hastie, British agent to the court of Radama.

After encountering many difficulties, a treaty very expensive to England prohibiting the exportation of slaves from the island was concluded on the 11th of October, 1820. The way in which Sir James welcomed that auspicious day is highly creditable to his humanity and must be gratifying to the benevolent feelings of every kindred mind.

"The moment arrived when the welfare of millions was to be decided, I agreed, and I trust that Divine Power which guides all hearts, will induce the government to sanction the act. The Kabary was convened, the proclamation published and received with transport by thousands. The British flag was unfurled, and freedom—freedom from the bloody stain of slave-dealing—hailed as the gift of the British nation. I declare, said that noble-minded man, the first peal of Radama's cannon announcing the amity sealed, rejoiced my heart more than the gift of thousands would have done."

That the death of this generous-hearted man called forth the tears of a nation, and that now his name is cherished in fond and affectionate remembrance by all the Malagasy who have souls to appreciate what is great and good, will be readily admitted.

"Few monarchs have given a higher testimony of their regard for an individual than that conveyed in the language of Radama to the friends who were watching by the bedside of Sir James Hastie. I have, said he, lost many of my people, many of my soldiers, most of my officers, and several of the maroserana, or highest nobles; but this is nothing in comparison with the loss of Andrian\*-Asy. He has been a faithful friend, vady ny Madagascar, a husband to Madagascar. The good he has done cannot be too highly spoken of by me. He has surpassed every agent that preceded him; and never will any who may succeed him, prove his equal. Many may come here, but none will feel more interest in Madagascar than Andrian-Asy. Many may boast much, but none will do so much as he has done, nor endure the toils which he has endured. May God spare his valuable life to us."

Such was this worthy representative of the British nation. Would to heaven that all who have filled similar situations had imitated his example, how much heart-rending agony would mankind have been spared, and how much less tremendously awful would be the scenes which have yet to be presented when oppressors of their kind and traffickers in human flesh will be summoned to judgment.

The first persons who visited Madagascar with the design of evangelizing it were Roman Catholic Missionaries. That pre-eminent piety and great talents, self-denial and the most laborious efforts to propagate a system believed to be founded on the principles of sacred truth, characterized Cavallero, Bareze and Xavier, Ricci, de Nobilibus and many others of the same community whose names might be mentioned, is confirmed by the impartial records of history. Father Stephen and his coadjutors who laboured for a period in the island of Madagascar, were as zealous as the most distinguished of their brethren. By their instrumentality many thousands of the natives renounced idolatry and were admitted into the church by the ordinance of baptism. The Mission was thus pro-

\* Andrian, nobleman, a title of respect and honor; and Hastie contracted into Asy.

ceeding, apparently attended with great success, and seemingly taking fast hold of the affections of the people, when by using physical force to accelerate the work of evangelization they involved the Europeans and the Malagasy in war. In the first battle the latter were victorious, and refusing all quarter only one European escaped from the field to tell of the defeat and slaughter of his companions in arms. The settlers at Fort Dauphin, enraged by the massacre of Father Stephen and his colleagues, and by the cruelty with which the soldiers had been slain who had espoused their cause, immediately prepared to take the field. After routing the armies of the chieftains, killing the sick and aged that had been unable to fly with their vanquished countrymen, sacking and burning to the ground every town and village to which they came, the want of provisions, at length, stopped the Christian victors in the perpetration of these wholesale murders, and necessitated them to return to Fort Dauphin.

Having thus desolated all the adjacent country and made the Malagasy their implacable enemies, and now finding their supplies cut off, they were compelled to break up their establishment, which terminated the papal Mission, never, it is to be hoped, to be revived, identifying as it has the name of Christianity with deeds of rapine and murder.

In the year 1818 Protestant Missionaries visited the island. They found, as might have been expected, that few of the persons who had been baptised manifested in their lives any of the important signs of conversion, and that most of them like the heathen were hostile to the new religion whose propagators had interfered with their civil rights and deluged the country with the blood of their kindred and friends.

Under these unfavorable auspices the agents of the London Society commenced their labours. Their conduct being such as to convince all who had intercourse with them that they were not different in name only, but also in character from those who had preceded them, they gradually gained the esteem and affection of the people.

In 1820 an account of the Society's Mission in the South Seas was drawn up and presented to Radama. Being highly gratified by the great improvements effected by the instrumentality of the Gospel in those islands, he immediately requested Mr. Jones to remove to the capital that his own subjects might enjoy the same eminent advantages.

In connexion with the Missionary operations commenced at the capital, a school was established for educating the Malagasy youths.

When the institution was opened the number of scholars



was small, but it soon so much increased as to render a larger building indispensable to afford suitable accommodation. Believing that a good education would raise the tone of morals and elevate the people in their social and civil relations so as to prepare them to fill with honour the spheres in which Divine Providence might call them to move, the government generously undertook to erect the school at the public expense.

In laying the foundation-stone the liberal-minded monarch, according to the usages of the country, sprinkled it with sacred water. As this ceremony had always been restricted to members of the royal family the natives were exceedingly astonished to see Radama performing it for a foreigner and a stranger.

But by thus giving a public testimony of his countenance and approbation, he wished to remove from their minds any prejudice which might exist, and induce them to send their children to be instructed. To facilitate the accomplishment of this praise-worthy object he sent the children of his own family and persuaded the nobility to do the same.

Under these auspices the work of education advanced in a manner so as to gratify the most sanguine expectations ; two additional schools were opened in the capital, which together with the other were, at the desire of the king, afterwards formed into one, designated the Missionary seminary, designed to furnish teachers and to be a model for all schools that might be formed in any part of his dominions. The desirableness and practicability of extending the benefits of education still more widely were soon apparent ; requests for the erection of schools in the adjacent districts were daily sent to the capital, but as the want of teachers rendered the Missionaries unable to meet the wishes of all, preference was given, according to the number of scholars promised.

In a short time a considerable number of young men from the central school in the capital being qualified for teachers, other towns and villages were favoured with the means of education. Radama continued to take the same deep interest in the work, and used all his influence to diffuse through his dominions the benefits of knowledge. He generally attended the examinations and took an active part in the business of the day. On one occasion—

“ The schools of the respective districts having been classed, so that it might be seen what districts had been most zealous in meeting the king's wishes, he addressed the children in the following words. Do you tell your parents that by attending the schools and learning the lessons taught you, you not only give me and the white people pleasure, but do honour to yourselves and your parents. The knowledge you obtain is good—good for trade. By reading and writing, you will learn,

record, and preserve in remembrance what else would be forgotten, and to acquire the good dispositions which are taught, will render you good subjects; and this will be your greatest honour and glory. Now go home and tell your parents I am pleased with you. Fear God, and obey the king."

"Some of the teachers from each district replied to the king in language expressive of their attachment to him, and their determination to deserve his favour; after which, ten bullocks were given to them as a royal present, and the assembly broke up, well pleased with the transactions of the day."

On a similar occasion.

"The Missionaries, said he, in his address, have left their own country, their relations and their friends to come to you, and instruct you and your children; and in the discharge of this benevolent work some of them have fallen. There, pointing to the Missionary burial-ground, yonder is the spot where the bones of several of them are laid, far from the graves of their fathers; and this is a proof of what I have told you respecting them. Take care, therefore that the children attend properly. Those who are the most advanced may now leave the schools, but let them still attend on Sundays and at the monthly examinations, lest they should forget what they have learned. It may here be added that this plan was strictly enforced by Radama, with this condition, that if the dismissed scholars were found to have forgotten their former lessons they should re-enter the schools and again submit themselves to tuition."

Introduction of the mechanic arts, literature and science; improvements in agriculture and extension of commerce; infusing into all ranks of society a higher tone of morals, and leading men to respect and fulfil with virtue and honour the private and public relations of life, are some of the results of a well-conducted national education, and are always found of unspeakable importance to the prosperity, happiness and stability of a country.

But he who expects that all youths placed under instruction will immediately renounce idolatry and embrace the Christian faith, knows little of the deep-rooted hostility the human heart cherishes against the gospel, and will in all probability become wiser by a more enlarged acquaintance with himself and the rest of his species. Still he who believes that every well-directed effort for the religious improvement of the young may shed a benign influence on the future, if not on the present generation, which may produce effects of a highly gratifying nature and be a full compensation for all previous labour, has a faith supported by the authentic history of the church both in christian and heathen lands and supported by the word of inspiration itself.

The following instances of success in the island of Madagascar, to which others might be added did space allow, will serve to confirm the truth of the above statement.

"A school had been established by the Missionaries at the village of Ambohimamonbola, and amongst the scholars was the son of the idol's

guardian. The youth having learned that he alone was the true God who had created the heavens and the earth, plainly told his father that that was not God which was taken care of by others, but he who took care of all. The father was very angry, and asked his son if he did not know that Rakelemalaza was god? The boy declined urging the point till another opportunity offered. Meantime he found in his catechism the text. Hear, O Israel! the Lord our God is one Lord; when he exclaimed, now I am both delighted and grieved: delighted to have found the word of the true God, grieved on account of my relatives. They are lovers of idols. He then begged his father's permission to quit the school: for why, said he, should I continue to learn what you do not believe. What do I not believe, asked the father. That, replied the youth, of which I have told you before; and which will not only do me good but you also. There are new heavens and a new earth for those who believe in God, with everlasting life, and garments shining like the sun, that never wax old."

"An impression was made upon the father's mind. He paused, encouraged the youth, and shortly afterwards resolved on relinquishing his charge of the idol. Pretending business at some distance, he therefore asked leave of absence, and remained beyond the stipulated time; for which a fine was imposed upon him, and another person chosen to supersede him in his office. Having obtained information of this, he returned home, paid his fine, and felt himself relieved in being free from his charge of keeping a god which he had learned could neither keep others nor himself."

"In the month of August, 1825, a prayer-meeting was instituted for the benefit of the Malagasy youths, in which it was agreed that the native language only should be used. It afforded much satisfaction to the missionaries to find some of the scholars not only willing to associate with them, in these exercises, but capable of engaging in prayer themselves, and with simplicity, fervour, and apparently feelings of true devotion, imploring the blessings of the true God on themselves and their countrymen."

Another department of the mission, the preaching of the gospel remains to be noticed.

It must be highly gratifying to the feelings of the Christian to know that the word which has been made the power of God to his own salvation has likewise subdued to its holy and enlightened sway men of every country, of every creed and of every shade of morals, and given them joy and peace in believing. The progress of a people from error to truth,—from idolatry to the service of the living God may have been slow, and for a long period imperceptible to those who laboured among them; still there has not yet been found a people on the face of the earth, from the time the fishermen of Galilee commenced their ministry to the present day, to whom the tidings of redemption, announced with simplicity and faithfulness, have not eventually been made the savour of life unto life to a few, if not unto many. The word of the Lord has not yet returned unto him void.

In the island of Madagascar the Missionaries' immediate labours for the spiritual benefit of the people were greatly



blessed. The places for divine worship both in the capital and provinces, were filled with attentive and serious hearers. Many who seemed to be impressed with the importance and necessity of personal religion frequently came to the houses of the Missionaries to be instructed more fully in the doctrines of the gospel. These individuals afforded satisfactory evidence of their piety and devotedness to the Saviour, by the purity and consistency of their lives, and the affectionate earnestness with which they tried to persuade their countrymen to renounce idolatry and to seek the blessings of salvation.

“On Sabbath, the 29th of May, 1831, twenty of the first converts to Christ in Madagascar were publicly baptized by Mr. Griffiths, in the Mission chapel, before a numerous, highly interested, and deeply affected audience. On the following sabbath, June 5th, eight individuals were baptized by Mr. Johns in the newly-erected chapel at Ambalonakonga.

“The following letter which was addressed to Mr. Johns will shew the views and feelings with which the Malagasy converts sought the privileges of Christian fellowship.

“May you, Sir, live long, and never be ill, saith your son R. This is what I have to say to you, viz. :—That I rejoiced much when I heard the word of the queen, (the permission to be baptized, &c.) so that the way is now free to receive baptism, and to commemorate the death of Christ. I am truly very glad to find there is nothing now to prevent or hinder any at all who has examined and tried himself : therefore, it is my wish to be a partaker of these. I devote myself both soul and body to Jesus, that I may serve him in all things, according to his will ; and I pray to God, in this giving myself to Jesus to assist me by his Holy Spirit, that I may love Jesus with all my heart, with all my spirit, with all my strength, and that I may not be made to stand any longer in doubt by any thing whatsoever. Having thus given myself up to Jesus, both soul and body, I now ask permission of you to join the church, and unite in commemorating the death of Jesus ; and that I also may join you to sing and praise, and to give glory to God as long as I shall live. And now, after this pray for me unto God, that I may be assisted to fulfil what I have said, and serve Jesus faithfully all my days here on earth. I myself pray unto God to assist me by his Holy Spirit to fulfil my vows, that I may serve Jesus even until I die.”

After the formation of these two churches many individuals desirous of making a public profession of their faith in the Saviour solicited to be admitted into Christian fellowship. Special seasons were therefore appointed to hear their religion experience, and to point out with affectionate faithfulness the character and obligations of true disciples of the Redeemer. These meetings were attended by considerable numbers, some of whom were persons of high rank and of great influence in the government. In one year fifty additional converts who had given evidence of an entire change of heart by fruits of righteousness equally abundant and cheering, were received into one of the churches ; while during the same period the other church was blessed with a similar degree of spiritual prosperity.

The following letter addressed by Messrs. Johns and Freeman to the Directors of the London Missionary Society, under date November 6th, 1834, gives a general view of the religious state of the country at that period.

“We have been exceedingly gratified with the personal conduct of many. There is a seriousness and steadiness, and perseverance and diligence about them, which constrains us to hope that their hearts have been opened by Him, by whose sovereign grace

‘Dry bones are raised and clothed afresh  
And hearts of stone are turned to flesh.’

We look on with wonder and surprise, and are often prompted to exclaim, This is the finger of God. The difficulty still remains as intimated in our last report of ascertaining the numbers under religious impressions. The preached word is listened to attentively, and the Scriptures are earnestly sought, and diligently examined. There are also several prayer-meetings held in the town during the week-evenings. The two principal circumstances which we wish to notice in connection with these meetings are, first that a spirit of prayer actually exists and increases among the natives; and second, that these meetings are convened and conducted by the natives themselves. They frequently request our attendance, to give an exhortation, and lead the service; but the houses are their own residences, and they consider themselves as acting on their own convictions, at the movement of their own minds, and from a consideration of present obligation to employ the means in their power of spreading around their respective neighbourhoods the knowledge of the true God, and of eternal life.

It is not, however, exclusively in connection with the stations that fall immediately under our own personal observation, that a spirit of hearing and inquiring is awakened; God appears to manifest his purposes of mercy to this people, in raising up an agency of his own from among themselves, to carry on his own work. He is forming for himself his own instruments, giving them zeal and knowledge, imbuing them with love to the truth, and compassion for their countrymen, and thus supplying the exigencies of his cause by their unexpected instrumentality, and so compensating for our lack of service. And as a specific illustration of this point we may remark, that in a district to the west of the capital, at a village about sixty miles distant, a small chapel has been lately erected by the zeal and devotedness of the natives, chiefly excited, however, by the exertions of a pious woman.

A very delightful spirit of enquiry is awakened in that district; and several of the adult natives, men of rank and importance in their station, conduct prayer-meetings, and engage themselves in those exercises with much apparent fervour, pleasure, and propriety. Another chapel is also being erected in a district to the south, perhaps 120 miles distant. Public worship, chiefly for prayer and reading the Scriptures, is held in many distant parts of the country, principally raised and conducted by those who were formerly scholars or teachers in the missionary schools. Applications from all these for books, and especially for the scriptures are very numerous.”

General education and the mechanic arts, civilization and Christianity were thus rapidly advancing the temporal and spiritual well-being of the nation, when persecution interfered with the rights of conscience and formed the infernal, but vain purpose of extirpating the religion of Jesus. Radama,

the late lamented monarch, whose death occurred in the month of July, 1828, took great interest in the diffusion of secular and sacred knowledge, and embraced every opportunity to encourage the Missionaries in their praise-worthy labours. Ranavolona his successor, likewise publicly guaranteed religious liberty, and expressed before assembled thousands her unqualified approbation of all measures to promote the welfare of the country which had received the sanction of the king, her predecessor ; but scarcely had she ascended the throne before the royal promise was broken, and deep-rooted hostility manifested against the gospel.

The reasons which have induced other rulers to oppose the Christian faith were perhaps the identical ones that dictated the policy of the Queen. Ignorance and superstition which have upheld tyranny in every age were rapidly decreasing in every part of the island ; while the gospel which defines the rights of beggar and prince, and supports both with the same divine authority—which raises up in every country, men like Peter and John who refuse with immoveable firmness to obey commands of earthly sovereigns which contravene the laws of God, was taking fast hold of the minds and affections of the people both in the capital and provinces. It was consequently apparent to this arch-oppressor, that if Christianity continued to spread tyranny must eventually die. She therefore chose the line of policy adopted by Nero and Caligula. To this may be added, that Ranavolona no longer sustained the character of Cæsar's wife, and might regard the chastity of the Christian females as a reflection upon her own morals.

Influenced by these or other reasons she commenced the dreadful work. In the early part of his reign Radama passed an act prohibiting the use of wine and spirituous liquors. Though it had never been thought to have reference to Europeans and was not universally observed by the natives, it still remained the law of the land ; and resolving to embarrass the Christians she commanded them to use water instead of wine at the sacrament of the Lord's supper.

Being after many endeavours unable to induce the Queen to exempt them, in the enjoyment of their religious privileges, from the operation of this act, the communicants deemed it their duty to comply with her wishes. While yielding thus to arbitrary power which interfered with the institutions of heaven cannot be commended, every person of correct sensibility will sympathize with the afflicted pastor and flock, though he may question the propriety of the course they pursued on this trying occasion.



No sooner was this law enforced than an order was issued prohibiting all belonging to the army and educated in the Government schools from receiving the rite of baptism, or being admitted into Christian fellowship, and commanding those of these two classes who had already joined the church to refrain in future from partaking of the sacramental elements. By the close of the year, excepting Europeans, this order was extended to all persons in the Malagasy dominions. Shortly afterwards an edict was published forbidding masters to allow their slaves to learn to read or to write on pain of the slave being visited with the severest punishment, and the master himself being reduced to slavery.

About the same period a law was passed, prohibiting the people from attending divine worship, keeping the Sabbath, reading the scriptures and from even thinking of religious subjects. It was declared that the transgression of this law would be punished by the death of the offenders, the confiscation of their property, and if married, the slavery of their wives and children. They were likewise commanded to accuse themselves and to give up all religious books in their possession, and were fined and degraded in rank according to the extent they had followed the instructions of the Missionaries.

“Among others, a distinguished Christian female, Rafaravavy, was in great danger of losing her life. An accusation was laid against her before the government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed amidst mutual tears to pour out the feelings of her heart, that as to her life, she felt indifferent; that, if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. Did not the Saviour forewarn us, said she, that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed, the word of God must prosper in this country. She added, with great feeling, Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to himself; but that, if I am spared, I may live more than ever to his glory. Nothing grieved her, she remarked, so much as the spiritual state of those around her; and the immediate prospect of martyrdom itself appeared less painful to her than seeing all her connexions living in wickedness.

“The queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to pay a fine, equivalent to half the amount of her estimated value, if sold into slavery, and was severely threatened, and warned that though her life was spared, she should be taught a lesson not to trifle with the edict of the queen. Scarcely could a more striking example of Christian forgiveness and meekness be found in all the records of the church, than she displayed on this trying occasion

towards her accusers. She sought Divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, sought to lead them to repentance, and endeavoured to direct them to the Saviour."

The christians now met in places of concealment, in their own houses, and on the Sabbath in caverns among the rocks, in the recesses of forests, and on the summits of mountains. In these meetings they enjoyed much of the divine presence, and delightful fellowship with each other. Though strictly watched, no infringement of the unjust edict of the Queen was discovered till the last Sabbath in the month of July or the first in August. They were then seen engaged in reading the Scriptures and in social worship, on the summit of a mountain, at a short distance from the capital.

"The premises of the suspected parties were searched, for the purpose of finding ground of accusation against them, and a box of books, namely, copies of the scriptures and other Christian publications, that had been given by the Missionaries, being found buried near the house of that eminent Christian Rasalama, she was apprehended and imprisoned; her house, her entire property, was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death by spearing on the 14th of August, 1837.

"She was wonderfully supported to the last moment of her life. No feature in her Christian character appears to have been more distinctly manifested than her steadfastness and fidelity even to the death. Although the queen forbade her, she did pray, even when in irons; and continued to preach Christ to the officers and to the crowd that followed her for nearly three-quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance.

"Never in the annals of the church did a Christian martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after glory of martyrdom on earth. No external splendour had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. If the blood of the martyrs be the seed of the Church, we may trust Rasalama will not have died in vain. She died directly and exclusively in defence of the Gospel.

"Fifteen others have been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation that, if transferred to other masters, it shall be on the condition of their being compelled to labour from morning to night, to the utmost limit of their strength. Their property has also been confiscated; of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred."

The last accounts brought intelligence of another female having been crucified, and considerable numbers having had accusations preferred against them. Though the state of Ma-

Madagascar is exceedingly distressing, it does not justify feelings of despondency, but leaves encouragement for the exercise of hope. The Christian religion is imperishable : it has stood with the unyielding firmness of a rock the attacks of Porphyry and Julian, and of other legions of foes that have followed in the train of these distinguished adversaries. Tyrants and persecutors, hypocrites within and avowed enemies without, though arrayed against it like so many fiends, have been unable to destroy it. In vain therefore do the kings of the earth set themselves, and rulers take counsel together, against the Lord, and against his anointed. Truth must prevail and Madagascar be a portion of the Saviour's spiritual dominions ; he must have given unto him the heathen for his inheritance and the uttermost parts of the earth for his possession ; for sooner shall the heavens pass away than the declarations of Jehovah fail. Should man, as the Moravian Greenland Missionaries said, ever lose his road, let him never lose his faith in God.

If, however, a people ever required the sympathies and prayers of the church the brethren and sisters in Madagascar at present especially need them.

Deprived of their pastors whom government has compelled to leave the country, they are left as sheep without a shepherd a prey to the devouring wolf. Yet enlightened and sanctified by divine grace they stand forth as witnesses of Jesus not knowing what may befall them. May their faith fail not, and grace be given them commensurate to the necessities of their day.

SCRUTATOR.

## **Missionary and Religious Intelligence.**

### **I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.**

During the last month the following Ministers and Missionaries have left for Europe. The Rev. W. O. Ruspini : Rev. A. Garstin, Mrs. Garstin and children ; Rev. W. Buyers, Mrs. Buyers and family ; Rev. R. Bayne, Mrs. Bayne and family.—The Rev. Messrs. Robertson and Bateman, formerly chaplains on this establishment, have retired from the service.—We regret to announce the death of Mrs. Thomas, the wife of the Rev. J. Thomas, of the Baptist Mission in this city ; she died on the morning of the 23rd ult. after a few days' illness. Her end was peace. May the Lord sustain our Baptist friends under these quickly successive bereavements.—We are confident many of our friends will rejoice to hear of the complete restoration to health of our excellent friend Mrs. Lyons, formerly of Banáras ; through God's mercy she is quite restored.—We are happy to learn that the American Freewill Baptist Mission in Orissa,



has been strengthened by the arrival of the Rev. P. Bachelor and wife ; together with Miss Cummings, who is designed for native female education. May they be long spared to live and labor in this dark region.

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## 2.—NEW PERIODICALS.

The last few weeks have been singularly prolific in prospectuses for new periodicals, both in this and the neighbouring presidencies. In Calcutta the *Indian Mirror*, to be conducted by East Indian youth, for their especial advantage. The *Weekly Intelligencer*, the property of a native and to be edited by a barrister of the Supreme Court, with what special object we know not : and one or two others which we anticipate will never see the light. At Madras the *Native Interpreter* ; and at Bombay the *Native's Friend*. All except the *Intelligencer* have appeared. The *Indian Mirror* is much of the same school as the *Embryo*. The Editor should eschew personality and writing nonsense in the form of gallantry about the fair sex. Verses on fulled neckerchiefs, by the application of Eau de Cologne, and stories like the Forlorn Maid, can have no tendency to elevate and improve the mind. They are too much in the Castle of Otranto style—which it is by no means desirable to revive. Let the Editor, who craves lenity, seek to instruct : other efforts must fail. The Madras periodical we have not seen. The Bombay *Native's Friend* is under the management of Dr. Wilson, which is a sufficient guarantee for its respectability and usefulness. Surely we have now in our *Hurkarus, Englishmen, Couriers, Stars, Telescopes, Mirrors, Observers, Intelligencers, Friends, Interpreters, Advocates* and the like, an ample means for satisfying the cravings of every class of the community. Our wish in fact is from the many stars, &c. one bright sun might be formed—one compendious weekly or bi-weekly paper in which the talents of the whole might be combined. This is a desideratum yet in our *periodical* literature.

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## 3.—RE-OPENING OF THE BAPTIST CHAPEL.

The Circular Road Baptist Chapel was re-opened for Divine worship on Sabbath the 13th of September. The service in the morning was conducted by the Rev. J. Macdonald, and that in the evening by the Rev. W. Yates. The Chapel has been materially enlarged and improved. May the Lord make it the birth-place of many souls.

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## 4.—ANNIVERSARY OF LA MARTINIÈRE.

The Annual Sermon connected with this Institution was preached before the governors, friends and pupils of the Institution on Tuesday the 15th ult. by the Rev. J. Charles, D. D. The subject, The fear of the Lord essential to the happiness of youth. The sermon was one of Dr. Charles' best efforts and well calculated, under the Divine blessing, to produce the most salutary effects. After Divine Service the pupils were regaled and the prizes awarded. Sir Edward Ryan addressed the young people in a brief but appropriate speech. The memory of the founder was pledged in flowing bowls, and the party separated highly delighted with the engagements of the morning.

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## 5.—NEW WORKS IN BENGALI.

Since our last two new works, translations, have issued from the press—the one a translation of *Marshman's History of India*, and the other *Pleasing Stories*, being translations from the popular tales of the Persian

into Bengali, by Mr. G. Galloway. Both the works are highly creditable to the authors, and we trust they will have a wide circulation. Hope begins to dawn upon the prospects of the masses in India; for not only will they be taught to read, but they will be provided with something to read worthy of their attention. May such works be speedily multiplied.

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#### 6.—THE TELESCOPE.

The second number of the *Telescope* has made its appearance. It is not inferior to the first; but the Editor will do well to add a little of somewhat lighter though not less instructive matter. We are truly happy to witness the good feeling with which the appearance of our new brother has been hailed by the almost universal press. The circulation of the first number we are happy to say has exceeded the impression.

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#### 7.—THE CEYLON MAGAZINE.

A new periodical has been started at Ceylon under the superintendence of several of the literati of the spicy island. The first number indicates the promise of much choice and instructive matter. It is to be devoted to religious, scientific and literary subjects. We cordially recommend it to all our readers as a miscellany every way worthy of their patronage.

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#### 8.—THE CATHOLIC INSTITUTE.

A new and anomalous Society has been formed in this city during the last few days by the Romanists. It is called the *Catholic Institute* and is under *lay* direction. The object of the Society is the defence of popery and papists from *persecuting Protestants*. The establishment of the Institute has given rise to a good deal of angry discussion amongst the Romanists. The authority of the Vicar Apostolic has been denied by the laity, the clergy are divided and condemning each other, the whole giving striking evidence of the disunion of the infallibly united Church. The dispute is not only between the Vicar Apostolic and a portion of the laity, but with the Jesuits of St. Xavier's.

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#### 9.—THE CHURCH MISSIONARY SOCIETY.

The Rev. Mr. Vors, Secretary to the Church Missionary Society, at a meeting of the clergy in Dublin, stated that the laity would have no further management in the affairs ecclesiastical of the Society, and that the Committee had determined to discontinue the employment of Lutheran Missionaries and catechists, both of which have merely been employed from necessity in the less favored days of the Church. At the same time he stated that the Lutherans had been signally blessed by God, and that the decision would not affect present incumbents. Mr. Vors further stated that the Church of England in her whole capacity was not and could not be Missionary, inasmuch as the decisions of one diocese had not been and could not be binding on another.

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#### 10.—THE CHURCH OF SCOTLAND.

The Church of Scotland possesses not a few spirits who have not defiled their garments, but who stand erect for Christ and his truth. The last decision of the Assembly was, that it was deemed desirable to petition against Lord Aberdeen's panacea for all the ills of the Church, which amounts to its rejection by the majority should it pass. We rejoice to

find amidst the almost general wreck of religious principle in this age of concession, that there are to be found men who will be no parties to the building up of a temple composed of the hay and stubble of the world, instead of the fine gold of the temple alone. May God in his mercy uphold his servants in their fidelity. Since the above was penned we learn that Lord Aberdeen has withdrawn his bill owing to the opposition it was likely to excite.

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#### 11.—REVIEW OF THE COOLY REPORT.

We are obliged to defer the continuation of the Review of the Cooly Report in the present number owing to the length to which it will necessarily extend and the press of other matter. We hope to place the whole before our readers either in our next, or in an extra intermediate number.

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#### 12.—THE CATHEDRAL AND THE COURT OF DIRECTORS.

The Court of Directors have authorized the Governor General in Council to make over to the Bishop one lakh and a half of rupees, on the ground that the building be erected, owing to the need of church room in Calcutta.

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#### 13.—NEW WORK ON INDIA.

A new work has arrived in this country, entitled *Letters on India*, &c. by the Rev. W. Buyers, Banáras. We have had no time as yet to peruse the work. From a glance at the contents it appears to treat briefly on all the subjects which have occupied the attention of the Church in India. Like our periodicals, works on India appear to be thickening upon us. India will no longer be a *terra incognita* to the English people.

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#### 14.—THE DU'RGA' PU'JA'.

The horrible festivities connected with this libidinous pújá are close at hand. We notice them simply to refresh the memories of our Christian readers that any attendance on the náches is a positive sanction of all the abominations connected with the pújá, and we entreat them to let neither curiosity nor love of the marvellous, nor the wily or cringing solicitation of wealthy bábus seduce them from the path of Christian integrity and rectitude; but rather let them hear the voice of Him who hath said, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Since this was in type we have received a letter on the subject from "A Stranger," which will be found in another page.

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#### 15.—RADDI-Y'-TA'LIM ZARTHUSHT.

Our readers will observe, under the head of the Native's Friend, a notice of the Tálim-i-Zarthusht, lately published by a Mobed, under the auspices of the Pársi Panchayat. Dr. Wilson proposes immediately to commence a reply; and it is hoped that the arrangements for its publication both in English and Gujaráthi will be intimated in our next number.—*Bombay Christian Spectator*.

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#### 16.—CHURCH AND MISSION ON MAHA'BALESHWAR.

From a very interesting sketch of Mahábaleshwar from the pen of Miss Emma Roberts, and published in a late number of the United Service Gazette, we extract the following notice.



"The building of a Church on these wild hills is the more important, since Mahábaleshwar has long been a stronghold of superstition, the temples in the neighbouring village bearing the name, attracting numerous pilgrims, while the rivers that have their sources in the rocky cliffs, are esteemed peculiarly sacred. A sanguine mind cannot, without the greatest difficulty, repress the hope, that the example afforded by the Christian community at Malcolm Pett, the charities that they bestow, and the lucrative employment they afford to numerous labourers will exert a salutary influence over the minds of the people, gradually weaning them from those debasing superstitions which at present so effectually prevent all improvement in their moral, as well as their spiritual condition. In aid of this good cause there is a small missionary establishment at Malcolm Pett, which cannot be spoken of in terms of too high encomium. The Rev. Mr. Graves, and his wife, who belong to the Mahratta American Mission, established in Bombay, have won for themselves the respect and esteem of every branch of the community. Tolerant, hopeful, zealous, and untiring, despite of many disappointments and hindrances, they continue with unabating assiduity their labour of love, deeply regretting, yet never sinking under the adverse circumstances which retard their progress. Notwithstanding the slender nature of the pecuniary resources at her command, Mrs. Graves has rather a considerable school under her immediate superintendence, composed of the children of poor people belonging to the neighbouring villages whom she boards and educates. Many and severe are her trials, for even her activity and ceaseless care, cannot always prevent the influence of bad example from exercising an injurious effect upon young minds. Frequently she finds that her tasks must commence anew, that there is a danger, when removed from her eye, of her pupils relapsing into idolatry, or of contracting habits at variance with the precepts which she has inculcated. Nevertheless, though distressed, she is not disheartened, patiently persevering in defiance of every difficulty, and rejoicing over every circumstance which promises to render her exertions for the welfare of others ultimately successful. Mr. Graves, though suffering from failing health, is equally energetic and unwearied in the cause. He is to be seen in the bazar talking mildly to the people, and distributing translations of the Scriptures. He attends the jail, visits the poor, and expounds the principles of the Christian religion at his own house, to those who are inclined to listen to him. He often collects a congregation amounting to forty persons, trusting that the seed thus sown will in time produce fruit, and that if now afraid to reckon too confidently upon many conversions, he may feel assured that those who have openly embraced the Christian religion, are true disciples."—*Ibid.*

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#### 17.—LETTER FROM GREECE.

The following letter will be interesting to those of our readers who feel an interest in the religious welfare of Greece.

The Rev. Dr. King, in a letter to a friend in this city, dated Athens, July 10, 1839, gives the following interesting information.—*N. Y. Obs.*

"I have the pleasure now to inform you, that last Sunday, for the first time, I had divine service in my new school house and chapel, and that I had upwards of *seventy* hearers, all Greeks, except the Rev. Mr. Benjamin, and two members of my own family. The large upper room, in which I had my service, though very plain and simple, is considered very beautiful. Into the court of the house I have opened a large gate, which I call the 'beautiful gate,' and over which I had placed, the 4th of July, the marble which I had placed just seven years previous over the gate of

the place where I then intended to build my school house, and on which is inscribed in Greek, PHILADELPHIA, (Brotherly love.)

It so happened in 1832 that the marble was put up over the gate, the 4th of July, and it so happened now, that the gate of the court of this building, was finished on the 4th of July, the same day, and I believe the same hour of the day—and just seven years from the time of its having been put up over the other gate. So that I may say it has been as long in building as Solomon's Temple was, and you know I said to you, in a letter some months since, that it would be about so long, though I did not think that it would then take so long to finish it as it has.

I did not employ many workmen at the same time, because they could not work to advantage, and I wished to expend the fund in as economical a manner as possible. I do not know precisely how much I have spent in finishing the building, but I know, that I have spent considerably more than the one thousand dollars which you sent me—probably *one hundred and fifty* more. It is a great joy to me to have such a place for public worship, and in all probability, many more will attend than would have attended in my own private house.

During the last six months, I have sold and distributed gratis, upwards of *twenty-seven thousand* copies of the Scriptures, school books and religious tracts; more, I believe, than I have ever before distributed in the same space of time, since I came to Greece. *Barter's Saints' Rest* is now printing in Modern Greek, and will, I trust, be finished this month. It is about two-thirds printed. A wide door is opened here for printing the tracts and books of the American Tract Society, and I hope you will give us *large* means.

There are now several of your authorized books and tracts which ought to be reprinted in Modern Greek, but which we cannot think of doing unless you give us aid. I might mention the *Mother at Home*, *Rewards of Drunkenness*, *Scripture Histories*, *Little Ann*, *Ten Commandments*, &c., of which we need to print at least five thousand copies of each. Books, you see, are called for. *Twenty-seven thousand* copies in six months is no small matter, and the depôt must be replenished, or it will soon be empty. We have a very good mill, and plenty of grain; but the wheels will not turn without water: and I am waiting for you to hoist the gate and give us a good stream, so that many hungry, starving souls may be fed with the bread of life.

With best regards to Mrs. H. I remain, as ever,

Yours truly,

JONAS KING.

#### 18.—OBLIGATION TO PREACH TO THE HEATHEN.

Our speculations regarding the final destiny of the heathen ought never to influence our conduct towards them, in any way tending to render us less zealous for their salvation. Were we even sure that they would occupy thrones in heaven, or pass, by an imperceptible transition, from a state of consciousness into the calmest sleep of oblivion, it would be just as much our duty to labour for their conversion as of those who see in every pagan the subject of an inevitable condemnation. The recognition of the moral righteousness of God, exalted, as it is, by the atonement of the cross, by a Christian catechumen in a pagan country, one prayer of faith offered to the Supreme Being, through the merits of Christ, by such an individual, is of infinitely more value than all our theories as to the final destiny of those who live and die in involuntary ignorance; as practical charity transcends subtle and ingenious speculation.—STEELE.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 11.—NOVEMBER, 1840.

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I.—*Wei-Tsang too sheik, or Tibet in a series of maps and descriptions: four volumes. Reviewed by a Correspondent.*

The following intelligent and interesting article on Tibet has been selected from the *Chinese Repository* for May, 1840. The amount of information it contains in reference to a country with the history and manners of which we are so imperfectly acquainted and concerning which so few amongst us are capable of affording such accurate information, will be an ample apology for inserting an extract of such length in the pages of the *Observer*.—ED.

Considering that Klaproth, the indefatigable critic, has already passed his opinion upon the above work, and that moreover the voluminous priest Hyacinth, late of Peking, amongst his herculean labours, has translated the whole, a poor pigmy writer has very little chance of saying any thing new. A Transylvanian has ransacked the literary treasures of that secluded country, and a gigantic German has carried several camel-loads of manuscript to Russia and Prussia, so that the world has enough upon the subject of Tibet, even if the above production had never been written. As for ourselves, though little versed in the art of decrying the labors of others, we nevertheless really think, that there would no serious loss have been occasioned, if the present essay had been burnt, before it was printed. Being, however, *volens volens*, put to the task, we shall try to enter the territory of the great lama with a light heart, and, with our guide in our hands, look a little about us, to cull here and there a flower, and say as much as our ignorance will permit. This is to be the preface to our review of the work in question.

Now we should on the very outset take the bull by the horns and begin to detail the topography, ethnology, and statistics, of the said country; unfortunately, however, all this has already been written, and we must hold ourselves responsible to say something new. We therefore commence with the most striking natural object that this country contains. It is, according to Buffon's and Cuvier's classification, a non-descript, there existing only one other of its species, at the city Miako, in Japan. It is a biped, the characteristics of which are sulky arrogance, sloth,



sensuality, bigotry, deceit, craftiness, perverseness, stupidity in many respects, &c. We are fully aware that this description falls short of the original, and that it is by no means technical; but the reader must take this for want of a better one, our limited capacities not allowing further exploration. We do not know the name naturalists have given to it, but common people call it the *dalaï lama*.

The first knowledge of this creature was, if we mistake not, conveyed by some Franciscan, during the middle ages, to Europe, and created there a great sensation, so that many began to believe that it was the identical Prester John, of glorious memory. On nearer examination, however, it proved to be something particular in itself, and an after acquaintance with the language of Han gave us a clearer insight into the nature of this wonderful being, which is said never to die.

During the administration of the celebrated Hastings, the *rájá* of *Bútan*, from some whim or other, considered a tract of land, which separates his territory from that of the English company, as a just object of spoil, and therefore occupied a part of the same. Though this tract was of no use, being not only an unhealthy spot, but likewise very sterile, still the governor would not permit a dangerous precedent of encroachment to pass unnoticed, and therefore sent a small detachment of *sipáhís* to drive away the *Bútanese* borderers. In this attempt they completely succeeded, but their ranks were thinned by the pestilential climate of those regions, and they were glad to retreat. In the meanwhile the *teshoo lama*, the regent for the *dalaï lama*, becoming alarmed for the safety of his territory, dispatched, in 1774, a letter to the governor. This is a document in which the oriental modes of expression are so little retained, that we much suspect the translator's having improved upon the original. Still we shall quote a few passages of this letter, to give the reader some idea of the sentiments that actuate the grand lama, whom we have thus unceremoniously introduced to his notice.

"The affairs of this quarter flourish in every respect. I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travellers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Neither to molest, nor persecute, is my aim; it is even the characteristic of our sect to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual; but in justice and humanity, I am informed you far surpass us. I have been repeatedly informed, that you have engaged in hostilities against the *Deh Terria* (the *Bútan* chief, who committed the outrages on the frontiers). It is as evident as the sun, that your army has been victorious; and that if you had been desirous of it, you might, in the space of two days, have entirely extirpated him, for he had no power to resist your efforts. But I now take upon me to be his mediator; therefore from a regard to our religion and customs, I request you will cease from all hostilities against him, and it will be necessary, that you treat him with compassion and clemency. As to my part, I am but a *fakcer*, and it is the custom of my sect, with the rosary in our hands, to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country."

The council, considering the contiguity of *Tibet* to *China*, hoped to open, by entering into an alliance with the former, a new outlet for trade to the celestial empire, by a route not obviously liable to the same suspicions as those with which Chinese policy had armed itself against all consequences of a foreign access by sea. The grand plan to be executed, therefore, was, to cross the *Himálaya* mountains, then traverse the inhospitable regions of *Tibet*, afterward to wend the way, according to cir-

cumstances, either through the mountainous districts of Kokonor, or the desert of Kobi, in order to reach the central empire, without suspicion ! This is certainly one of the most magnificent, we may add *elevated* plans, ever conceived by any council, that sat to deliberate about commercial affairs.

An envoy was, therefore, immediately dispatched to Desheripgay and Teshoo Lomboo, to the said teshoo lama. The gentleman employed in this important mission was of great suavity of manners, and so ingratiated himself with that high personage, that he even trusted him with a considerable remittance in money, for the purpose of building a temple and dwelling-house, for the accommodation of the lama's votaries, on the banks of the Ganges ; and a piece of ground was accordingly bought and appropriated for this purpose. The lama's letter to the governor remarked, that, although in the different periods of his reviviscence he had chosen many regions for the places of his birth, yet Bengal was the only country in which he had been born twice ; for which reason he had a predilection for it beyond any other, and was desirous of making it a place of abode, apparently esteeming the sanctity of the Ganges, as a consideration of inferior importance. This being a very considerate request, gave rise to the most buoyant hopes, that the grand object of this correspondence might soon be realized. Mr. Bogle, the former envoy, finally obtained, 1779, a promise from the lama, that he would procure for him a passport from the great emperor, and that he might then go round by sea to Canton, and subsequently join him at Peking.

We must now talk of more important matters. Though the lama worship, or rather Shamanism, was never introduced into China as a peculiar creed, it still existed on the frontiers of Szechuen, and Buddhism being a modification of the same, some relationship was kept up between Tibet and China. The Mantchous, on conquering the country, had no settled religious notions ; but there appeared a leaning towards the superstition of the Mongols. This was a signal for the lamas to revisit the court of Peking, and as future circumstances led to a political union between the two countries, they were the most favored priests. Even during the enlightened reign of Kanghe, they numbered many warm votaries amongst the highest personages of the court, and especially the females, who on that account showed great aversion towards the Jesuits. Perhaps it was also policy induced the government to favor these fanatics, in order to attach the Mongols by religious ties. Keenlung, renowned in Europe as a warrior and poet, something in the way of Frederic the Great of Prussia (though the latter fought the battles himself and gained his own laurels) had also his weak hours. Having heard of the great odour of sanctity in which the said teshoo lama stood, he invited him in the most pressing manner to come to his capital. This wonderful personage deferred, however, his journey, until the monarch assured him, that he looked upon him as the first and most holy being on earth, and that the only remaining wish he now felt was, to see him and to be ranked amongst his disciples. Preparation had also been made to receive him on his journey, and the letter that assured him of the most magnificent treatment, was also accompanied by a present of a string of pearls and one hundred pieces of silk. And thus flattered by the marked attention of the first prince in Asia, the lama set forth on his journey in 1779, with about 1500 troops and followers. He did not travel as a mere vassal, but as a sovereign prince. Wherever he halted on the road, a platform was erected, covered with a rich brocade, and a cushion on which he sat, whilst the people were admitted to the honor of touching his foot with their foreheads, as in Rome people kiss the pope's toe,

The Kalmucks, who belong to the most enthusiastic followers of the lama, came to the number of five thousand to escort him to the capital, bringing with them rich presents, and showing to their religious chief the most unbounded veneration. At all the principal stations, the imperial troops were drawn out, and the honors shown to this poor mortal would have set the strongest mind swimming with pride and conceit. The greatest favor the lama could bestow was to imprint with his hands, dipped in saffron, some paper, which his votaries brought to him for that purpose in great quantities. Part of the journey led him through the newly acquired territory of the Kalmucks, and his suffering on account of the severity of the climate seems to have been very great. But the lama was everywhere cheered by the most marked attention of the chiefs. Scarcely had the last commander of the Tartars left him, making him a present of 3000 horses, 70 mules, and 100 camels, when the emperor's own brother, who held the rank of king, was commissioned to receive him on the frontiers of Kansuh province, and his entrance into the celestial empire was marked by the most magnificent presents. Keenlung seems to have been exceedingly liberal, and a present of from 30,000 to 100,000 taels at the various stages was a mere trifle. His progress towards the capital was like that of a warrior, receiving the honors of a triumph from a grateful country. One of the princes of the blood met him half way, and another conducted him to Peking. Now mark the difference of reception from that experienced by any other barbarian. Along the whole line leading to the pleasure gardens of Jeho, soldiers had been posted, between whom the lama passed accompanied by the princes. The emperor met him at a distance, and immediately, stretching forth his hand and taking hold of the lama's, led him towards the throne, where, after many salutations and expressions of affection and pleasure on both sides, the lama was seated by the emperor upon the uppermost cushion, with himself, and at his right hand. Much conversation ensued, and the emperor was profuse in his questions and inquiries, respecting the lama's health, the circumstances of his journey, and the entertainment he had met with upon the road. After he had been presented with 100,000 taels of silver, and many hundred pieces of curious silk, these high personages separated. On the next day many princes and nobles were assembled, and the monarch seated the priest on his right hand, to evince to the whole court the great consideration in which he held his illustrious visitor. After some indifferent conversation, the emperor then communicated his wishes more at large, with respect to the desire he felt of being instructed in some mysteries of the lama's religion. They accordingly withdrew, in company with one of the teachers, to another part of the palace, where three seats were prepared; the one in the centre was larger than either of the others in extent, and was considerably higher; upon this the lama seated himself, placing the emperor on the lower one, standing to the right, and the teacher on the left. The lama then bending his head towards the emperor, whispered in his ear for about a quarter of an hour, and then seating himself upright began to repeat aloud certain tenets, which the emperor and the teacher recited after him, and in this manner each sentence was spoken over and again, until both had caught the sound. This ceremony lasted about three hours, during which time all the attendants were kept at a distance in the outer apartments, whilst some devout men were occasionally called in at certain intervals, for the sake of performing ceremonies.

After four days, the lama waited on the emperor at his palace. The entertainment being over, he rose to ask a favor from the autocrat. The emperor then turning to the lama, desired he would speak without



ceremony, when the lama proceeded thus to inform him : " In the country of Hindostan, which lies on the borders of my realm, there resides a great prince or ruler, for whom I have much friendship. I wish you should know and regard him also, and if you will write him a letter of friendship, and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should in future subsist between you."

The great emperor seems therefore to have been anxious to be instructed, and the manner in which this process was carried on is certainly deserving of our admiration. Behold this Keenlung, the sage and poet, a disciple of the lama ! But whilst enraptured with this spiritual acquisition, the greatest political alliance is proposed to him. It had been agreed upon, that the former British envoy to the lama should proceed to Canton and wait there, until passports should be forwarded to him, by the interest of his patron. The emperor most readily granted all that had been asked, and also inquired about the country where the friendly governor was living, making at the same time several other pertinent questions.

The august personages now sped towards Peking, and there all the princes of the blood assembled to receive a blessing. On these occasions, the lama did not at all rise from his seat, but laying his hands upon the head of the votary he repeated a prayer. The noblemen, who likewise thronged to participate in this spiritual honor, were not so fortunate as to receive the immediate blessing from the priest, with his bare hand, but he carefully wrapped a piece of yellow silk around the same, and thus communicated his spiritual gifts. It had now become quite fashionable to receive the benediction of the great man, and even the ladies in the imperial palace were seized with the desire of going through this form. When therefore the lama happened to be on his visit to all the celebrated gardens of the imperial palaces, an intimation was sent to him, that it was the monarch's wish that he should meet the inmates of the harem. Being placed opposite a door of their apartment, upon an exalted seat, a screen of a yellow kind of gauze being dropt before the door, the ladies approached it one by one, and having just looked at the lama through the gauze, each according to her rank and abilities sent her offering by a female servant, who delivered it to one of the lama's religious companions, who were allowed to continue near him. The present being delivered, and the name announced, he repeated a prayer or form of the blessing for each, all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all possibility of beholding the women. This ceremony took up four or five hours.

On this visit he saw many extraordinary things. Amongst others, a throne which has the intrinsic virtue, that whosoever seats himself upon it, will always pronounce a just sentence. Then he saw the splendid temples erected in honor of his superstition, and in one of them he found a bell, which was said to weigh 20,000 maunds, and to require one hundred men to ring it. To do this, however, is never attempted, except in order to call the people to arms, in case of an invasion or insurrection, or at public thanksgivings for victory. Thus we may now expect that it will soon be put into requisition.

The time passed on most agreeably, being spent in pleasure excursions and in visits to the temples, where both these illustrious personages worshipped the idols, considering the adoration thus paid as the most splendid display of devotion. The lama had also an opportunity of seeing the empress, and again brought forward the earnest request of opening some communication with the governor of Bengal. Both agreed that a letter should be written for this purpose, which the lama himself

should take with him. Day after day passed and the lama was still occupied in pronouncing his blessing upon thousands of the people, when all on a sudden he was seized with the small-pox. And the immortal, the wonder of the capital, the object of divine veneration to a whole metropolis, became a mere lump of putrid flesh. This certainly greatly staggered the belief of his followers, and no doubt convinced them that their great respect was misapplied. Still, the emperor was determined to show that his veneration was not on the wane, and spent four hours before the corpse in prayer. This ceremony was again repeated, and a present to the amount of 100,000 taels deposited before the coffin. At the same time, he charged a brother of the lama's to inform him immediately whenever the sacred being re-appeared in the person of another, a subject in which the grand monarch took as much interest, as if his very existence had depended upon it. This could, however, not be effected at Peking, because lamas are not born in those uncongenial regions, and therefore the whole train was dispatched towards the blessed region, three months after the decease. The most remarkable thing is, that the otherwise parsimonious Keënlung had a golden temple (gilded niche?) prepared, in which the coffin was set upright, and over this again a copper capsule. Orders were given, that every where on the road one thousand men might be held in readiness to convey these precious relics, and one hundred horsemen were appointed as a convoy to the procession. Thus, after seven months, they reached the residence of the lama.

We have given this detail at full length, as one of the extraordinary events in a lama's life, a circumstance which has only once taken place, and a journey which may perhaps never be repeated, for fear of doubting the immortality of the wonderful incarnation. At the same time, this is one effort for carrying on a friendly intercourse between the Asiatic possessions of Great Britain, and the celestial empire, which is likewise unique in its kind, and therefore deserving of being recorded in the Chinese Repository. Had Mr. Bogle, the intended envoy, reached Canton and received passports to meet his friend the lama at Peking, what might not have been the consequences? Well, we believe, that the chargé d'affaires would have been permitted to perform nine prostrations and three genuflexions, and be sent out of the country with a few pieces of silk, and a letter to the said barbarian chief, enjoining upon him implicit obedience to the laws of the celestial empire, and making it his paramount duty to revere the lama. There is thus little lost by the miscarrying of this endeavor to open a more extensive intercourse. As however, some Indian papers have lately advocated a plan of carrying fire and sword into the heart of Tibet, in order to strike terror into all the votaries, we suggest, in lieu of such an atrocious project, to get the present lama again fairly on his way to perform the office of ambassador, and to settle all points in dispute.

However, we were speaking about the dalaï lama, and have been all this while discoursing about the gentleman who is living at Teshoo Lomboo, and moreover considered a heretic by the orthodox. But, worthy reader, thou art to consider that the said dignitary was the acting great lama, and had taken upon himself all the functions of his ward, so that in his doings thou beholdest his very prototype. And oh! that there were more such adventurous fanatics, that might not only go to Peking, but also to Moscow, London, and Paris, to astonish the world, and edit a journal like the Persian ambassador.

From the contemplation of this great non-descript personage, we turn our attention to the soil and its produce, a subject upon which our author has not been pleased to expatiate. All that we have been able to learn is, that it is sterility personified, partly on account of its elevation,

and partly on account of the furious tempests and the rigorous cold. The main staff of life is a kind of barley that grows scantily in the valleys and along the ridges of hills, and is eaten with as hearty an appetite by the Tibetans, as rice is by the Chinese, sago by the Alfoors, and potatoes (that sweet root!) by the Irishman. But even this wretched spot abounds in mineral riches, and gold, the source of so much evil in this world, is found in large quantities. Towards the end of the last century, the soil burst on account of the long drought, and there appeared such a considerable treasure of the precious metal, that it fell immediately more than 30 per cent, in value. It is this commodity which attracts the Chinese in great numbers, and makes them brave the dangers of this inhospitable region. The animal kingdom is rich in fur animals, curious birds, and cattle, amongst which the shawl-goat holds the first place. The inhabitants are scantily scattered over a dreary waste, living in holes or in hovels built of stone, protected against the northerly tempests by mountains or rocks. They are an extraordinary set of beings. Unlike all mountaineers, they are peaceful, timid, and gentle; more oppressed by priests than any other nation on the wide face of the globe; trained to arms, they live a hardy life, being destitute frequently of the very necessities for supporting existence, but notwithstanding are happy and cheerful. Polyandry, which seems to be general, is one of the uncomon phenomena of human folly and depravity, of which perhaps no parallel is found on so large a scale, anywhere else. They are a priest-ridden race, their lives are devoted to idolatry, to the worship of men, and the veneration of images. Where shall we find such an immense number of lazy lamas? It is the principal profession, embraced by all ranks, and the women are not behind in fanaticism, for they form large nunneries, where they live and die. It is really a nation of priests in the fullest sense of the word, who wile away their days in absorption and contemplation of the excellencies of Budha. None of the redeeming quantities of an intelligent hierarchy are here met with, quietude is the grand object of their wishes; the study of the sacred language, the Pali, though written in a different character, engages forever the most active; and a round of unmeaning prayers, which are also rattled off by a kind of machinery, is the most dignified occupation of all and every one.—We have taken most of the above details from Turner's account of an embassy to the court of the Teshoo lama; and though he is most favorably impressed with the piety of the gentle Tibetans, and even defends polyandry upon the plea of ancient usage, still he is rather checked with the mendicity that prevailed everywhere, and which he partly attributes to a large priesthood. But we had almost forgotten to speak of the work of our Chinese author whose book parades at the commencement of this article.

Volume 1st. This has of course one preface that may be read, and the second is unintelligible. Of the first we shall give some specimens, and try also to spell some sentences of the last. It appears that a description cannot be given from mere hearsay, without degenerating into a digest of extraordinary tales, and one must either have seen matters, or have the testimonials of eye-witnesses before an account can be drawn up. The present delineation of Tibet is of course an authentic account, and the reader will have ample opportunity to test the veracity of this mendacious author. The work of course was manufactured in the large book establishment at Peking, in comparison to which Longman's, Murray's, Harper's and Lea's, mighty fabrications are mere playthings, notwithstanding the steam-engine. As for the men themselves engaged there, they are the choice scholars selected from among 360 millions, and no doubt write all Chinese learning, some of them



having been book-worms for no less than 50 years. A host of such men accordingly set to work upon the materials furnished them by successive writers, and including the maps of the country, reduced 1000 chapters, upon sundry matters to four volumes of the smallest octavo. If they do not know the art of abridgment, we are really at a loss to say who does. The crowning labor, however, was furnished by a new officer, who had been four years in the country, and, being appointed to the revenue department, had an excellent opportunity of observing the resources of the country. And, not satisfied with giving a detail of human affairs, productions, mountains, rivers, and notices about winds and soil, the diligent curtailers have also given a vocabulary of the 'language of the savages.' Here ends the legible preface, which is dated Keenlung the 57th year (1793). The unintelligible one seems to contain an eulogy upon the principal author mentioned above, who not only carefully examined everything about him, but also gained so many victories (we suppose over the Nipálese) that he obtained a triumph. As it has seldom been our lot to review a book partly composed by a hero, we shall give greater diligence, to read it carefully, than we should otherwise have been disposed to do.

To give an idea of the contents, we here translate the index, which is in itself so lucid, that by merely enumerating the subjects recorded, we might give a good view of its matters. First, there are a collection of maps, so perfect as to shame Arrowsmith's. The mountains are so ably delineated, that, judging from the scale of the said drawings, they can be no less than 50 or 100 miles in height, in comparison with which, the Chimborazo and even the Dhawala Giri are mere mole hills. As for the rivers, some are at least one hundred miles in breadth at their very source, giving us thus an idea of something very gigantic, only met with on Chinese maps. Then follow general observations, maps of roads, stages of travelling, a description of the various races of foreigners; short outlines on fountains and rivers, maps of the frontier towns, about conferring titles of nobility, tribute sent to the court, age, festivals, military regulations, penal laws, taxes and forced labour, raising of imposts, principle men, dress, eating and drinking, ceremonials, marriages, burials, houses and cottages, medical art and drugs, divination, markets, artisans, rivers and mountains, temples, productions, excerpts, and savage languages. The reader will observe, that a good many subjects are treated of, and that they are all standing in their proper place.

The maps commence with that portion of Szechuen, which borders immediately upon Tsinghae, a romantic country, full of hill and mountain fortresses, the abode of wild Meaoutsze and still more savage tribes, who give the Chinese fully as much trouble as the Afghans on the western extremities do the English. The author marks carefully the stages which he himself travelled, but takes very good care not to describe the country through which he passed. At the celebrated place of Tatseên loo, lat. 30° 8' 24" N., through which all the intercourse between China and Koko-nor passes, there is one succession of mountains, and the grandeur of the scenery can scarcely be exceeded. But the howling deserts, in the regions of ice and snow fill the heart with fear and trembling. The traveller traversing equally horrible tracts, scarcely ever trod by the human foot, finally arrives at Sening, the great western emporium of China, where the traders of all the tribes of Koko-nor meet to barter their goods for Chinese manufactures. The mountains hereabout produce a great quantity of medical herbs, which are in demand throughout the Central Empire. Some of them are very injurious to the traveller, for as soon as horses eat thereof, they become drunk, and are unable to proceed on their way. Having arrived on the banks of the Yaluh keäng, the name

borne by the Yangtze keëing in its course through Koko-nor, the traces of Chinese cultivation cease, and we find a hardy set of mountaineers or an unruly set of nomades, something in the shape of the liberty-loving Swiss. But lamism or shamanism flourishes here as much as in Tibet, and the temples and monasteries in possession of the priests are splendid and numerous. These tribes would otherwise be ungovernable, but the curb of superstition is strong enough to keep them under the dominion of the Chinese, who exercise at least a nominal control over them. Our author describes them as obstinate, stupid, and uncivilized. Some cannot at all be tamed, and they are moreover crafty, a vice very common amongst barbarians, and especially conspicuous amongst the red-bristled races.

Our readers are aware that we have been all this time speaking of the intervening territory between China and Tibet. The southern part of this district is called Toofan or Sefan, and is divided by a river from the dominions of the lama. We are now fairly arrived on the frontier, and shall hasten to enter this famous country. The whole information given by our author may be condensed in a few sentences; viz. there are high mountains covered with eternal snow, the road often leading beyond the clouds, and thus affording to the traveller the pleasure of inhaling an ethereal air. There is no complaint about the wild inhabitants of these districts, a proof of the orderly habits of the Tibetans, who according to all accounts are a most orderly and quiet set of people. As for the names we find, we think, that even Klaproth would not have been able to pronounce them, though he had a great deal of practice during his travels in the Caucasus. To make however a long story short, the tourist arrives by way of Tsiando and Tardsong at Lassa, or Hlassa, as some of the learned folks will have it.

Fairly on Tibetan ground, our author begins to philosophize in his travels, and the first thing he tells us, is, that the common people maintain the yellow religion (shamanism), and that they reverentially believe the dalaï lama, a personage, who has by successive migrations again and again been born in this world. Quietism is the principal doctrine of this creed, benevolence the principle by which the votaries are actuated, whilst they are absorbed in divine and deep contemplation. The benevolence is at all events negative, something of the imperial compassion towards distant foreigners, and the love of the Dominican friars. He has also prophetic gifts, but his greatest accomplishments consist in swallowing knives, and eating as well as emitting fire, two noble qualifications which we frequently meet with amongst jugglers, but on account of these things his disciples honor him greatly, and call him the living Budha. From this subject, the writer enters upon the most favorite topic for a Chinese topographer, viz. the offering of tribute by the said lama, which commenced prior to the accession of the Mantchou family. Under Shunche, however, about two centuries ago, the fifth lama, according to our Chinese informant, had an interview with the great emperor, and received a patent, to be the monarch, or general ruler, of the Buddhist religion in the west. The emperor of China, considering himself as the head of heathenism, thus thereby assumes a portentous title, of which the dragon is the emblem. Wars and bloodshed followed upon this peaceful settlement, in which some of the Mongol and Calmuck khans seem to have had a hand. Now it is a very remarkable circumstance, that, notwithstanding the great reverence these gentry profess to have for the holy shrines, they cannot occasionally resist the temptation of helping themselves to the treasures which have been hoarded up there by the faithful. The gold collected there exists in such immense quantities, that the most expensive campaigns have richly been repaid by the plun-

der of Lassa, and hence, this has always been the great point of attraction, which drew these unruly tribes from their dreary deserts to the place of holiness. Of course they have always some pretence or other, in the finding of which, they are as cunning as our best diplomatists, and even Metternich might occasionally take a lesson from a khan. In general, however, these expeditions arise from pious motives, such as for instance a pilgrimage to some temple or other, and then it unfortunately happens, that the devotees are so ravished with the glittering metal, of which they unfortunately have seen very little in Tartary, that they cannot avoid possessing themselves of the yellow dust. At other times some quarrel amongst the lamas calls forward their interposition, and they appear on the plateau of Tibet as pacificators, who merely for the sake of establishing peace wage war. Let the cause however be what it may, they never forget helping themselves to the good things that are found in abundance in the cloisters and niches, and having accomplished their object, they disappear as fast as they came. In one of their pious crusades, they were so much charmed with the whole system of hierarchy, that they in a fit of fervent devotion, packed the very lamas upon their horses and camels, and decamped with their precious burdens to Kobi. Their local knowledge is perfect, because the principal lamas of their own nation study at Lassa and the environs, and are also there invested with authority to sway the nomads. Towards the end of the last century an enemy, no other than the hardy Ghorkas, appeared in the south, who availing themselves of the absence of the teshoo lama, who was then at Peking, pounced upon the temples, and made a clear sweep of all the invaluable. For this outrage, however, the Chinese made them pay dearly, and they remember the lesson to this very day.

Though the lamas detest the Chinese as an unclean race, yet they have always found it for their advantage to claim the protection of the great emperor. This has also been freely granted, and it was owing to Chinese influence, that the power of the secular rulers was put down, and the lama made the supreme authority of the land. Still there was one condition to which this chief had to subscribe, viz. that his migration should only take place according to the sanction of the court, and moreover the transmigration having taken place in obedience to the imperial edict, the ta-chin or resident should always be consulted and everything should be done by his direction. This is then a very proper way of managing matters. Whilst the Chinese emperor has all the credit of granting his paternal protection, it is a very cheap mode of doing things; 2000 soldiers are sufficient to keep the whole country in order, and the whole annual expenditure does not exceed 100,000 taels. What an example to Russia and England! But even this money is not to be lost; an imperial edict directs the officers to enjoin upon the Chinese merchants to re-export all the precious sycee silver, so that the country may retain its treasures. What a pity that our celestial friends know nothing about bills of exchange. But we had almost forgotten the subject of which we ought to speak. The reader must forgive us this deviation, because our guide has all at once forgotten his maps, and gotten into politics, which is an inexhaustible topic. And thus, being led astray, we imperceptibly finished the first volume, and are now in

Volume 2nd. What strikes us most is the gorgeous description of the temples in and near Lassa. As however other writers have amply dwelt upon this subject, we must for this time skip it over. The grand principle that pervades all Tibet is, to live in poverty and wretchedness, in order to save money for building temples, and endowing monasteries. Hence all the national treasure is locked up in these abodes of laziness and vice. After pursuing the route towards the south, where our author



regales his reader with many hard names, he finally arrives on the frontiers of Nipál, the inhabitants of which he honors with the honorable name of thievish Ghorkas. He very wisely remarks at the end, that under the bright heaven and the changes of the sun there are other wonderful things and extraordinary phenomena, but the roads through mountains, and canals being not yet made, the country remains a vast wilderness.

The next chapter is an itinerary, more uninteresting than any other part of the book, but perhaps of some use to the future traveller.

After this the book grows more interesting, and we all at once are introduced to ethnology; every description of the different tribes that inhabit the country is preceded by a picture of the male and female of the said nation, somewhat in Vandyke's style. The first race are the barbarians who live in the neighborhood of Tatseën loo. They dress magnificently in furs and silks, wear poniards, and are moreover very enterprizing. Trade cannot be carried on by any body, except under the express sanction of a set of women. Addicted to shamanism, they do not bury their bodies, but expose them to the kites, thus performing, after their death, the most virtuous action, by feeding with their own substance the brute creation. This indeed is charity with a vengeance.

Next to these are the Letang tribe, a very orderly set, engaged in spinning and weaving, and moreover an inoffensive race. The Patang very much resemble the former. Our author does not inform us of their numbers, nor tell us whether they have a different language, and an alphabet of their own.

In describing the Setsang tribe, our author principally expatiates upon the marriage ceremonies, without giving any idea of the character of the people. If one of the lamas commits adultery, he is sewed up with the offending party in a skin, and exposed in the desert. Of the Alekō we learn nothing else, but that men as well as women wear a very curious head-dress.

We leave out several tribes, because what is said about them is scarcely worth our notice, and merely advert to the Loqukeapa, who live to the south of Tibet. They are a set of savages, who besmear their body with all possible colors, are ignorant of the Buddhist religion, and live in holes; during the winter they dress in skins, and in summer they make use of leaves for the same purpose. The Tibetans send the most desperate of their criminals amongst them, and they are sure of never seeing them return.

The Palihpoo are on the contrary far more civilized, excel in many arts, do also engage in trade, but have one radical vice, that of resisting the authority of the celestial empire. Some fifty years ago they sent a tribute-bearer to the Chinese resident at Lassa. He received the envoy very graciously, and bestowed upon the said barbarians commercial privileges. They commenced trading, but alas! their hankering after gain, a distinctive trait in the barbarian character, and nowhere more conspicuous than amongst the red-bristled tribe, involved them in trouble; edicts were issued, which they would not obey, and their stubbornness obliged the celestial officers to march forward with an army in order to destroy this unruly set. With what success the said general met, we are not told, but are led to believe, that the issue very much resembled that of all other Chinese campaigns, and that the refractory brood was exterminated without mercy, much in the same manner as were recently the barbarians in and about Macao.

Volume 3rd. This book opens a gain with sundry prefaces and hints, of which we unfortunately cannot avail ourselves. The long and short of our author's declamation is, that the nearer Toofan tribes being a very

warlike set of people, it was deemed expedient to form alliances with them, and these proving futile, the brave Chinese generals had to subdue them. Soon after this it was found expedient to extend the sway further into Tibet; and this being obtained, it remains to be seen, whether or not sooner or later, Chinese influence will be felt in Bokhára as well as Afghánistan. The author accompanies his observation with a map, the most remarkable part of which is, that there is not the slightest hint given of their southern part coming in contact with the company's dominions. All maps we have yet seen, represent their whole possessions as a very narrow strip of land, lying somewhat to the west of Malacca, of which the great monarch disdains to take notice. Their orthodox accounts are derived from the colonists of Manila, Batavia, and Singapore, and from them they learn, that a little island with a few merchants and soldiers constitute the whole European dominions in the east. Talk to them about provinces as large as their own, about a numerous population and a well-organized government, and such conversation will only produce a contemptuous smile. Whether it be from sheer contempt, or mere policy, the name of Bengal is never mentioned in the Peking Gazette, which otherwise embraces such a multitude of subjects. And though the military commanding officer on the frontiers of Yunnan has been condescending enough, to send some gentle hints to the British authorities in Assám, that he was going to come down upon them and put the whole to the sword, like another taoutai, still these exploits on paper do never appear in the Chinese *Moniteur*. What magnanimity in the lion, who feigns to be asleep, that the little mouse may skip and frisk about without fear and trembling for the king of the beasts.

The article upon nobility is extremely short, and it appears, that his imperial majesty, prompted by the urgency of the case, had appointed noblemen either from amongst the Mantchous, or the gentry of the country, to defend the kingdom against all enemies.

The subject of tribute is treated with considerable accuracy. It does the heart of a Chinese man good to enter minutely into a list of gifts, which are humbly offered at the foot of the throne of the great emperor, in token of homage and fealty. Amongst the articles sent by the Tibetan *dalaï lama*, are gilded brass images of Budha, beads, rhinoceros' horns, flowered carpets, woollens, &c.

Our author next dwells upon the calendar of the country, which does not differ much from the Chinese. The year commences in spring, and is called according to a certain animal like the rat and mouse. The celebration of the new year is accompanied with equally noisy ceremonies as in China. The youth wear garlands and crowns, and show themselves about in the city, whilst others dance to the sound of drums, and perform a mock fight with battle-axes.

The Tibetan army is required to consist of 64,000 men, both horse and foot; the former buy their animals from the Tartars, or the Mongols themselves enlist in the cavalry. They wear a cuirass and helmet, with red tassels and peacock's feathers, and are armed with a sword, carbine, and large spear. Thus superbly mounted and splendidly accoutred, they inspire terror as much as the celestial cavalry, of which the benevolent reader may occasionally see a few traversing the streets of Macao. The description of Virgil of the war horse is too faint when applied to these coursers, and the fierceness of the animal is such, that some man must go before it to lead it on, in order to prevent the rider from tumbling off! Thus it happens that no spurs are used, and that the stirrups, made after the model of the ancients, and described by the greatest sinologue as the metal by which a person mounts a 'horse,' perform all the service. The infantry stick in their caps the feathers of cocks: every soldier

carries two swords, bow and arrows, and sometimes also a spear of considerable length. The whole army is reviewed during the second and third month of the year.

Of the penal laws we have the following account. They are very tyrannical; as soon as a criminal is seized, no matter what was his delinquency, he is bound hand and foot, and thrust into a dark room, until he be cited before the judge. The body of a person who is killed in quarrel is thrown into the water. He who kills anybody must pay a fine into the public treasury, and there must be prayer said for the murdered person. Whosoever has neither oxen nor sheep nor money to buy himself free, is bound and thrown into the water. Those who, whilst robbing, kill, shall all without making any difference between the principal or the abettor, be condemned to death, or be tied to a pillar, and have arrows as well as matchlocks discharged at them. Those who die in consequence of hard drinking, shall have their heads cut off from the corpse, to be publicly exposed or sent to the Lōya tribe to be eaten by them. This race seems to be endowed with a peculiar appetite, and the Tibetans are in the habit of transporting their convicts into their territory, to supply the said savages with a meal. A criminal may also be bound and thrown into a pit of scorpions to be stung to death. The family of the robber is to be imprisoned, and to pay the double of the stolen goods, whilst the robber has to lose his eyes, and to have his nose, hands, or feet cut off. Those who have committed great crimes are to be beaten with thongs, and then put into water. After some time they are again beaten, and thus three times. If they still deny their guilt, their chest is then besprinkled with boiling oil, whilst the flesh is cut open with a sharp poniard, and they have then again to undergo the ordeal of water. If no confession after all this can be extorted, and there exist no proofs, they are set at liberty. The bodies of those who die under torture are thrown into water. Ordinary cases, such as quarrels and adultery, are punishable by fines. The author remarks that he has never heard of more cruel tortures, and certainly some, if true, are execrable.

The taxes are levied upon all articles of natural produce, from the shaggy goat to the iron that is dug from the bowels of the earth. Moreover the conscription, according to which every male from 20 to 60 years is obliged to serve the state, furnishes a good revenue, for many of the inhabitants prefer paying 50 cash per day, to be exempted from the service, whenever it is their turn. Otherwise the whole population is put under contribution by the convents.

In giving an account of the dress of the nation, the author is very prolix, so as to draw up a complete vade mecum for a tailor. The climate requires warm clothing, hence the Tibetans are very expert in manufacturing woollens, and like the Chinese put one dress over the other to keep themselves warm. With the poorer classes, sheep skins are used for the same purpose, whilst the men of distinction wear costly furs and silks. The head-dress has a very grotesque appearance, and the boots worn by them have soles of immense thickness, to prevent the wearer from catching cold, and being tortured by rheumatism. Their daily food is barley and mutton, the latter often eaten raw, and kept ready in ice for daily consumption. All classes indulge in tea, which is however seasoned with salt and oil. Of their barley a variety of liquors are made, of which they partake very freely. Their means of subsistence being very scanty, they are often reduced to the greatest straits, and hunger and misery joined to the small-pox, desolate towns and villages. To keep the population down, on the Malthusian plan, polyandry has been introduced, but the Chinese are so shocked with this preposterous custom, that they have actually, in several districts, put a stop to it. A country



that brings forth the almond and grape, might likely be made to produce more nutritious food than mere barley; still national prejudices are in favor of this article, and therefore it is cultivated almost exclusively.

The marriage ceremonies, which are minutely detailed by the writer, contain nothing extraordinary. The alliances are concluded with the perfect assent of the parents of both parties. The women are mere drudges, and neither beauty nor sweetness of temper are considered accomplishments; the only thing required is, that they shall possess the requisite qualifications for working hard. As soon as a person is dead, the body is bound with a number of ropes, and the lamas come repeatedly to say mass. A few days having thus elapsed, it is cut to pieces and given to the dogs, whilst the bones, pounded in a mortar to dust, are burnt, and then kneaded together like dough. Some persons prefer to give the deceased to the kites. We know of nothing so disgusting and revolting to nature; still it is the general custom of the country. The deceased lamas, however, are burnt, and the ashes deposited in urns, which are carefully put into hollow images to serve as objects of worship.

Their dwellings are poor hovels, made of stones, put rudely one upon another, without flooring, and always built on the sunny side of hills, so as to be sheltered against the fearful northern blasts. Many live in caverns, with far greater security. On account of the dryness of the soil, such quantities of sand are raised by tornadoes, as to cover whole districts, and hence the precaution of the natives to protect themselves against this evil.

In the medical art, they are, according to our author, well advanced, but they rely much upon spells and incantations in their cures. They are very well practised in the art of divination and sorcery, and their women use all kinds of magical arts to portend future events.

The accounts of the trade are excessively meagre. Women appear to be the principal merchants, the men being too sluggish to engage in any laborious pursuits. The artisans of Tibet possess skill in working metals, and their manufactures are by no means contemptible.

Volume 4th. This part of the work opens with the names of all the mountains, that have fallen under our author's observation. It is however our misfortune to know next to nothing of the same, and thus we must be satisfied merely to state, on his authority, that some resemble certain birds, whilst others are not unlike beasts. This chapter is followed by an enumeration of all the temples of note, a goodly number, some of which consist of remarkably fine buildings with a profusion of ornaments. The list of productions is imperfect, and ill put together. The miscellaneous notices contain somewhat of everything, and comprise an outline of several military stations.

And now we have come to the vocabulary. Possessing, however, ponderous dictionaries in our own language with full explanations of the Tibetan idiom, we refer the reader to them, as to more complete accounts.

Having thus safely reached the end of this review, we ought to add something not generally known. The Moravians, who have furnished missionaries to the most dismal regions of the world, also wished to enlighten the poor Tibetans with the gospel; the more so as they generally believed, that no other Christian denomination would ever take the trouble of making that remote country the field of its exertions. In this conjecture, however, they were wrong, for the Church Missionary Society, sent, at an early date, a German to the frontiers to acquire the language, and to commence an intercourse with the natives. He had compiled a small dictionary, when he was snatched away by death, but his posthumous work was published at Serampore. In the meanwhile, a few indefatigable Moravians joined themselves to some Calmuck hordes in

southern Russia, and under much suffering and persecution gained the love of the people, and obtained firm hold upon their minds. With these nomads, they wished to pass on to others further to the east in their annual wanderings; and since the free hordes in Bokhára frequently go to Tibet on a pilgrimage, they thus hoped to enter with their parishioners the country. It is very remarkable, that in the very year, when this plan was to be put into execution, the Russian government forced them to leave their nomadic congregation, and to abandon forever the work of missions amongst this erratic race.

Since the Chinese have obtained possession of the country, the utmost vigilance has prevailed all along the line of the frontiers, and it would be much easier to penetrate into the interior of Canton province, than to cross the Himálaya range into Tibet. Some traders however, natives of Hindustan, have been in the habit of frequenting Lassa, and one amongst them, who if we are not mistaken was also a political agent, has given a very full and excellent description of all he saw. The country, however, remains still in many respects a terra incognita, and we must look towards a less restrained intercourse, in order to ascertain its geography and know its people.

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## II.—The Hill Tribes.

In continuation of our gatherings, in reference to the Hill Tribes, we have selected two extracts containing an account of the *Nagas* and the *Lepchas*, both on the north-eastern frontier. The former is taken from the journal of the Rev. J. Bronson of the American Baptist Mission in Assam; the other is from the 100th number of the *Asiatic Journal*. We shall continue to lay before our readers as opportunity offers, additional information on this subject.—ED.

### *Tour to the Nam Sang Noga Mountains.*

Mr. Bronson, whose station is at Jaipur, having penetrated south-easterly into this before unexplored mountainous country, about lat.  $27^{\circ} 15'$  north, and long.  $95^{\circ} 40'$  east, gives some interesting information concerning the country, the character, and the mode of life of the people whom he found there. Both the people and the lofty mountain ranges among which they live seem to be called by the common appellation of Nam Sang Noga.

January 9th, 1839. Rose early, and sent a man forward to inform the Noga chief of our approach. Our road led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains of moderate height; and further on, the mountain-tops were lost in the clouds, but covered as far as the eye could reach, with richest verdure. Many times as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At one o'clock reached one of the salt springs, worked by the Nogas. The water was drawn from deep wells by a bucket of leaves, and poured into large wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top single joints of bamboos, cut thin, and spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty to twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogas had prepared for our reception. They stood near the *hath*, (salt market,) at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them; that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which, upon inquiry, I was sorry to find, were at quite a distance from their villages. They doubtless wish to be better assured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

I spent the most of the day with these people, conversing particularly upon my object in coming among them. I lost no time in telling them, that the great God who created them, had made it the duty of his creatures to love and pity each other; that I was a teacher of his holy law, of which they were entirely ignorant; and that I had heard of them in my native land, and had come across the great waters to give them books in their own language, that they might read the law of God, and become a wise and good people. Their great fear was that I was a servant of the *Company*. Being weary, I dismissed them, requesting that the chief and his attendants would meet me the next day, as I had important words to speak to them. They promised to do so, and very courteously left me.

*Interview with the Chiefs—Visit to the Nogu Village.*

10th. About 11 o'clock the kingly train made their appearance, rushing like so many wild beasts from the tops of the highest peaks, and having their heads and ears ornamented with shells, precious stones, and many fanciful representations of battle. They halted a few rods from my house, and stuck their spears into the ground together, where they left them during their visit. They then came in a very respectful manner, and seated themselves before me, on mats that they had brought for the purpose.

Having now before me all the influential persons among the people, I entered again into a familiar explanation of my object in visiting them.



I told them that there were many good people across the great waters, who had compassion on them, and had sent me up into their mountains, where no white man had ever before been, to teach them how to love God and go to heaven when they died. Bor Kumbou, through my interpreter, renewed the objections urged yesterday. They feared that I was a servant of the Company, come to spy out their roads, sources of wealth, number of slaves, amount of population, and means of defence, and the best methods of taking the country. Others feared that I might live peaceably among them for a time, and afterwards get power and influence, and make them all my people. It was in vain that I told them of another country, beside the English, across the great waters. They replied, "Is not your color, your dress, your language, the same; and what person would come so far, merely to give us books and teach us religion?" Some of the more enlightened, and I was happy to find, influential among them, appeared to be satisfied that my object was to benefit them, and began arguing in my favor.

The object of my visit having been pretty thoroughly explained, I called upon the chief to state in the presence of his people, whether he thought education would be advantageous, or disadvantageous to them: also whether he would give me his approbation and assistance in learning their language and teaching them. He promptly replied, that "if the people learned to read in their own language, it would be well; but the Nogas were like birds and monkeys, lighting on this mountain, and stopping on that, and therefore no white man could live among them to teach them; that as soon as their boys were old enough, they put into their hands the *da* (hatchet) and spear, and taught them how to fight and to make salt,—aside from that they knew nothing,—and how could they learn books?"

11th. Rose early, having slept but little from anxiety about my future path of duty. Unless I can secure the confidence of the people sufficiently to live familiarly among them, I cannot expect to benefit them. Nor would it be wise for me to *presume* upon the kindness or integrity of a rude tribe of mountaineers, many of whom never before saw a white face. I endeavored to commend my way to God, and seek his direction.

Being pretty well satisfied that it was fear merely, that made them hesitate to receive me at their village, I despatched my interpreter with a small present to Bura Kumbou, who I understood was favorably inclined to me, saying that I felt much disappointment and chagrin in not finding my houses built near him and his people; that I had come a great way to see them, to hear their language, to give them good words, and to teach them God's law; and that I wished to come up into their village, and live among them as brothers and friends. He soon returned, saying that there was a great fear in the village at my coming; that they considered me a divinity; that if I remained where I was, it would be very well, but it was the order of Bor Kumbou, that if I wished, I might come up into their village. This was all I wished. Without his approbation I should not have felt safe in going. I immediately made arrangements for going the next morning.

12th. An early breakfast, and we set out for the Noga village on the top of the mountain. It had rained for twenty-four hours, previous; and the path was steep and slippery. After winding our way over several hills for two hours, we reached a fine open space commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once, and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I

found a wide and well-prepared road, pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered by trees of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, a great variety of citrons, and the blackberry. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey, and every breath I inhaled imparted to my languid frame new vigor.

I was kindly received at the village, and directed to a large comfortable house which they had prepared for my reception, and where several chiefs were assembled to meet me. My wants were immediately inquired into, a fire was made, one of their springs of water was given up to our company, eggs, milk and potatoes brought in abundance, and a small cook-house put up, in so short a time that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit;) and the whole day has been spent in answering their objections. They were inquisitive about the great countries across the waters, and quite incredulous at my description of a passage to this country.

*Objects of his Mission approved—Funeral Rites—Condition of Females.*

Having unfolded the object of his visit to the chief man of the tribe and secured his approbation and assistance, Mr. Bronson proceeds—

Spent the day in correcting the Catechism in Noga. Had a large company around me, who had never heard the ten Commandments before. They eagerly inquired where such words came from. They may well be surprised, for they never were acquainted with any system aside from those of the superstitious brahmin and Hindu. I never before realized how directly the commandments aim at the complete destruction of heathenism. When I entered upon the explanation of the first and second commandments, forbidding the worship of idols in every form, they exclaimed, "*good, good.*" The Nogas do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the eighth command, prohibiting theft. This crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the apostle described the heathen in the first chapter of Romans.

After we had gone through the commandments, I entered into a fuller explanation of them, dwelling particularly upon the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects, since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no favorite creed. The brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive books, and allow their children to be gathered into schools and instructed in the Christian religion, the brahmins will be able to do very little, and the gospel will work its way into the very midst of their country. A successful beginning here, will open the door to twenty-one other dependent villages near at hand, where the same dialect is spoken.

18th. Early this morning Bura Kumbou sent for my interpreter, and inquired if I was in want of provisions. By his attention I am supplied with many necessaries. I receive the kind feeling manifested by this people, as a favorable indication from the hand of God, and an encouragement to go forward,

This has been a great day among the Nogas. It was the completion

of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house ; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffalos, several hogs and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modh, which I am sorry to say they have learned to distil in large quantities, from rice, was drunk. About noon, numbers of Nogas from the neighbouring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums, they marched to the house where the decaying corpse lay, each man bearing a shield, a spear and a da. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the Abor tongue, and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows :

"What divinity has taken away our friend? Who are you? Where do you live? In heaven or on the earth, or under the earth? Who are you? Show yourself? If we had known of your coming we would have speared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "Yes," at the same time waving their huge glittering spears towards heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, "We would have cut you in pieces and eaten your flesh," "Yes," responded the warriors, brandishing their das, as if impatient for the battle. "If you had apprised us of your coming, and asked our permission, we would have revered you ; but you have secretly taken one of us, and now we will curse you." "Yes," respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25th. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent and burned amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the Nogas and the Asamese. The Asamese women are the most idle, worthless set of beings I ever saw. On the contrary, the Noga women are proverbial for their industrious and laborious habits. This remarkable difference in favour of the Noga women, is doubtless to be imputed to the anarchial state of the country, or rather to the number of independent chiefs, who formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

26th. Took my interpreter and the Catechism which I had just completed in Noga, and called on Bura Kumbou. He received me kindly, and after passing the usual civilities of the country, I entered into familiar conversation upon religion. I asked, Do you not sometimes think about dying, and inquire where you will go, and what will become of you? He replied, "I know that I shall go and meet my ancestor in heaven." How do you know? I asked. "By dreams," said he. "In my sleep it has been often told me." If you could read that great book, which God has given to guide all men, if you believed it and obeyed it,



you would be very happy at the thought of dying ; and I have come up into your mountains for no other purpose than to teach it to your people. As he appeared to be interested, and rather astonished at such ideas, (which doubtless were new to him,) I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied "Yes," and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to Sadiya, to print this and other Noga books, that he and his people might no longer be destitute of the means of becoming a wise and good people ; and that when I returned to visit them, I should bring them Noga books, but I was afraid his people would have no mind to learn to read them. He replied that it was his wish to have his people to learn to read them.

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*Note on the Lepchas of Sikkim. By A. Campbell, Esq. Superintendent of Dorjeling.*

When I had the honour, some months ago, of forwarding a few Notes on the Mech tribe\*, I ventured to announce my expectation of being able to furnish some particulars of other tribes inhabiting the neighbouring countries of eastern Nipal, Sikkim, and Bootan. To this end, I had collected and recorded some useful memoranda regarding the Lepchas, Bhotiahs, Limboos, Murmis, Gurungs, and Hains, all mountaineers, which by an unfortunate accident were destroyed by fire ; nevertheless, as the establishment of this Sanatorium for our countrymen affords them opportunities of communicating with classes of men which have hitherto been denied to all except the few who under very restrictive circumstances have sojourned in Nipal, I am induced to forward some particulars of the Lepchas, with an alphabet and very meagre vocabulary of their language, in the hope that they may be of some assistance to persons visiting this place, who may have leisure and a disposition to acquire the means of colloquial and written intercourse in their own language, with a most interesting people, and I believe, the undoubted aborigines of the mountain forests surrounding Dorjeling.

Although the Lepchas have a written language, it has not been ascertained that they now have, or ever did possess any recorded history of themselves, or chronicles of any important events in which they have taken part. The "Lepchas," so called by us, and indeed by themselves in conversation with strangers, are divided into two races, viz. "Rong" and "Khámbá." Rong in colloquial intercourse among them is a generic term, and equivalent to "Lepcha" with us. But a man who announces himself a Lepcha to a European, Nipalese, or Hindustani, may, on being questioned, turn out to be a Khámbá. The real Lepcha, or Rong proper, has no tradition whatever, so far as I can learn, connected with the advent of his tribe into this part of the world. Here he has always been, to the best of his knowledge and belief, and this is corroborated by all his neighbours. The habitant of the Lepchas occupies an extreme extent of about 120 miles from north-west to south-east, along the southern face of the Himalaya ; to the west, the Tamber branch of the Koori bounds it ; but on the east its limits are undefined in the mountains of Bootan. Thus they are found among the subjects of eastern Nipal, throughout the whole of Sikkim, and extending an unknown distance into Bootan. I believe however that they are found in very small numbers indeed further east than fifty miles beyond the Teestah, although a few of them are said to be located as far east as Punnuka, and Tassgong†.

\* Vide As. Soc. Journ. No. 92.

† Towns in Bootan ; see Pemberton's Report.

The Khámbá, although now the same in all essentials of language, customs, and habits, as the Rong, is professedly, and undoubtedly, an emigrant from beyond the Himalaya. They state themselves to have come from a province of China, called Khám, which is described as lying to the east and north of Lhassa, about 30 days' journey. This province has not been very long annexed to the Chinese empire, and if the accounts I have heard from members of the Nipalese Missions to Peking are to be relied on, its rulers and inhabitants are even now far from being well governed and peaceable subjects of the celestial dynasty. They are represented as a herd of lawless thieves and robbers, through whose country it is scarcely safe to travel, even when under the protection of an escort from the Court of Peking.

The Khámbás reckon seven generations since their arrival on this side the snows, which may be computed at 200 years. They were headed by the first ancestor of the present Sikkim Raja, who is himself a Khámbá. Previous to the arrival of the Khámbas, it is said that great confusion existed among the Lepcha and Bhotia aborigines of Sikkim, in consequence of the incessant struggles for supremacy between their chiefs; they however had priests (Lamas) from Páling Goombah, beyond the snows, whose advice was often followed in temporal matters, and when it appeared to these learned leaders that it was hopeless to quiet dissensions by ordinary means, they suggested that a Raja should be sought for in some distant country, to whom all classes should tender allegiance. This was agreed to, and a deputation of Lamas proceeded into Thibet Pote-leang, in search of a fitting ruler for Sikkim; here they were unsuccessful, and passed on to Kham-leang\*, where, after much trouble, they discovered a boy, the son of respectable parents, whose horoscope was considered auspicious; he was offered the Sikkim crown, it was accepted, and attended by his Khámbá clansmen was brought from beyond the snows, and proclaimed Raja of Dinjong (Lepcha for the Sikkim country).

The first Raja although chosen for the office in a similar manner to that adopted in the election of fresh incarnations of deceased Lamas, did not exercise any spiritual authority over his people; the Lamas who brought him to the throne retained this in their own hands for some time, but not long after the spiritual power came into the family of the Raja, where it still continues. At present, the eldest son of the Raja is a Lama and high priest of the kingdom, a younger son being nominated heir apparent to the throne.

The Khámbás although a Trans-Himalayan tribe, and hence by us generally denominated Bhotiahs, or Thibetans, consider themselves included in that generic appellation; but the following distinctions are made by the Lepchas in talking of people who are called Bhotiahs by Europeans—the Bhotiah from beyond the snows is “Pote,” and his country “Pote-leang;” he of Sikkim “Arratt,” and his country “Dinjong;” and he of Bootan is denominated “Proh-murroh,” or man of Proh.

The Lepchas, Khámbás, and Lepchas proper, to be understood as included under this term, are Buddhists, following the priests of Thibet and those of their own tribe indiscriminately; the former from being generally educated at religious establishments of repute, are considered the more orthodox, the latter rarely go beyond the snows to study, when they do, they derive the full advantages of the superior consideration accorded to the Thibetans, provided they adhere to the strict rules of monachism. Marriage is permitted to the native Lepcha priest, and he is counted as a good match for the daughters of the chiefs. The influence of the priests is considerable, but it is far short of that attained by those of Bootan over the Bhotiahs, as described by Captain Pemberton, and the

\* “Leang,” country or province.

majority of them are obliged, and not ashamed, to relinquish a dependence on alms for the more active employments of agriculture and trade.

Restrictions of Hinduism as to caste are not admitted by the Lepchas, although those who live under the Nipal government are obliged to conform to the Hindu laws of that state, this however they do with a very bad grace, and rarely forego an opportunity of crossing into Sikkim, or coming to Dorjeling, to indulge their beef-eating propensities. They are gross feeders, eating all kinds of animal food, including the elephant, rhinoceros, and monkey, and all grains and vegetables known to us, with the addition of many roots and plants altogether excluded from our culinary list. Pork is their most favourite flesh, next to that, beef, goat, mutton. The yák is considered the best beef, next to that the flesh of the Sikkim cow (a fine animal) and last, the Bengali and common cow. All birds are included in their list of eatable game; of the carrion of wild animals that of the elephant is most prized. The favourite vegetable food is rice, next to it wheat, barley, maize, millet, murwa, and a fine species of yam called "bookh," which grows all over these mountains, at elevations of from 1500 to 3000 feet. During the rains when grain is scarce they contentedly put up with ferns, bamboo roots, several sorts of fungi, and innumerable succulent plants found wild on the mountains. Fond of fermented and spirituous liquors, they are nevertheless not given to drunkenness; their common drink is a kind of beer made from the fermented infusion of Indian corn and murwa, which is weak, but agreeably acid, and very refreshing. This is drunk at all times when procurable, and when making a journey it is carried in a large bamboo chungá, and diligently applied to throughout the day. They have no distilled liquor of their own, but they greatly admire and prize all our strong waters, our port and sherry, cherry brandy, and maraschino. Tea is a favourite beverage, the black sort brought from China in large cakes being that preferred; it is prepared by boiling, after which the decoction is churned up in a chungá with butter and salt; milk is never taken with tea.

Their cooking is careless, coarse, and not cleanly. Rice is generally boiled, when travelling, in pieces of the large bamboo, at home in coarse iron pots. Vegetables are always boiled in oil, when the latter is procurable, and spiced with capsicum and ginger, of which these hills possess very fine kinds. Salt is not a commonly used condiment, the chief source of supply until lately being Thibet, whence rock salt is brought on men's backs; the easier communication with the plains of Bengal by the new Dorjeling road admits of the importation of this article at a cheaper rate, and sea salt is rapidly taking the place of the other.

The Lepcha dress is simple, handsome, and graceful. It consists of a robe of striped red and white cotton cloth crossed over the breast and shoulders, and descending to the calf of the leg, leaving the arms bare; a loose jacket of red cotton cloth is worn over the robe by those who can afford it, and both are bound round the waist by a red girdle; some strings of coloured beads round the neck, silver and coral earrings, a bamboo bow and quiver of iron-pointed arrows, and a long knife, complete the dress of the men. The knife, called *Bán* by the Lepchas, and *Chipsá* by the Bhotiahs, is constantly worn by the males of all ages and ranks; it hangs on the right side, suspended from the left shoulder, and is used for all purposes. With the *Bán* the Lepcha clears a space in the forest for his house and cultivation; it is the only tool used by him in building; with it he skins the animals who fall a prey to his snares and arrows, it is his sword in battle, his table knife, his hoe, spade, and nail parer. Without the *Bán* he is helpless to move in the jungles; with it, he is a man of all work; no wonder then that the expertness with which it is used by the boys of a few years old even, should be the astonishment of strangers.



The women are less handsomely dressed than the men; a piece of plain unbleached cotton cloth, or the cloth of the castor oil insect, rolled round to form a sort of petticoat, with a loose bedgown of the same, and a profusion of mock coral and coloured bead necklaces, form their entire wardrobe. They are the domestic and farm drudges of the men, performing all out and in-door work along with their husbands, and much besides. It is not unusual to meet a stout and active man bow in hand, sauntering along the road followed by his wife and sisters heavily loaded with grain or merchandise. It is the delight of a Lepcha to be idle, he abhors the labour of practising any craft, but he expects that while he is amused and unemployed, the female part of the household shall be busily engaged in the field, or in looking after the pigs and poultry.

Marriages among the Lepchas are not contracted in childhood, as among the Hindus, nor do the men generally marry young. This arises mainly from the difficulty of procuring means of paying the parents of the bride the expected *douceur* on giving the suitor his daughter to wife; this sum varies from 40 rupees to 400, or 500, according to the rank of the parties. It is not customary to allow the bride to leave her parents' home for that of her husband until the sum agreed on has been paid in full; hence, as the consummation of the marriage is permitted while the female is still under her father's roof, it is by no means uncommon to find the husband the temporary bondsman of his father-in-law, who exacts, Jewish fashion, labour from his son, in lieu of money, until he shall have fairly won his bride.

The women are not strictly bound to chastity previous to marriage, although any injury to the matrimonial bed is punished by beating and divorcement. Children born out of wedlock belong to the mother.

The Lepchas intermarry with the Limboos and Bhotiahs, and the offspring of such unions become members of the father's tribe, without any disqualification whatever.

The Lepchas, like true Buddhists, bury their dead, although the Murmis, a Buddhist tribe and inhabiting the same country, burn their corpses first, and afterwards bury the ashes. The presence of death in a hamlet is always regarded with temporary horror, and the house he has visited is almost always forsaken by the surviving inmates; fevers and small-pox are considered alike contagious and greatly dreaded. On the appearance of the latter in a village it is deserted by the young and strong whose relatives are not attacked, and nothing will induce a Lepcha from another part of the country to visit an infected village. Vaccination is already greatly prized by these people, for which fortunate circumstance we are indebted to Doctor Pearson's success in introducing it among them; its preservative blessings are eagerly sought for at *Dorjeling* by them, and the Bhotiahs from remote parts of Nipal and Sikkim.

Goitre is known among them, but is by no means common; among 200 persons at this place now, I can find but one goitred individual, and that is a woman. Ophthalmia is I think very uncommon, and syphilis rarely met with. During fifteen months' residence, I have seen one case of leprosy only in a Lepcha, and although the mountainous nature of their country renders the climate sufficiently damp and cold, rheumatism seems to be a rare disease; on the whole they are decidedly exempt from many of the ills which flesh is certain heir to in the most favoured countries of the globe. Consumption I have never met with, nor liver disease, nor dysentery, nor do they know the cholera by name even. These four scourges of Europe and India find no food to feed on among the Lepchas.

In person the Lepchas are short, averaging about five feet in height; five feet six is tall, and four feet eight is a common stature among the men. The women are short in the usual proportion. The men are bulky

for their height, but rather fleshy, than sinewy. The muscular development of their limbs is greatly inferior to that of the Magars, Gurungs, Murmis, and other Purbottiahs. They are very fair of skin, and boys and girls in health have generally a ruddy tinge of complexion; this is lost however in adolescence, although the fairness continues. The features are markedly Mongolian, but there is a fulness and roundness of feature, accompanied by a cheerful expression and laughing eye, which renders the face a most pleasing one. The total absence of beard, and the fashion, of parting the hair along the crown of the head, adds to a somewhat womanly expression of countenance in the men, and the loose bed-gown sort of jacket with wide sleeves which they wear, contributes still more to render it rather difficult for strangers to distinguish the sexes, especially in middle age. The men very often look like women, and the women sometimes like men. The hair is worn long by both sexes, the younger men allowing it to hang loose over the shoulders, the elders plaiting it into a tail, which sometimes reaches to the knees. The women of station wear their hair in two, and sometimes in three tails, tying it with braid and silken cords and tassels. The Lepchas, both male and female, are dirty in person, rarely having recourse to ablution. In the cold and dry season this renders them unpleasant inmates of a close dwelling, but in the rains, when they move about and are frequently wet, they are passably clean and sweet.

The temperament of the Lepcha is eminently cheerful, and his disposition really amiable. In ordinary intercourse they are a very fascinating people, and possess an amount of intelligence and rational curiosity not to be met with among their Bhotiah, Limboo, Murmi, or Gurung neighbours, and indeed rarely if ever to be seen among people so completely secluded from foreign intercourse as they always have been. The marked contrast in these respects with the listless, uninquiring native of the plains, renders association with them a source of much pleasure to Europeans. They are wonderfully honest, theft being scarcely known among them; they rarely quarrel among themselves, and I have never seen them strike one another. "Do you ever fight?" was asked of an intelligent Lepcha; "No, never, (was the reply) why should we, all Lepchas are brothers: to fight would be unnatural." For ordinary social purposes of talking, eating, and drinking, they have great unanimity, but for any more important purposes of resistance to oppression, the pursuit of industry, or trade, their confidence in one another is at a very low pitch; they fly bad government rather than resist it, and prefer digging for yams in the jungle, and eating wretchedly innutritious vegetables, to enduring even the ordinary annoyances of working for wages. Although they have been called "a military people," I am disposed to consider them as wholly averse to arms, in the usual acceptance of the term. If it be military to carry a long knife, bow and arrows, yet to eschew the use of them against their fellow-creatures, then, are they a military people; if it be not, they are much more a hunting than a military tribe. I do not mean to insinuate that they are wanting in courage to fight, or that they might not, under English tuition and example, make good soldiers; but only to say, that deprived as they long, or always have been of any union in government, or as subjects of any one state, they have not that spirit of personal enterprise, and disregard of personal danger, which when constantly exhibited gratuitously, or for glory's sake, gives races of men the stamp of military habits.

We have no record of Major Latter's opinion of the Lepchas, who aided him on behalf of Sikkim during the Nipal war, but I have heard since my arrival in this quarter, that at Nagri, after the Sikkimites were expelled thence by the Goorkhas in 1812 or thereabouts, they proved most

troublesome enemies, by their custom of lying in wait in the neighbouring forests for months at a time, and losing no opportunity of carrying off and massacring any luckless Goorkha who happened to stray out of musket range of the stockades. They are pretty good marksmen with the arrow, but do not practise it regularly; they use it poisoned in hunting as well as in war.

The Lepchas are poor agriculturists, their labours in this art being confined to the careless growing of rice, Indian corn, murwa, and a few vegetables, of which the brinjal, cucumber, and capsicum are the chief. Their habits are incurably erratic, they do not form permanent villages, and rarely remain longer than three years in one place, at the expiration of which they move into a new part of the forest, sometimes near, often distant, and there go through the labour of clearing a space for a house, building a new one, and preparing the ground for a crop. The latter operations consist in cutting down the smaller trees, lopping off the branches of the large ones, which are burnt, and scratching the soil with the Ban, after which, on the falling of a shower of rain, the seed is thrown into the ground.

Their houses are built entirely of bamboo, raised about five feet from the ground, and thatched with the same material, but a smaller species, split up. This roofing is, I believe, peculiar to this part of the country; it is an excellent one, and a roofing of it, especially when exposed to smoke, endures about five years. It has been adopted by us at Dorjeling, and is undoubtedly the most convenient and cheap roof as yet obtainable.

I hope to furnish presently a few memoranda on the Limboos, and crave indulgence as to the defects of this letter, in consideration of the few opportunities which have as yet been offered me of mixing with the Lepchas, beyond a very limited space of country around Dorjeling, and on the Nipal frontier, in the immediate neighbourhood of the Mechi river.

III.—*A few Notes on Lower Egypt.—Mahomed Ali—his Personal Characteristics—The present state of Egypt under his sway viewed in connection with the fulfilment of prophecy—The population composed of different races—The Coptic Church—its rise, decline, and prospective renovation.*

(Concluded from page 573.)

In the conclusion of our last remarks we referred to the singular prophecy that Egypt—once the most renowned for its wisdom, wealth and power—should become and continue “The basest of kingdoms.” It was also our endeavour briefly to point out how this prophecy was not less singularly fulfilled. In the estimation of many, however, some slight shade of embarrassment and uncertainty has been thrown over the subject by the present position of Egypt. Does it not *seem* as if, of late years, the shame of Egypt had begun to cease? Does it not *seem* as if it had begun to experience a *revival*, which threatens to clash with the fulfilment of prophecy?



Has not every quarter of the globe been made to ring with the fame of its "regeneration," under the redoubted Pasha, Mahomed Ali?—Delusion—delusion—it is all the veriest delusion! At a distance, by artful and plausible representations, realities have been made to appear under false and exaggerated colours. A close inspection must at once dissipate the illusive spell!

That the Pasha is one of the most extraordinary men of the age—a man of uncommon talent and energy of character—a man, too, capable of being courteous and affable in the extreme—is universally conceded. But that he is, in any sense, the *real friend* or *regenerator* of Egypt, is belied by every one of his actions. *Self, self, self*, is with him the all in all. Personal fame, personal power, and personal aggrandisement, circumscribe the entire horizon of his policy. On the details of his well known history it is needless to dwell. Born of humble parentage at Cavalla in Albania, in 1769, he, for some time, acted as an assistant collector of taxes, and afterwards, as a tobacco-merchant. Having been twice admitted to his immediate presence, it powerfully struck us that his whole appearance still pointed very significantly to the lowliness of his origin. Of middle stature, inclined to corpulency rather than corpulent, he exhibited in his countenance nought of real greatness, dignity or command. Indeed, the entire expression of it was decidedly of a sharp, harsh, and vulgar cast; its chief redeeming quality being its venerable beard. But those eyes,—were they not striking? Yea, verily; such a pair of fire-flashing eyes we never saw. It seemed as if their possessor could penetrate through one's bodily frame; and, at a single glance, read the most secret thoughts and intents of the heart. Still it was not the piercing glance of a profound intelligence which mainly lightened through these eyes: it was rather, the vivid flash of a wild and tiger-like ferocity. Hence, doubtless, his favourite oath, when bent upon some deed of more than ordinary horror, "By my eyes!" When he spoke, his voice had a peculiar shrillness which made one feel uneasy; and when he smiled, his very smile had somewhat in it of a savage grin.

But, letting that pass, how came the tobacco-merchant of Cavalla to attain to the proud position of Lord of Egypt, Syria, and Arabia? Sent to Egypt, at the time of its invasion by Napoleon, as a companion and Mentor to the Governor of Cavalla's son, who was appointed by his father to head the small contingent of Albanian troops, he eventually succeeded to the command himself. At the head of his Albanians he soon began to act a distinguished part in the drama of Egyptian revolution. By a series of artful wiles and stratagems

along a broad pathway of treacheries, plots, conspiracies and massacres, he at length planted himself in supremacy on the throne of the Pharaohs, the Ptolemies, and the Kaliphs.

Now commenced that long train of changes, social and political, fiscal and judicial, civil and military, which has been dignified with the lofty title of “regeneration.” And, certainly, if *innovation* the most violent, throughout every department of the old regime, be *alone* sufficient to constitute “regeneration,” the Pasha may well be allowed to claim the pre-eminent distinction of “regenerator” of his kingdom. But surely the *real* question should never be, Whether *changes* the most extraordinary have not been produced?—but, What is the *character* of these changes? How far are they calculated to secure the amelioration, the welfare, and the prosperity of the people of Egypt? Let us examine a few particulars.

*Agriculture*, it is said, has been improved; and the growth of cotton, silk, and other important vegetable products has been encouraged beyond all former precedent. But, for *whose* benefit? Solely for that of the Pasha. Instead of being satisfied with the regulated land-tax levied by his predecessors, he has forcibly seized on nearly the whole of the territorial domain, which he compels the former possessors to cultivate for him, on his own terms. And the produce of such lands, as have not been formally seized on, cannot be disposed of till the government agents have carried away what proportion they please at their own price, or no price at all.

*Manufactures*, it is alleged, have been greatly encouraged. Doubtless they have. But for *whose* profit? Entirely for that of the Pasha. He has manufactories of different kinds; and in these he compels his reluctant subjects to supply their hard and ill-remunerated labour. And, whereas formerly, even under the Kaliphs and the Mamelukes, the poor peasant might, if he willed, make his own shoes, spin his own yarn, and weave his own coarse raiment—shoes and yarn, cloth and stuffs of every description must now, if fabricated by the producer, be first conveyed to a central dépôt; there disposed of to the government officer; and thence re-obtained by the makers at such prices as that officer may choose to dictate.

*Great public works*, such as the opening of old canals and the digging of new ones, have been undertaken and executed! Still, the question ever recurs, For *whose* advantage? Almost wholly for that of the Pasha. It is, in order that the greater facility of transport thereby afforded may enhance the productiveness of his exclusive monopoly of the agriculture and manufactures of Egypt. Nor does the *mode of executing*

these works of *alleged public utility*, furnish a less admirable illustration of the *genuine* character of *Egyptian reform*. Take the greatest of them by far, for an example, viz. the canal that unites Alexandria with the Nile. It is about *fifty* miles long, *ninety* feet broad, and *eighteen* feet deep. If such a work were projected in a free civilized country like Great Britain, would not all be ready thus to exclaim?—Besides the *remote* benefits likely to accrue from the undertaking, what an *immediate* blessing, in the way of employment to the poor! Now mark the method adopted and pursued by the “Regenerator” of Egypt. Except the indurated surface, the whole—the whole immense excavation—was hollowed out by *human hands*, without any instrument at all! The mud was collected by the fingers, formed into balls, and handed from one line of workmen to another along the slope of the embankment, till the entire bason was scooped out. How large the number of labourers which must have been required for such a process, conducted with such rapidity, that the whole was actually completed within *a few months*? It is fully ascertained that at one time the number employed amounted to *two hundred and fifty thousand*, besides women and children who had followed their husbands and parents to the busy scene! What was the proffered recompense which could have induced so vast a multitude to congregate, removed as the greater part must have been to such a distance from their own homes? Alas, it has been too often overlooked that the scheme of Egyptian “regeneration” has a *uniqueness* well suited to its own peculiar ends. High wages, comfortable accommodation, plentiful provision:—these constitute the lure and attraction in such countries as are old and unregenerated! In Egypt the dubious attractive force was exchanged for the summary compulsive force. The whole country was literally scoured by troops of soldiers. The able-bodied peasants had the alternative of instant death or instant departure from home and all its enjoyments. Marched to the track of the proposed canal, they found themselves without accommodation,—provisions scarce and coarse,—and no wages at all! Made to work with the bayonet and the lash displayed threateningly before them, upwards of *thirty thousand* soon perished under the united influence of exposure, hard labour, and bad fare!—to the glory and triumph of Egyptian “regeneration!”

*Commerce*, it has been affirmed, has vastly increased. But, whence comes the produce for exportation? Solely from the granaries and factories of the Pasha. He is the sole vender of articles for export; and he sells these under whatever restrictions or conditions, his own interest may suggest and



his own authority may impose. Yea, and should license be granted to any member of the mercantile community to speculate in trade, the Pasha uniformly claims a share of the profits when the returns are advantageous ; but as uniformly pleads exemption from bearing any proportion of the loss. In a word, it is not too much to say, that he is now proprietor-general, farmer-general, manufacturer-general, and merchant-general, as well as lawgiver, magistrate, and judge-general of Egypt !

The *native army* has been new modelled, new disciplined, and altogether vastly improved ! True. And this were well, had the intention been the more effectually to defend and secure the liberties and lives, the property and independence of the people. But, so beneficent a design never once seriously crossed the imagination of the “Reforming” Pasha. His sole and all-engrossing object hitherto has been to enfeoff himself the more firmly in his usurped dominion, and to gratify his own boundless ambition for foreign conquest. For the accomplishment of these ends the wretched country has been incessantly subjected to conscriptions of unparalleled severity. Whole districts and villages are ever and anon swept of the active and able-bodied,—while old men, women, and children are often constrained to carry on the labours of husbandry under the task-master. To escape such oppressive servitude, numbers had formerly their front teeth knocked out to disqualify them for tearing open a cartridge ; others had two or more of their fingers chopped off, to incapacitate them for wielding a musket. During our brief sojourn in Alexandria, a father was known, in a fit of despair, to have cut off both the hands and feet of his only surviving son, in order to enable him to enjoy the melancholy pleasure of retaining the only object of affection now left to him, even in a mutilated form, beneath his own roof. When these and similar practices first came to the knowledge of the stern “Regenerator,” he promptly ordered hundreds and thousands of poor maimed creatures to be seized, and instantly condemned to work all their days as galley-slaves in irons !

Has not the abominable *traffic in slaves been abolished* ? In *word* and in *writing* it has ; but, in *reality*, it has not. Nearly a twelvemonth after the most splendid eulogium was pronounced in the House of Lords by a British Peer, on the noble zeal and philanthropy of the Pasha, it was our lot to visit the slave-market in Cairo and to find the number of victims not perceptibly diminished—victims of a hellish policy, in virtue of which,—besides those who have been surprised, captured, and driven from their homes,—thousands and tens of thousands

usually perish by sword, conflagration, or voluntary death in attempting to escape the horrors of the iron chain and the cruel bastinado ;—and all this, too, *realized since the nominal abolition* of the man-hunting, man-selling, man-destroying system of slavery ! Yes, in those dungeon cells and around those grated railings in the very heart of Cairo, it was our painful lot to behold Nubians and Ethiopians of swarthy hue, and of languid, wistful, desponding visage,—wives torn from their husbands ; and husbands from their wives,—children wrenched from their parents ; and parents from their children ;—and Abyssinian females of *fair* complexion, *forced* by their tyrant masters to *smile*, that, to intending purchasers, they might *appear* healthy, vigorous, and *happy* ! This latter seemed of all tortures the most refined. Indeed, the entire spectacle was well fitted to rack and harrow all the best feelings of humanity ; and to give intensity to the prayer, that the time may be hastened when the gladsome light and liberty of the gospel—the true Regenerator of mankind—shall banish into congenial night those loathsome and abhorred mockeries which now scourge so many fair portions of the globe under the revered but vilified name of “ Regeneration.”

But have not many *civil and social benefits* accrued to the native inhabitants ?—Has not, for example, the poignard been wrested from the robber and the assassin ? True ; but why ? The reason is obvious. Were thousands of lawless desperadoes permitted, as heretofore, to share the booty, how could there be scope for the monopolizing energies of *one arch-plunderer* ?

Are not *the persons and property of foreigners* now as secure in the heart of grand Cairo, as in the heart of London or of Edinburgh ? Undoubtedly ; for were matters managed there as in times past, few or no wealthy foreigners could or would hazard person or property in such a den of ruffian barbarism ; and thus would the present wily ruler be deprived of one of the main sources of pecuniary circulation and aggrandisement.

Has there not been *an embellishment of mosques and fountains and promenades for the devotional and physical enjoyment of the faithful* ? Some such ornamental or other harmless improvements were imperatively required, in order to regale and occupy the senses of a carnal people—to lull their suspicions more profoundly asleep—and to save the religious character of the Pasha himself in the eyes of good Musalmáns, from those irreligious imputations which many of his other acts seemed at once to originate and justify.

Have not a *printing press* and *newspaper* been established? These and other similar concomitants seem, in the eyes of Europeans, such *indispensable indices* of real civilization, that something of this description must have been exhibited, in order to save the Pasha's credit with those whose favourable opinion he is so ambitious to earn and cultivate. There is, accordingly, one printing-press established in Egypt. But what has ever been allowed to issue from it? Only a few *technical works* for the instruction and guidance of civil and military officers. There is also a Turkish and Arabic newspaper published once a week or once a month as circumstances may suggest. But what does it contain? Nought, but such statements, orders, and decrees, as are suitable to the views and promotive of the favourite schemes of government. It is little else than an official bulletin of the wishes, the intentions, and the determinations of the Pasha.

Has not *education* been encouraged? One institution has certainly been founded, in which the European arts and sciences are taught to native youth. But has this been with an honest view, or any view at all, towards the *general* enlightenment of a people, plunged into an ignorance as intense as the preternatural darkness which once enshrouded their own devoted land? Far otherwise. In the conducting of his naval, military, and manufacturing operations, the Pasha has often been made painfully to feel how absolutely dependent he was on *educated foreigners*; whose services could only be hired at an enormous price. To render himself gradually independent of these, he has unhesitatingly seized on a number of promising youth, has forcibly torn them away from their parents, and now compels them to study the sciences and arts of Europeans, with the express and sole design of ultimately drafting them *all* at a cheaper rate, to occupy those situations which at present can only be supplied by practised foreigners. Thus it is, that the far-famed polytechnic school of Cairo, instead of being a fount of light and life and liberty to the mass of the people, was originally designed to be, and, in point of fact has proved, as much the mere instrument of an all-absorbing despotism, as the drill ground, the cannon foundry, or the powder mill.

But, why proceed further? Allowing to the Viceroy all that is due to extraordinary talents, decision and energy:—allowing all that can be alleged in his favour on the score of freedom from the more fanatical prejudices of the Turk, and his capability of *occasional* acts of public generosity and domestic tenderness:—allowing all this, and much more, which his admirers have detected or fancied they have detected, amid the many traits of a character so strangely diversified and the



numberless incidents of a life so chequered with the most revolting enormities:—the grand question again and again recurs, What has he ever achieved, or intended to achieve, by his abrupt and extreme innovations, *for the real amelioration of the people of Egypt?* To this searching question, the bitter experience of more than two millions of half-naked, half-starved, spirit-broken, and brutishly ignorant subjects can only respond —“Nothing—nothing—yea, less and worse than nothing.” That many of the changes now introduced, for purely selfish, ambitious, or tyrannical objects, *may eventually* be overruled by a gracious superintending Providence for the accomplishment of ends, not only diverse from, but contrary to, the designs of their author, is what the past history of Jehovah’s dealings with a sinful world amply warrants us to hope. But that at present they amount, either in intention or effect, to any thing which can remotely resemble even the shadow of a “regeneration,”—that they amount to any thing which can remotely approximate the faintest image of a removal of the prophetic doom of Egypt, as the “*basest of the kingdoms*,”—is contradicted by a whole armament of bristling facts. Even a French panegyrist of the present ruler has been forced to remark, that “*the traveller sees with astonishment the richness of the harvests contrasted with the wretched state of the villages*,”—and that “*if there is no country more abundant in its territorial productions, there is none perhaps whose inhabitants on the whole are more miserable*.” No:—It is impossible, in the midst of fields of such exuberant bounty, to gaze at whole villages, composed of nought but *small dens of mud*; where cows, horses and donkeys; men, women, and children are huddled promiscuously and nestle together in congenial filth:—it is impossible to gaze at the poor squalid rag-covered creatures, that ply their weary toil with no prospect whatever of comfort or gain, or even of an adequate possession of the necessaries of life:—it is impossible to gaze at the downcast spiritless wretches, whose self-inflicted mutilations bespeak, to the very senses, a tyranny more ruthless than has ever yet been held up to the scorn and execration of mankind:—verily, it is impossible to gaze at all this, and much more, with one’s own eyes, without being overwhelmed with the conviction that, in no other region alike boundless in natural resources, has there ever been a more impoverished, miserable, and degraded population than that of Egypt at this, the very harvest season, of its lauded “regeneration,”—and that, therefore, true to the prophetic oracle, Egypt is still not only “a base kingdom,” but “*the basest of the kingdoms*.”

While prosecuting our inquiries, at Cairo, into the *general condition* of the people of Egypt, our attention was especially directed to the *present fallen state* of the *Coptic or Christian church* of that once highly-favoured land.

First of all, however, we may remark, that the aggregate population of modern Egypt is nearly the same as that of Scotland, being about *two millions and a half*—of which number, the Egyptian Arabs, Fellahs, or peasantry, including *husbandmen and artizans*, are believed considerably to exceed *two millions*. The other principal races are the Copts 150,000; the Turks, 20,000; the Greeks, 10,000: the Jews, 10,000; the Syrians, 10,000; the Armenians, 5,000. The Fellahs, constituting the great body of the people, are an exceedingly mixed race—composed of the descendants of the different classes whom the Saracenic conquerors, in successive ages, drove by fraud, corruption or violence, to embrace the Muhammadan faith. The Greeks may be regarded as the posterity of the original Grecian colonists; whose vernacular language has now become a dialect of the Arabic. Both the Greeks and the Armenians have each a resident Patriarch. The former have two convents—the one in Alexandria, the other in Cairo:—the latter, one convent in Cairo. The Jews reside chiefly in Alexandria and Cairo. South of the latter city there are few Jews, if any, in Egypt. In physiognomy and personal habits, in manners and pursuits, in servitude and oppression, they present a counterpart to their poor despised, persecuted brethren in every region of the earth. But they, or their children, are reserved for a brighter day. With what intenseness of feeling ought every Christian to breathe the aspiration, in all its literality and fulness of import, “*Oh, when shall the salvation of Israel come out of Zion?*”

The *Copts* are, in many respects, the most interesting class of the native inhabitants. They are the lineal descendants and representatives of the ancient Egyptians. Their own proper language, the Coptic, is, from the interpretation of hieroglyphic inscriptions, fully proved to have been the tongue of that ancient race which covered Egypt with such lasting monuments of their skill and power. Their hereditary name, the Copts, may, as already hinted, be a corrupt and abbreviated appellation from Aïa-gyptos, Æ-gyptos, Kyptos, or Coptos. In primitive times, it is well known that multitudes of native Egyptians embraced the Christian faith, which, first introduced amongst them by the Evangelist Mark, was subsequently defended and propagated by a succession of some of the mightiest champions which ever pealed the trumpet from the battlements of the Christian Zion. The pure pellucid stream

of the early Apostolic faith gradually became woefully sullied by the turbid jets which, ever and anon, burst forth from the exhaustless but troubled fount of controversy, speculation, and schism. At length, the entire current of the waters of salvation was threatened with incurable corruption from the Monophysite heresy and its out-branching errors. In the seventh century, the Muhammadans invaded Egypt. The descendants of the Greek and Roman conquerors, at that time, monopolised all offices of rank and dignity in the state. Against these, therefore, the new invaders waged a war of expulsion or of extermination. The great body of the people—then professing the faith of Christ, and consisting of husbandmen, artizans, and merchants—passively submitted to the arm of conquest. Soon, however, were they doomed to experience the effects of Moslem fanaticism. Before the close of the century, the Governor of Egypt commanded their crosses to be broken; and blasphemous inscriptions to be posted on their sacred edifices. Then followed the swift routine of a growing persecution—fines and capitation taxes, confiscations and imprisonments,—tortures and deaths. Numbers of the pious laity, with priests and bishops and patriarchs, fled to the deserts and the caves of the mountains. Numbers, in rivalry of their noble Alexandrian ancestors, submitted, for the testimony of Jesus, to the ordeal of martyrdom. Of the rest, it is not to be wondered at, that,—deprived of pastoral instruction, ordinances and other means of grace; and scorched in a furnace of fiery trial which kept blazing for ages,—vast multitudes were tempted to abjure and apostatize from the faith of their fathers. Still, a poor, scattered, though constantly diminishing, remnant continued to survive. That *surviving remnant* is to be found, at the present day, in the *Coptic population*—the only representatives of the once noble, wide spread, and flourishing Church of Alexandria and Egypt!

Who, after a statement like the preceding, need be surprised at the present ignorance, degradation, and even barbarism of the scanty and dispersed members of the Coptic church? Their very language—the Coptic—has now ceased to exist as a living spoken tongue;—having been supplanted by a jargon of Arabic. And though it is still retained as the language of sacredness in their public services of worship and devotion, like Latin in the Popish churches, it is intelligible to few or none of the hearers. As the Litany and Liturgy must be recited or repeated without a book, many even of the priests can neither read, write, speak, nor understand it. How then can their worship be a reasonable, edifying, or soul-reviving service? In all heathenism there is not a form more



absolutely profitless and meaningless. Of all real life it is as destitute as any of the mouldering mummies in the catacombs. Almost the only education known amongst them—and that, too, limited to a few—is the humble acquirement of reading and writing the common Arabic, and casting accounts, to enable them to earn a livelihood as copyists in public offices, or head servants in the families of Turkish grandees. When a *priest* is to be chosen—one of whose indispensable qualifications always is, that he be *not* unmarried—some of the former occupants of the sacred office fix on a friend, without asking his consent. He may be, and usually is, some illiterate artizan. “Voluntary humility” having now become the established rule and hereditary custom,—he is expected, and therefore must, in the first instance, decline the intended honour and expatiate on his utter unworthiness. To the entreaties of his friends he must continue deaf as an adder; and must, in consequence, resist, till, after being dragged by main force into the presence of the Patriarch, *his* benediction has been pronounced amid protestations and remonstrances. The doom of the reclaiming and intruded man is now sealed. He is then hurried away from the Patriarchal presence into a church, for a month or two, to be initiated into the ceremonial part of the priestly functions; and to learn by rote those portions of the litany which he may have publicly to recite. Such is usually the entire course of scholastic and theological training that is deemed requisite for a Coptic priest! From the body of the priesthood, the bishops are chosen. Their attainments, except in the addition of years to their span of life, generally do not rise higher than the dead flat mass whence they have been severed. Nor need the qualifications of the Patriarch himself be of a much higher order. Contrary to the essential prerequisite for the ordinary priesthood and episcopate, he *must be* an unmarried man. For this end, the bishops and priests apply to the most ancient of all Convents—that founded by the famous St. Anthony, in the desert of the Red sea—for a genuine monk to fill the Patriarchal chair. The Superior’s duty, then is, to nominate nine or ten of the brotherhood of celibacy. Of these, one is chosen by lot, to occupy a See,—which is believed to have been founded by St. Mark—transmitted by Athanasius and other eminent Fathers—and perpetuated in unbroken succession to the present occupant. The Patriarch elect is always expected, like the ordinary priest, to express an unconquerable reluctance to assume an office of such high dignity and responsibility. The usual remedy is to apply to the acting governor of Egypt, even though a Turk, to coerce the recusant into compliance by the strong arm of civil and

military authority. The present Patriarch, who exults in being accounted the lineal successor of St. Mark, as much as the present Pope in being regarded the lineal successor of St. Peter, was actually conveyed from the Convent to the chair of the Evangelist by the soldiery of Mahomed Ali ! From such a source and mode of election, what else, except ignorance, superstition, and bigotry would be anticipated ? Accordingly, as an amusing illustration of the ignorance and unthinking credulity of the existing successor of St. Mark, it may be stated, that he firmly believes the original Pharos, or lighthouse of Alexandria, to have been so lofty, that, from the summit thereof every harbour in Asia Minor, Greece, Italy, France, and England, could be distinctly espied,—that intelligence of any hostile fleet or armament, fitting out on any of these shores, could thus have been communicated to the Egyptian authorities, weeks and months before their possible arrival,—and that to the destruction of this famous tower is to be attributed much of the misery and degradation of modern Egypt ; inasmuch as the fleets and armies of invaders ever since can pounce upon its coasts and borders, without any seasonable warning or premonition to sound the note of preparation !

Roused by recollections of faded glory we felt moved with a burning desire to know how life could be rebreathed into the shrivelled skeleton of so fruitful and so noble a Mother of churches. Various plans suggested themselves in the abstract, which, on examination, could not abide the test of practicability. It is easy to be ingenious in theory, and comprehensive on paper. It is not so easy to be ingenious in practice, or comprehensive amid the complexities of the real field of labour. Given the length and breadth and general outlines of the surface of a country, the most scientific plan by far of a projected campaign might be delineated on a map. But the impediment of some small streamlet, or narrow ravine, or obscure marsh, which had escaped unnoticed amid the striding outlines of an average description, may often be found to transmute the theoretically best into the practically worst. So, in the grand campaign against the powers of error and the principalities of sin in a hitherto uncharted moral territory ! Our scheme, composed of sweeping generalities, however skilfully arranged, may be utterly frustrated by the untoward uprising of certain latent points, which may have eluded the eye of speculation—certain minute peculiarities of time, place, and circumstance, which, from being unprovided for, may dislocate the best laid plans, and convert the theoretic wisdom which projected them into practical folly. In the case of the Copts, however, we were not

left without the guidance of experience. At Cairo, there are two Missionaries of the Church of England—Messrs. Leider and Krusé with their wives—admirably fitted to occupy a position, in many respects so *unique*. Mr. Leider, in particular, is a man of energy, enterprise, and high literary accomplishments; and Mrs. Leider has been honoured, as an able and prudent instructress, in securing an influence over the females of the Pasha's Harem which, in our day, is without a precedent or a copy. As it is no part of Egyptian "regeneration" to allow the liberty of *publicly preaching the gospel* to the faithful, or to repeal the stern law which dooms to death an apostate from the creed of the Koran, these Protestant Missionaries have been compelled to restrict their labours mainly to the Coptic population. At first, even by this class, they were suspected, avoided, or repelled. But, by acts of kindness and conciliation beyond all praise, they have at last succeeded in gaining the confidence of many of the laity and priesthood; and eventually of the Patriarch himself. Their gradual rise, in the esteem and good opinion of the latter, was progressively manifested by the different and significant ways in which he addressed them. At first, when any of them had occasion to visit him, his way of address was,—“O my son!”—some years later, “O my brother!”—and, last of all, as the highest mark of respect, “O my father!” Due advantage has been taken of this footing of reciprocal friendship. Elementary schools have been opened for the young. Hundreds of Coptic children, male and female, are permitted to attend them—while a system of private reading and conversation has been maintained with not a few of the parents. All this is well; and, so far as it goes, highly encouraging. Still, when the problem is, How most effectually to revivify the withered form of a church so fallen and corrupt as the Coptic?—it does admit of a serious question, Whether there ever can be a *real revival*, by a process of *slow, creeping, climbing renovation*?—or, Whether such revival is not rather to be expected, as the result of a process of rebuke and chastisement on the part of God, and of heartfelt penitence and humiliation on the part of man? Since, however, it is our duty to leave no legitimate means untried, it seemed desirable,—seeing that elementary education had been accepted of at the hands of the English Missionaries,—to ascertain, how far it might be practicable to found a higher Seminary, under their superintendence, for the instruction of those destined for the office of the Holy ministry? In the extreme desirableness of such an object the Missionaries at once concurred. Indeed, the idea of some such measure had often suggested itself to their own minds. But no steps even of a preliminary nature



could be taken without the full knowledge and sanction of the Patriarch; whose voice is absolute with the whole crowd of ignorant and superstitious adherents. We were determined, therefore, if possible, to discover his sentiments on the subject; and, for this end, solicited an interview which was kindly and promptly granted.

Accordingly, accompanied by the Missionaries, and Mr. Grimshaw, a revered clergyman of the church of England, then travelling in Egypt on account of his health, we proceeded through the Frank department of the city, to the Patriarchal residence. Entering from a mean and narrow street or lane of sombre high-walled houses, by a small wicket, in the centre of a huge and massive gate, we found numbers of priests assembled in the passages and ante-rooms. To the audience-chamber we were conducted by the bishop of Jerusalem—a man of noble mien and of a singularly intellectual cast of countenance. *There*, the Patriarch, a dark-complexioned, placid, good-natured, venerable old man, clad in his pontificals, was seated on the durbar in oriental style to receive us. After the ordinary salutations and the ceremonial of drinking coffee, &c. small cushions were brought; and on these, laid down on the floor close by “his Holiness,” we were beckoned to be seated. Of statements, inquiries, and replies which occupied altogether nearly two hours, it is impossible to furnish even an epitome. Suffice it to set forth one or two of the results. Having explained the anti-popish character of the doctrines of the churches of England and of Scotland, as well as of other Protestant denominations; and having referred at some length to the original prosperity and subsequent decline and persecution of the church of Egypt,—we expressed our deep regret at the obscuration of their light, our sympathy for their past and present sufferings, and our earnest concern for their restoration to more than primitive excellence. The Patriarch admitted that many grievous errors had formerly crept in—that much deadness still continued to benumb, and much darkness to overshadow them—and that there was need for the infusion of new life and new light. When, in making this admission, he pointedly referred to the sufferings of their martyred fathers, he seemed greatly moved, and melted into tears. What then was to be done towards a revival and a re-illumination? Might not, it was asked, might not the Bible be freely circulated, not in the Coptic which was a dead language studied by few, but in the Arabic, which, read by numbers, was understood and spoken by all? Without qualification or reserve the Patriarch declared, that *it might*;—adding, with emphasis, that whatever else might be alleged against his church, this at

least had never ceased to be one of its distinguishing characteristics, viz.—that the Bible should be held as the ultimate standard of appeal in articles of faith; and that to it, through any intelligible medium, the laity and the priest should, all alike, have the right of unrestricted access. Again, it was asked, Whether, in order to aid in reviving and diffusing a knowledge of Christian doctrine, tracts or small books in the form of extracts or selections from the most celebrated Fathers of the Alexandrian school, who are still regarded with profoundest veneration by the Copts themselves, might not be compiled, translated, and distributed among the people, or introduced into seminaries of education? Without hesitation, the Patriarch—smiling with evident delight at our respectful recognition of names which have reflected honour on the Christian Church—replied, that there could be no possible objection to such a measure,—yea, that he would consider such tracts and books an invaluable boon. The subject of raising or rather new-creating a standard of instruction for the clergy next occupied the main part of conversation. Not to arouse the fears and suspicions of an ignorance so profound—not to tear up by the roots a plant so sapless and feeble by sudden stretches of innovation—it was asked in the first instance, Whether a seminary might not be established in which candidates for the ministry could pass through a systematic course of theological tuition—making the Bible itself the great text-book, and selections from the most venerated of the fathers, important auxiliaries—super-adding, with a view to the expansion of the mind by an enlargement of the range of ideas, a course of instruction in geography and general history, ancient and modern—placing the whole system under the patronage and supervision of a Committee composed of the Patriarch himself and other leading members of the Coptic community, together with the English Missionaries—and entrusting the latter with the entire practical and professorial duties of the proposed institution? After much initial explanation, the Patriarch eventually signified *his own* acquiescence in some such scheme. He, accordingly, announced his consent and sanction that Mr. Leider should forthwith prepare in writing a well-digested syllabus of the projected plan, to be submitted formally to himself and his council of bishops and presbyters for their united approval and ratification; and that, when approved of and ratified, an authenticated copy thereof, signed by the Patriarch and sealed with the Patriarchal signet, should be furnished to the Missionaries, to be by them forwarded for the satisfaction of the British churches, with a view to secure and guarantee their countenance and support. After replying to many other

questions relative to the present doctrines, discipline, and ceremonial of his church; and after thanking us for the interest which had been manifested in its re-invigoration and prosperity, the Patriarch rose up and solemnly pronounced his benediction,—subjoining, with tearful eyes and quivering lips which betrayed deep emotion, the simple but devout aspiration,—“If we should never meet again in time, my prayer is, that we may meet in heaven, before the throne of our common Lord and Saviour.”

Whatever may be the practical result of this long and interesting interview, we shall ever feel grateful to God for the precious opportunity thereby afforded, of expatiating on the causes of a church's decline and fall, and on the only real sources of a church's restoration, in the presence of one who is revered by the remnant of Egyptian Christians as the successor and representative of the Evangelist Mark. Over the portals of a church, once the most celebrated in the world, may now be inscribed in largest characters:—

“ Fallen, fallen, fallen,  
Fallen from its high estate.”

Still, in its unbounded admiration of many of the soundest of the ancient fathers; in its heart-stirring remembrances of by-gone ages of persecution and martyrdom; and above all, in its profound reverence for the authority and majesty of the word of God—that mightiest of renovating instruments when wielded by an omnipotent spirit of grace—we cannot but discern rallying points of a revival, the possession of which, in the same proportionate degree, can scarcely be claimed by any other of the fallen churches of primitive times. Degenerated it has, into what is little better than an effete machine of external observances, evacuated of all spirit and of all life; but it has never formally or wholly apostatized from the faith. Even its monophysite error has long been a naked scholastic dogma rather than an operative principle of evil; and at no time did it lead the church, as such, to reject from its creed the divinity of the Saviour, or the all-sufficiency of his atonement as the sole ground of the sinner's justification. To it, perhaps, the apocalyptic description is still applicable, “Thou hast a little strength and hast kept my word, and hast not denied my name.” Oh that that word may speedily be armed with more than its wonted sharpness in piercing the hearts of sinners; and that name fraught with more than its wonted preciousness; and that “little strength,” restored to more than its wonted plenitude!



Meanwhile, it is our duty to present himself, upon his breast, church is steeped in the very depths of error and superstition. erect posture. Jámbuwat tracts, nor books, nor Bibles, nor sermons, nor any other means of instruction, nor any other means of education, can it, by its own unaided power, have. Krishna replied, secure. For all of these instrumentalities of religion, your bed curtains." it must depend wholly on the benevolence of God. If it be so, then been more amply replenished with the riches of the treasures of eternity. These are the British and the country. churches. Why might they not send fraternal epistles; beautiful in remonstrance and expostulation—surcharged with a vast pathy and good-will—and lightened all over with divine music. The present Missionaries would form the most effective media of communication; since men, in judgment more sound, in sentiment more enlightened, in disposition more conciliatory, it would not be easy to find. Why not accredit and substantiate every profession of loving-kindness by the spontaneous largesses of a wide expanding charity? And why not, by means of these and other heaven-appointed agencies, confederate in originating the principles, and in propelling the cause, of a *real* Egyptian "regeneration?" True believers—the disciples of the Lord Jesus—members of his mystical body—called, quickened, and sanctified—are "the salt of the earth—the light of the world." Let the fallen church of Egypt be made to rise in renovated life and purity, beauty and strength:—let the salt of her reviving doctrines display its sanative efficacy:—let the light of her rekindled holiness stream out in its diffusive energy:—and then will the portentous shadow, which at present enshrouds the destinies of Egypt with a gloom as impenetrable as the darkness of the plague, be disenchanted of all its mystery. The redoubted Pasha of so many subjugated provinces will then be proved to have been, all the while, but a rod in the hands of Him, who is King and Governor among the nations, for the furtherance of designs which it had never entered into his imagination to conceive, and the accomplishment of purposes which it would have been his policy to have covered with irretrievable defeat. The violence of a tyrannous usurpation, the desolating tide of a lawless conquest, the sudden fall of old dynasties, the spread and consolidation of new empire over the hitherto dissevered realms of barbarism;—all, all will then be found to have been subordinated by an overruling Providence, to facilitate the progress of gospel Truth, in its march to the throne of Universal Dominion.

A. D.

forward, and began to sing, beating the time by clapping his hands. And now strains of music were heard not less rapturous than those which burst from the cords of the *Víná*, and the stones were again reduced to a liquid state, and *Nárad* received his instrument uninjured.

It is scarcely necessary to add that *Jámbuwat* is regarded as an incarnation of Deity. The people in the neighbourhood resort to his temple in all times of calamity and peril, and seek deliverance of him from present and anticipated evils. They relate, as a proof of his guardian care, that many years ago, a large body of armed men, mounted upon fleet horses, came here for the purpose of plunder; upon which *Jámbuwat* laid aside his bear form and assumed a human form of large stature, and mounted upon a white horse, came among those plunderers, and inspired them with such fear as to cause them to decamp, without committing any depredations. Such are the fables with which the Hindu's mind is stored, and such are the gods whom he adores. What then but the mighty power of God can bring him into obedience to the simplicity of the truth of the gospel. O Spirit of God, dispel the darkness of his mind, and lead him to Him who is the way, the truth and the life.

*Rákshas Bhawani* is situated upon the *Godávarí* river, twenty miles below *Paitan*. The place derives its name from the following circumstances. Some 500 or 1,000 years ago, there were living at this place three distinguished *Rákshas* of the names of *A'tápi*, *Wátápi*, and *Ilwal*. In a village on the opposite side of the river lived *Agastí*, a celebrated *Rishí*. *Agastí* had 60,000 disciples, whom he was educating for the service of the gods. The *Rákshas*, being impelled by the depravity of their nature to molest all those who worshipped the gods, and incited by a deadly hate of all *bráhmans*, soon began to concert measures by which they might ease the earth of these worshippers of the gods. At length they conceived the plan of making them their own destroyers, while they should secure to themselves their good esteem. They rightly conceived that nothing would be more grateful to the feelings of the *Rishí's* disciples, than a taste of the delicious dainties which they were denied in the hermitage. They accordingly prepared a sumptuous feast, and invited some five of the most distinguished of *Agastí's* pupils to partake of it. Not deeming it prudent to decline the invitation of their potent neighbours, they with the consent of their master signified their acceptance of it. Arrived at the mansion of the *Rákshas*, they were not a little surprised at finding only one of them at home. *Ilwal*, however, soon relieved them of the anxiety which this circumstance had occasioned, by assuring them that his brothers had been unexpectedly called away on business of importance. At his request they sat down, and ate unsparingly of the rich dainties which were served out to them. In a little time they began to feel most intense gripes and pains. They attributed their distress to their excess in eating, and resorted to a variety of expedients for relief. But nothing availed. They every moment grew worse. Their bodies enlarged, and soon became so distended as to be perfectly hideous. At length death came to their relief. This distension of the body, which terminat-

ed thus fatally, was occasioned by this circumstance. The two absent Rákshas had commuted themselves into the different kinds of food which were served out at this banquet. In this state, the bráhmans had unwittingly conveyed them to their stomachs; where arrived, and confined as in a prison, they assumed their original form, and, by degrees, their original stature, and effected their release by bursting open the prison doors. This device having succeeded so admirably, they resolved to repeat it, and again sent out invitations to five more of these disciples. As no inquiries had been made, respecting those who had enjoyed the hospitality of those gentry, and it being supposed that they had returned, and were pursuing their ordinary duties, permission was readily granted to these also. They accordingly went—*ate—drank*, and *died*. In this manner the work of destruction went on, until all, save Agastí himself, were cut off. Then he was invited. Confiding in the efficaciousness of his sanctity, and his power over evil, he unhesitatingly complied with the invitation. Soon after eating he began to feel the pains of dissolution coming upon him, upon which he suspected some mischief, and the thought at once occurred to him, that the two absent Rákshas were struggling in his stomach. Instantly he repeated a *mantra*, and thus having reduced them to ashes, he cast them forth upon the earth. Ilwal perceiving this, fled for his life. Agastí pursued him. The chase was continued at the top of their speed, until they came to the sea, into which the Rákshas plunged, and claimed protection from the vindictive rage of the Ríshi. Agastí demanded of the sea the surrender of the fugitive. The sea replied, “I am not the unfeeling monster who will give up for destruction those who seek refuge with me. Take what you will of that which is mine; but my suppliants shall enjoy protection from all harm.” Upon this the Ríshi became exceedingly incensed against the sea, and opening his mouth he swallowed it, and all that pertained to it. Thus he has chastised old Ocean for his injustice in affording refuge from punishment to the deserving, and he executed upon the Rákshas the vengeance that was due to him for the inhuman slaughter of the sixty thousand bráhmans. After this Agastí discharged himself of the sea by the course of nature, and this accounts for its saline properties.

One is disposed to ask, in view of these monstrous absurdities, can it be true that the Hindus really believe them to be matters of fact? My opinion is that many—yea, the greater part of those to whom they are known, do regard them as undoubted truths. Exult as we may in our elevation above this abasement of mind, we should not forget, that we are wholly indebted to the gospel of the Son of God, for the clearer light which shines into our minds. What this gospel has done for us it may do for the Hindu.

S. B. M.



*V.—Female Bazar Schools.*

To the Editor of the Calcutta Christian Observer.

SIRS,

In your number for March of the present year an interesting article appeared, suggesting the plan of visiting females of the higher castes in India with a view to their instruction; and again in June you published a letter proposing another, and perhaps more self-denied means of usefulness, among the degraded females of this country. It is delightful to see, that there are some, who, notwithstanding all the difficulties, and, humanly speaking, unsurmountable barriers in the way, have, in the exercise of faith in the divine blessing, grace and strength to go forward in the path of duty.

May I be allowed through the medium of your pages to make a few remarks in reference to another department of female effort, by no means claiming for it precedence, or supposing it ought to have a first place where other and more effectual means can be employed; but merely as an humble attempt which the Spirit of God may own, and which we ought not to despise in this “day of small things” in India. I mean bazar schools for girls. I am aware there is every thing in the present state of Hindu society to discourage the attempt, and that the practical results of such schemes have hitherto been very unsuccessful; but are these reasons sufficient to justify us in abandoning them as utterly hopeless? Shall we, because there are many and great difficulties in the way, allow that class of the heathen to perish, without even an attempt to make known to them the Saviour? Were orphan girls so numerous and easily obtained, as that all disposed to assist in the work might be fully employed, I think there would then be no room to question the path of duty; but it is well known how far this is from being the case. In many districts the most vigilant exertions cannot procure them, and a lady must have a bazar school, or none at all. When one is thus placed, what is to be done? Is it duty to sit down quietly, and mourn over the ignorance of the people, and their unwillingness to receive instruction; and long for the time when the Lord may visit them in mercy, yet make no effort in their behalf? It is difficult to suppose a Christian female acting in this manner, if deeply alive either to her own responsibility, or the awful condition of the heathen, and possessing at the same time health, leisure and means. Yet it is to be feared that the neglect, or rather I would say contempt, which has been manifested for girls’ schools has

weakened the hands, and caused the hearts of many to sink, who were warmly attached to the work.

Collecting a number of girls under a heathen teacher, and bestowing upon the school only an occasional visit, can I think be of little use; and perhaps so far as mere reading and sewing go, the objections urged against them may be tangible enough; but were this the only or ultimate object of Missionary schools in general, it may be supposed few now engaged in the work would ever have entered upon it. To make known to the heathen the knowledge of the Saviour is the great object of Missionary effort; and the evidence of those who have had any thing to do in teaching heathen girls goes to prove, that they are as able to understand the doctrines of the Bible, when explained to them in simple language, as children at home. Now if one can collect a few girls from the heathen, and instruct them carefully in the truths of Scripture from day to day, causing them at the same time to commit to memory such passages as "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." May this not be done in the faith that he who has said, "Cast thy bread on the waters and thou shalt find it after many days," will not allow the seed thus sown, if watered by fervent and believing prayer, to be altogether lost? One great advantage is that in every place, one can have access to this class, and a school can be supported at very little expense. Visiting females of respectable Hindu families must be very laborious, and in one way or other connected with much expense; yet, every one interested in native female education will rejoice in the proposal being carried into effect, because they are accessible by no other means; and certainly if this motive influence us in the one case, it ought to do so in the other. I am far from meaning to say that the children attend school for the sake of the instruction they receive. It is well known they do not. They must in some way or other be bribed to come, and this is no doubt one of the greatest evils with which we have to contend. But is it not the same motive in some form or other which induces so many boys to attend Missionary schools? They desire secular knowledge that they may advance their worldly interests. No doubt in their case, it is much more refined, and another important fact is, that the knowledge which they really desire may stimulate them to more regular attendance, and (humanly speaking) prepare their minds in some degree for the reception of the Gospel, whereas, universal custom having made it a law that the women of India shall live and die in ignorance, they can be actuated by no

such motive. In either case however is the object of teacher and taught the same.

But another strong and seemingly reasonable objection to bazar schools for girls is, that no sooner do they leave, than the effect of all they have learnt is effaced by heathen example and heathen influence. In many, many cases this is no doubt the fact, and certainly had we no other encouragement than human probability, we might give up the work in despair. Yet this is in some respects a common difficulty as boys are exposed to the same example and the same influence during the progress of their studies, and on leaving school, to the same danger of forgetting altogether the religious instruction they have received. It is readily admitted the course of education now pursued in some of our admirable Missionary schools, is much fitted to remove prejudice and improve the intellectual powers, and of course it is not for a moment meant to make a comparison, except in the principle of opposition to the gospel in those who attend, which however we think to be the same. No doubt every young man who finishes his studies at a Christian school, and has not been at all affected by the truths he has there been taught is considered by his friends to have escaped no ordinary danger. Let us remember that the same power which is necessary to convert the most enlightened and learned of this world, is equally able by the simple statements of the divine word to reach the heart and conscience of the most degraded female in India, who, though now alas ! little removed in intellect from, "the beasts that perish," must exist through an endless eternity.

The writer of these remarks has been led to make them from having had some experience in teaching a bazar school. From being placed in the circumstances before referred to, she was obliged to betake herself to it, but with little hope, from the strong feeling of prejudice so common in regard to such schools. The result of even a short time's trial encourages her to go on, and should any one who has felt similarly, be stimulated to make the attempt, her object will be abundantly answered. United, untiring, effort might effect much through the divine blessing.

With great respect,

A MISSIONARY'S WIFE.

*September 19th, 1840.*



VI.—*Reply to the letter of the Rev. A. Sutton in last No.\**

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Mr. Sutton and I both came to India for a very different purpose than that of disputing with one another; but as the matter at issue between him and myself is one of real practical moment, I trust it may be for edification to make some remarks upon his communication inserted in the October No. of the *Observer*.

Permit me first of all to state, that the tone and temper of Mr. Sutton's letter are not thrown away upon me. It is a manly, straightforward, Christian-like production. Its writer makes no concealment of his name and address, nor pretends to doubt of the fact that is well known to him, who is the T. S. that is the writer of the report to which the letter refers. I like this way of proceeding. But for all that I must not forget that this discussion, if it is to be of any use at all, must be viewed by your readers without any reference to the parties conducting it; I shall therefore endeavour to handle the letter as if it were an anonymous one, or as if it bore a much less respected name than is that of Mr. Sutton.

I shall then take notice of the "exceptions" to my article in their order, and it will contribute somewhat to the economy of your space, if your readers will have the kindness to peruse what follows with the letter of Mr. Sutton in their hands.

1. To the charge of being a "young brother," I must plead guilty. To that of having "scarcely smelt the air of India," I fear I must do more; I must plead guilty with the aggravation that in all probability I never shall smell it or aught else; for like a greater man, I am doomed to wait over

Knowledge by one access quite shut out!!

But seriously, I can see nothing at all out of the way in a young brother, who happens to possess the gift of speedy penmanship, being requested to take notes of a discussion, and with these notes before him furnishing an article for the *Observer* on the subject discussed. This I had done on two former occasions, and I believe that my papers gave general satisfaction both to the members of the Conference and to the readers of the *Observer*. Nor can I persuade myself that there is any great presumption in a young man stating pretty strongly those views which his fathers and elder brethren marvellously agree in holding.

2. It was not assumed by me that the state of things in Calcutta is a fair representation of the state of things throughout India. But rather it was considered that the work of education ought to be begun in such places as Calcutta, and gradually diffused, as the providence and grace of God may conspire to advance it. If I had argued in favour of setting up an English School immediately in every village in

\* This matter must be distinctly understood as one carried on on the personal responsibility of our respective correspondents: we must not be understood as pledging ourselves to the one view or the other—we object not to its discussion so long as it is carried on with candour and Christian feeling, but we must not be held responsible for the sentiments of either one or other of our correspondents.—ED.

India, then I should be liable to the exception taken; but I did not argue so, and I am not so liable.

3. The question as to the barbarity or refinement of the languages of India is a much more difficult one than those who have not given their attention to the subject can probably be made to understand. Mr. Sutton no doubt knows this very well. That there is a refined language, or it may be, refined languages *in* India no one disputes, but that language or these languages are not the languages *of* India. They are not the languages of the people, nor the languages used for ordinary purposes by any portion of the community. There is no paucity of words, but then are these words intelligible to the mass of the people? I know that there is amongst the most experienced Missionaries very considerable diversity of opinion as to what really are the languages of the country. When then I am told that there is a sufficiency of words in the Bengali language to express all human ideas, I believe the statement thus far; that there is a source, namely the Sanscrit, from which an ample sufficiency of words may be introduced into the Bengali; but then it ought to be borne in mind that that these words are just as much foreign and unknown to the people of India, as are English, German or French words. But when I spoke of a barbarous language I spoke with reference to the learning of the language by the Missionary, and not in reference to his using it in his addresses to the people. Now this is a fact which will be admitted by all who know the facts of the case, that there is scarcely a person in India, who has received an education inferior to that of a pandit, (which includes a ten years' course of study of Sanscrit Grammar), that can spell accurately and properly the words of the Bengali language! If this does not prove that the language is an impracticable one, I know not what would be sufficient to prove so in regard to any language. Bengali, as taught by pandits, is comparatively speaking not a barbarous language; but the Missionaries of most experience in Calcutta, declare that a Missionary who should preach to the people in that language would speak in a tongue to them unknown.

4. Mr. Sutton's argument cuts both ways. According to him, "if a man does not set to in good earnest to acquire the native language when he first arrives in the country, he very seldom has the time or energy to do it afterwards." From this I think several inferences may be drawn besides that which Mr. Sutton draws; as *first*, that the acquiring of the native languages is a very hard task; and this comes not very far short of my original statement as to the "drudgery" of acquiring them: *secondly*, that the first period of a Missionary's career in India is generally the most energetic. The question then is whether this most energetic period is to be expended in what is not Missionary work, although it may be, *in some cases*, a most important and indispensable preparation for Missionary work, or whether it is to be devoted to that work which every Missionary who comes from Europe is qualified to enter upon at once; or *thirdly*, if it be time rather than energy that is wanting to the English teacher for acquiring the native languages, does it not appear that there is yet sufficient work in this department for a greater number of labourers than have

yet undertaken it? As to Mr. Sutton's exclamation on the enormity of my questioning the necessity of, in every case, learning the native languages immediately on coming out, I believe he would not have written that exclamation if he had thought of the full import of the charge it will be understood by all readers to bring upon my missionary character. But let that pass, for I am anxious to leave every thing personal out of the discussion. Let us look to the argument, which is a logically unsound one.—What he says would apply just as well to a minister at home as to a missionary in India. If I were to go down to Cuttack and say to Mr. Sutton, "Why do you not learn the Chinese language? There are 300 millions of people who know no other and can learn the gospel in no other tongue." His answer would unquestionably be in substance this:—"I know and lament over the state of the perishing millions of China, and I would to God I could do any thing to bring them to the knowledge of the truth; but I cannot—my hands are full of work here. Why should I study the Chinese language when there are thousands of people who are to be instructed by means of the Oriya which I have already acquired?" Well, if Mr. Sutton should come up to the General Assembly's Institution here, and should put a similar question to me, my answer should likewise be similar. If he should say, "Why are you not at home with your pandit learning the Bengali language, when there are 90 millions of the people who can hear the Gospel in no other?"—my answer should simply be—"My hands are full here—I long for the day when every man in India shall hear in his own tongue the wonderful works of God, and all my efforts here are directed to that as their ultimate object; but here I have as much work as I can do. Here are hundreds of natives hearing the Gospel in a language that I already know. God has in His Providence assigned me my sphere amongst them; and if I do what I can, I trust that He will not require at my hands the blood of the perishing millions around me."

Mr. Sutton goes on to say—"But this teaching in English is advocated with especial reference to the ministry. I am afraid this is not solid ground. The natives of India make out very poorly in English unless they begin in childhood. Are we then to devote certain native children to the ministry before their religious character is developed? or are we to teach all we can with a view to a future selection?" This objection is by no means new, nor is it difficult to answer. I have a son regarding whom my dearest hope and highest ambition is, that when he comes to maturity he may be found endowed with such mental and spiritual gifts as may fit him for becoming a minister of the gospel and a missionary to the heathen. But how am I to proceed with his education? I have no right to presume that he is one whom God will call to work as a minister in his church. But I have the promise that if I train him up in the way in which he should go, he will not depart from it when he is old. My path of duty then with regard to him is clear. I have to do that part which alone man can do—to furnish his mind with all truth, so far as I can teach and he can bear it, and especially with the truth which maketh wise unto salvation; I have to dedicate him to God, and continually to supplicate



the blessing of God upon all his education. More than this I cannot do ; the result is in the hands of Him who is infinitely wiser than I. Well, there are thousands of youths whose education is in the course of a few years in like manner committed in part to me ; my heart's desire and prayer for them all is that they may be saved ; and not only so, but I would that all the people of God were prophets. I cannot save them ; I cannot make them prophets ; but I am bound to use the means where-with God hath furnished me ; to sow beside all waters, not knowing what may be the amount of fruit produced, but being assured that no word of God will ever return to him void.

What idea Mr. Sutton may attach to the term "well-taught clerks" I cannot tell. But this I know, that if I were required to describe the class of ministers whom I should like to see located in every village in India, I should do it in very few words, and the words should be these—"very learned and very pious."—In discussing this subject lately in another place, I took occasion to quote from memory the words of an American divine, which were as nearly as I can recollect as follows—"What has ignorance to do with the work of the ministry?—Just as much as sin has and no more\*."

Mr. Sutton seems to argue very strangely about the support of our native ministry, as if a man who had been taught through the medium of English should necessarily be more difficult to maintain than one taught by means of Bengali and Sanscrit. I cannot tell why this should be : on the contrary I should expect, and the range of clerical and missionary biography will bear me out in my expectation, that the more varied are a man's acquirements, the less difficulty will he have in sustaining the pressure of pecuniary embarrassments, when these are imposed upon him by the circumstances of the Church. I have the happiness to be a minister of a Church which has been said both by its friends and its enemies to be "a *poor* church and a *pure* church." Now I believe that many of her ministers have the elasticity of their minds preserved by their mental acquirements, which else would run no small risk of being crushed by their worldly circumstances. I know that the grace of God alone can enable a man to sustain any trial ; but I know also that that grace frequently works by sanctifying human gifts and human faculties and acquirements. But if Mr. Sutton means, that in the present state of this country so large salaries are obtainable by English Scholars, that natives will not engage in the work of the ministry unless they also receive a high salary, then I should say that while every labourer is worthy of his hire, I shall not think the church a loser if all those go off from her service who prefer an office which offers pecuniary emolument as its reward to one which holds out souls as its hire. We wish not men who are only willing to offer to the Lord that which costs them nothing,—those talents which they can turn to very little account in any other sphere. We want those who consecrate themselves a living sacrifice to the cause of that Saviour who bowed down his head to the sacrifice for them—and who will

\* This was written in the belief that Mr. Sutton uses the word *clerk* in the old and proper sense as synonymous with *Clergyman*. On looking over his letter a second time it appears from its juxta-position with *Deputy-Collectors*, that he uses it in the more modern sense, so that the remarks in the text are not strictly applicable.

rather be engaged directly in his service, who will rather suffer affliction and poverty with the people of God, and in the work of God, than enjoy the pleasures of sin and the emoluments of worldly business. It was but a few weeks ago that I heard of a native Christian who was urged to accept of a Deputy Collectorship with a large salary but who refused for this bribe to leave his employment as teacher of a humble missionary school. It was not his English education that enabled him to withstand this temptation. No—it was the grace of God. But I mention this case to shew that the power of obtaining lucrative employments does not entail upon our native Christians the necessity of accepting them.

It appears that Mr. Sutton and I are fated to disagree on *all* the points of this subject. He states that he is “not a foe to teaching English to some extent.” Now taking the interpretation of the term *some* from the general tone of his letter, I am a foe to teaching English *only* to that extent. The object of education is to furnish the mind with sound knowledge and sound principles to as great an extent as the talents and opportunities of the individual will permit. Now, I believe that when the talents and opportunities of the individual are considerable, he will, during the course of his education, acquire more knowledge by learning English than without it, and therefore I am an advocate of English education. But then in order to gain any knowledge at all through the medium of English he must learn it *well*. Let me explain. Suppose a boy’s circumstances will permit him to remain at school for a considerable period, say 5, 6, or 7 years; then I believe that he will at the end of that time have gained more knowledge by a judiciously administered system of English education than by any other. But if the period beyond which his attendance cannot extend be much less than this—if for example he is likely to leave school in the course of one or two years, then I should begin at once to communicate the knowledge through the medium of the language that he already understands. I am not at all surprised then that Mr. Sutton’s zeal for English Education should have become “small by degrees.” The system on which he has proceeded has been a wrong one; and I have no doubt that the “*some extent*” to which he is now no foe to teaching English will become a less and less extent every day. But then I think he ought to consider that even in his earliest days, before he underwent that “change” of which he speaks, the system which he then approved may have been not too much but too little English; and that the deficiencies in it which have produced the change in his sentiments were not attributable to its being an *English* system instead of a vernacular one, but rather to its being a *bad* English system instead of a good one. The fact is, a work like this will never be attended with any very good results, and will never give satisfaction to those engaged in it if they are employed in it merely as a by-play. It must be made a business—a sacred and most important duty; and I would have no man engage in it whose conscience or avocations will not permit him to devote to it his time and his heart.

I am very sincerely yours,

T. S.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last the following arrivals have taken place:—the Rev. Mr. Backhouse, chaplain, H. C. S. and lady; Miss Wilson, connected with the Ladies' Society for promoting Female Education in the East.—The Rev. Messrs. Crisp and Porter have joined the London Mission at Madras.—We regret to learn that the Rev. F. Tucker is obliged to relinquish his charge and return to Europe, owing to the impaired state of his health.—One of the German brethren connected with the Patna Mission, while proceeding to Calcutta, was attacked with cholera, and died in a short time.—The Rev. Mr. Williamson of Goruckpore, has reached Calcutta, on his way to a more bracing climate, for the restoration of his health.—A fresh arrival of Missionaries from Germany is announced in the *Oriental Spectator*. They have proceeded to Mangalore and Tellicherry. One of them is spoken of as a very superior orientalist, Mr. Weigle.—The Presbyterian Synod of Ireland have appointed two Missionaries to India.—The overland despatch announces the appointment of nine Chaplains on this presidency.—Letters have been received from the Rev. W. Morton, he has reached England in safety and health, and is laboring well for India.—We regret to state that the Rev. G. Mundy and Mrs. M. are obliged to remove temporarily from Chinsurah in pursuit of health.—We regret to learn that the Rev. Mr. Ellis, Secretary to the London Missionary Society and author of *Polynesia*, is not expected to recover from his protracted indisposition. He was at the departure of the last overland in Paris under the care of an eminent Physician.—The Rev. Mr. Small, connected with the Baptist Mission, has sailed in the *Mary Anne*, and may be expected almost every day.—The Rev. M. Hill leaves England (D. V.) for India next August.—The Bishop still remains in the hills.

### 2.—THE NEW POEM IN BENGALI—THE SANYA'SI.

The following are additional translated specimens of the new poem in Bengali, referred to in our issue for August. The poem may now be had on application to the publisher of the *Observer*. The price to subscribers eight annas—to non-subscribers ten annas. It contains 115 pages and describes 15 different places of pilgrimage. It merits an extensive circulation which we doubt not it will obtain.—ED.

*The bráhmans attached to the shrine of Shib Kedárnáth, Assam.*

About half a mile from the shrine of Hoiogrib Madhob is a shrine of Shib Kedarnath; his temple surrounded by a wall stands on a mountain. Near it is a deep tank. In the temple is Shib concealed under a covering. In the tank there is a large tortoise; every body calls it Mohana; it is Shib himself, the brahmins say. At this shrine there are also dancing girls; and here also do the Brahmins practise every sort of deception. After having taken from the pilgrim, offerings and presents, consisting of money, rice, plantains, ghee, sugar, they take him to the tank and say: You must give a kid or a dove to Shib. In this way they get money out of him. Afterward they let him see something very marvellous. They say, O pilgrim, you must feed Shib with your own hand; this is an holy act which will prepare you the way to heaven. Having given a kid or a dove in to the hands of the pilgrim, they call aloud; "Mohana;" the tortoise rises out of the water, for they have taught it so to do, and comes and takes whatever is given to it. Seeing this, foolish people believe in it. When the feeding is at an end they say to the pilgrim, Now give great



gifts to the brahmins, for you have fed with your own hand the god Shib ; you are the holiest of men. If the tortoise does not make its appearance, then they say ; know, that you are a great sinner, therefore did Shib not eat out of your hand ; know, that misfortune will befall you ; therefore take our advice : give gifts to the brahmins and feed them, make offerings and sacrifices to Shib, then your sin will disappear and Shib will eat from your hand. So the brahmins deceive the people in both ways : they cheat them, my friend, in many ways.—Where is holiness ? I have seen it no where ; nothing but money, money, did I hear ; wherever I went, there I found it so ; judge for yourselves if there is any holiness in all this.

In both places (Hoiogrib Madhob and Shib Kedarnath) there are two men at the head of the rest. All the priests honor these two men and call them Gaus hai. They are the rulers and live like kings ; when they go out flags, and musical instruments go with them. They sit on a throne surrounded by their treasurers, writers, and many other servants. Before them stands always a large hookah. Those wicked robbers are puffed up with pride and listen to nobody ; they sit still like pillars ; the pilgrims worship them at their feet, but they answer not a word ;—I went once there, before I became a Sanyasi : when I saw all the tricks of the priests I fell at their feet. My mother, uncle, grandmother were with me. Seeing these women the head priest was overjoyed ; because when women go on pilgrimage, they use to take money secretly with them to expend at those holy places. Women are naturally fond of spending money. Moreover they give their money at once, fearing the wrath of the brahmins, and never return home without having seen the god. The priests know this very well. I tried to persuade them in many ways, but they did not listen to me. All were greedy to get my money. I embraced the feet of that wicked man the head priest, but he did not mind what I said. With an angry countenance did he tell me : You must give me a hundred rupees before you can see the god ; if you are willing to give so much, give it : if not you may go home again. After much bargaining I was obliged to give twenty-one rupees to that wicked man, and after that he permitted me to see the god. In the same way all the pilgrims are treated. Nothing can be done without money. In the night all these dancing girls, worship by turns at the feet of the head priest.

People say that the girls go merely to worship at his feet, therefore they go in to him publicly. But in the house nobody is permitted to enter ; they two remain in it alone : all this I have seen with my own eyes. I am ashamed to speak of it longer. There is no holiness in idol worship ; forsake it and worship the supreme God. I have now written what I have seen at the shrines in the East of Bengal, reflect yourselves if there is any holiness in all this. Those who visited those places know the truth of it very well. They are not very far, they are not out of India. Many people from Bengal go there (ask them if what I say is not true). Gods and goddesses are false ; pilgrimages are fruitless : no salvation is to be got by them ; they will rather put you to shame at last. Forsake therefore those errors and become wise. Be not deceived by the devil ; I humbly entreat you, Believe in Jesus Christ and worship him. Forsake, forsake all false gods—endeavour to obtain salvation. Reflect that your life is approaching to its end. If you do not love Jesus, your days are all vanity. Provide yourselves with all the necessaries for the pilgrimage to heaven. You have now heard what I have seen in the East. I shall now give you an account of the shrines I have visited in the West.

#### *Description of Jwalamukhi (জ্বালমুখী).*

About half a mile from Jwalamukhi we were all encamped in a field. There is a custom among travelling Sanyasis, that there are always

watchmen posted round about ; every one in turn must perform this duty, nobody dare at any time transgress it. On the day that my turn came to be on the watch all the Sanyasis went to see Jwalamukhi ; and their number was very great indeed. But I for the above mentioned reason could not go, only from a distance I saw the place. On the following day we broke up our camp and marched, therefore I was prevented from going there. I will however now make known to every body what my companions have told me about the place. There is a sacrificial pit built of stone at Jwalamukhi in which a fire is kept continually burning. Brahmins and Sanyasis are attached to the place. They receive the sacrifices from the pilgrims. They say: If any one takes an offering in his hand and approaches the fiery pit, flames will come out and envelope his body, but none of his members will be burnt by it, only the offering in his hand will be burnt to ashes, and immediately all his sins will be destroyed. But this is not true. I will tell the reader what I have heard. My companions took offerings with them and sat all down close to the pit. There were altogether nearly 300 men, but no one's body was touched by the fire. So they all came back to the camp. The priests of the shrine, had for their own gain's sake told my companions: Know that your sin is very great, therefore the goddess is not merciful to you. If you make an offering of 100 maunds of ghee, then all your sins will be washed away. The Sanyasis ironically said: We will give it. But where shall we get ghee in this wilderness? The priests answered: give us the price of the ghee, we shall offer it every day for you. We promise you to keep our word; but Sanyasis are from nature cruel and merciless. The covetousness of the priests excited their wrath; moreover they had uselessly expended some money for the offerings they had brought; and Sanyasis have a high opinion of their own righteousness; they are very proud, always half intoxicated from eating ganja and the priest had called them sinners. So they all full of anger, called out Niranjana, Niranjana (a name of the supreme and invisible God, whose worshippers the Sanyasis pretend to be), got up with their sticks and heaped a good quantity of sacrificial wood on the priests back, kindled it with the fire of their wrath. Their fists were instead of mantras and the priests tears were instead of ghee. In this way they performed their sacrifice, and returned to their camp. The following day we marched on to Badarikāśram.

### *Hingula.*

Listen now to the description of Hingula. Sanyasis consider that place as the most holy shrine. They all say, that Mokhyo debi (goddess of salvation) resides there; worldly pilgrims (गृहस्थ यात्री) never visit it, because travelling there is connected with many difficulties. Those who have gone there, have experienced them. For almost 300 cros no human dwellings are met with. The country passed through is a sandy desert. In some parts there are forests. Not a single article of food can be got there. Even drinking water is no where to be had. There are also innumerable wild beasts. Their roar frightens the heart of the pilgrims. Here and there, there is a sort of people called Bheels. What shall I say of them! they are very cruel; they kill some and rob others. For all these reasons worldly men do not go there: only Sanyasis are pilgrims to that place. When 700 or 800 men have assembled together, then only the journey can be undertaken. Among this number money is collected and provisions are bought, camels are borrowed, and the provisions, consisting of flour, kolaï, drinking water, and salt, are loaded on their backs. Every pilgrim eats once a day after the sun is down. In the day time wild herbs and jungle fruits are eaten. They are all armed with guns and swords to repulse the attacks of the robbers in the jungles.

Among the pilgrims, one man is chosen to be chief. This man judges and decides all cases and disputes which may arise. This man is called Mohonto. He sits on a throne (शक्ति); an umbrella is held over his head and he is fanned. Nevertheless his body is smeared over with ashes, and the kopin is his only covering. He eats intoxicating ganja day and night. His eye is dim, and up flies the ganja smoke. As the king, so the subjects, all are covered with ashes. So far the description of the pilgrims.

Now listen, I will speak of the guide. A man from that country called Agooh comes to take the pilgrims. When he sees the great host, he is overjoyed. From every man he takes three and a half rupees. He goes before them; trumpets are blown, drums beaten, a golden or a silver stick in his hand. Hear the account of this stick. He says, For the protection of the pilgrims, the goddess of Hingula dwells in this stick. If this be true, then why are many devoured by wild beasts on the way? When the Agooh lifts up his stick every body sets out. Where he poises it, there every body stops. If any one goes *before* the stick, or does not rise immediately when it is lifted up, he must pay a fine of one and half rupees. In that way, the pilgrims travel day and night. No body cares for his neighbour. If any one cannot walk farther or gets sick, they let him lie where he is. In this way many die for want of water, or they are eaten up by the wild beasts, or the Bheels kill them. This is the reward they get for their pilgrimage. When I travelled through the desert we were altogether 930 Sanyasis. We travelled by day and by night; only a few hours of rest intervened. Our numbers decreased every day. The cause of it I have told before. When we had gone half way we came to a river called Kharia. There was very little water in it, therefore we all forded it. We were all exceedingly fatigued, and our strength was gone. At that place (Kharia) there was a Shiblinga called Chondrokup; there we stopped for two days, and all the pilgrims were tried before Shib. All of them were found holy, except twelve men. Those had their hands and feet tied and they were fastened to trees in the forest. After this the Sanyasis arose and departed. Those holy men make pilgrimages and deliver human beings to the wild beasts; judge yourselves if murderers can be called holy men. In 21 days we reached the place where the temple of the goddess was built. But all the bráhmans and Sanyasis, who are guardians of the temple, are mere exactors of money. They took three rupees from each pilgrim.

### 3.—STATE OF RELIGION IN FRANCE.

Our last files of *English* and *American* papers have put us in possession of several interesting letters, journals, and other matters connected with Missions in different parts of the world. We have made such selections as we think cannot fail to excite a prayerful interest in the great and good work, in every part of the world. If our friends will favor us with such intelligence as they may deem proper to afford we shall feel obliged. We tender our best thanks to our kind correspondent who, in accordance with this arrangement, has forwarded an interesting extract of a letter dated *Paris*, 5th March, in reference to the state of religion in *France*.

(*Extract from a letter dated Paris, 5th March, 1840.*)

We have been passing a very tranquil winter in the heart of this great Babylon, and you will be surprised to hear, blest with more religious privileges than in any place I ever either visited or lived in. Protestantism has gained ground amazingly in France since the last Revolution—not that Government encourages, but is merely passive in the matter,



—and the consequence is, numbers of churches have arisen, and schools built and are building in every direction attached to them. These are all taught on the Lancasterian plan—the Bible their only book; and so far is this from being an objection on the part of the parents,—many of these last, struck by the great change operated on their children by means of the instructions received at school, have united and formed themselves, (after work hours,) into a class, where in the evening they receive the same instruction their children had in the earlier part of the day. Belonging to Taitbout Chapel (which we attend) there is an adult class of 80 men and 40 women!! All this naturally tends to good; their minds being awakened, they desire more information, and thus begin voluntary attendance at the Chapel. At first, through shame, they take a distant place, but Sabbath after Sabbath they draw nearer to the preacher, till they summon courage to speak to him and proclaim their wants,—which is speedily followed by conviction of their state by nature, and their need of Salvation through Him in whom alone it is to be found. It is exceedingly interesting visiting these schools, and particularly so the converted Catholics, whose changed lives and steadiness of conduct and of principle, prove the effect of grace upon the heart;—several of these *young* protestants might shame the hoary heads of many in our own land, by their knowledge of Scripture, and their active, steady walk in the doctrines it proclaims. Amongst my new friends here, are a converted pair, Monsr. and Madam de Tharon—their history is quite a romance, but I have not room to give any idea of it here,—suffice it to say, there are none here I more esteem, or feel so much interested in, as I do them. At the Taitbout we have in the afternoons an English clergyman, Sir Royd Birch,—they have a meeting at their own house every Wednesday evening,—and there are many others of a similar kind at the houses of Pasteurs and pious lay folks; but to me the most interesting of all, is one every Tuesday forenoon at the house of Mlle. Chabond, where about 20 (all ladies) attend. She begins with prayer; one reads a chapter, and she then makes observations from it, and contrives to draw out the opinions of any one willing to speak: much practical experience is thus elucidated, and appropriate anecdotes introduced, all in some way in reference to, or bearing on the portion of scripture read,—and the whole concluded by prayer peculiarly applicable to the verses read, and the local circumstances of the season and hour. I never heard any one either pray or expound in a style so simple, so stickingly clear and comprehensive, and yet so short. I often wish I could rivet every syllable of her prayers in my memory—they are so applicable to the case of all and so truly spiritual. Every Sunday, after the morning service, this dear woman catechises the young girls who attend the Chapel,—while at the same time a worthy lay Gentleman instructs, in the same way, the boys. These little lectures are most edifying, and it is sweet to see a number of the lower class of women, known by their modest looking white caps,—lingering and listening with the deepest attention to Madame Chabond's useful questions and interesting remarks:—but my paper is done and I must close.

#### 4—MISSIONS IN BURMAH.

The following extract from an interesting letter addressed to a friend in America by one of the wives of the brethren in Burmah will need no apology from us for its introduction into the *Observer*. We only wish our respected friends would forward these interesting statements to us equally with their friends in America. We shall always feel a pleasure in transmitting them in a printed form to the friends of our correspondents either in Europe or America. This applies to the Journal of Mr.

Bronson respecting the Nagas, and to many other excerpts which we occasionally make from our foreign contemporaries.—*ED.*]

“Yesterday was our first communion Sabbath in this land of heathenism. This day, without the mission compound, is little like holy time; as much business, as much sin during its hours, as are witnessed on every other day. But within our quiet boundaries, there is the same hallowed stillness, the same Sabbath atmosphere, which we have loved at home; and besides, we have the sound of the church-going bell.

The native chapel is opposite the printing-office, which is just at the left of our house. Having ascended a high flight of steps, and passed across a wide verandah, we enter. At the head of the aisle, a plain table, with an arm-chair at its side upon a platform raised eight or ten inches, forms the pulpit and its furniture. Your eye rests on the venerable man occupying this station. Mr. Judson does indeed delight us every where, but especially here. His dress is very becoming, a plain black gown. This, and his spectacles thrown back, add much to his look of dignity. With a pleasant voice he reads the hymns and portions of scripture to the natives seated before him. About half of these are on neat mats, the others on settees, like those on his right and left for the mission families, the males on one side, and the females on the other. After singing which sounds most sweet to those who love to think of their change from the worship of senseless idols, to the praise of the living and true God, Mr. Judson kneels for prayer.—According to the custom of the country, he remains seated while preaching. His manner is exceedingly animated, almost too much so for his position. Morning service closes much as at home. At three in the afternoon, the brethren and sisters have a prayer meeting at Mr. Osgood's and usually native worship in the evening. Soon after dinner, about five o'clock, we repaired to the baptistry, which is within the compound. There we enjoyed the comfort of witnessing this holy ordinance administered to three—Mr. E. and a Taling and his wife. At dark, we again repaired to the chapel, to celebrate the dying love of our Redeemer. I would, but I cannot, describe my feelings on this occasion, so deeply affecting to me; one, to which I had so long looked forward with great interest. I must only give you the circumstances. The communion service sent by our church, and the cloth and napkins, were used for the first time. We have but half of them here, that being an ample supply; the other flagon, cups, and plates, have been given to the English church, of which Mr. Stevens is pastor; so that wherever we attend church, we shall find this to remind us of home. The Supper having been instituted in the evening, we were rather more in primitive manner than is usual, in that respect. The candidates were not received by giving them the right hand of fellowship, as with us, that not being with the Burmans a special sign of affection. Mr. Judson addressed the natives, while breaking the bread, and then distributed it himself to the side on which the females were seated. Mr. Osgood, who addressed us in English, before the cup was divided among our-elves, then exchanged with Mr. Judson, in bringing the wine to us, as he had before taken the bread to the brethren. Our closing hymn was not indeed one, in singing which I have loved to join with our own dear church; but I felt that I must unite in the hymn on this occasion, and therefore ascertained, some days before, the one which Mr. J. would read, and Mr. and Mrs. Stilson, with Mr. S. and myself, learned it by rote, understanding only the general sentiment: even this was pleasant to us.

Ko Chet thing is a noble man. There is no native, probably, so much admired by the English, and who receives so much of their confidence. They would gladly place him at the head of the Karens of this region, would he accept the appointment; yet he is as humble as a little child,

and most devoted to his work. The wife of Ko Chet'thing is also one of the most spiritual, as well as active, among the native Christians. She seems to possess a peculiar spirit of prayer, and is remarkably blest in receiving answers. There are several other interesting characters among the assistants; one a China-man. He left fine worldly prospects, to become a preacher. Mr. Haswell relates an interesting anecdote of one, who accompanied him from Amherst to Maulmain. They came by land, spending ten days at the little villages scattered between the two places. At one village the assistant was asked, "What does your God wear?" He answered, "His garment is righteousness, His girdle is truth, and His crown is glory." He afterwards repeated it to Mr. Haswell, saying, he thought there was something like it in the Psalms. He did not know what to say, but *that* came to his mind, and he wished to know if it was proper. One is shocked at such questions, but they are very frequent among these poor, ignorant people. Sometimes it will be thought that their attention has been gained and an impression made, when the preacher will be interrupted with something like this: "How much money will you give me to enter this religion?" This is indeed discouraging. Midnight darkness seems brooding over this land, but now and then a star of promise shines, to gladden the heart. One of the assistants at Rangoon, while seated in the *zayat*, received a club thrown by a persecuting passer-by. With most admirable Christian dignity, he arose, and addressed to him this beautiful expression, "May you receive the most excellent blessing." Does not the change from a persecuting heathen to a lamb-like follower of the meek and lowly and richly benevolent Saviour, seem most delightful? Is not such a result worth toiling for?

23. This is a peculiarly interesting day in the history of this mission, as that on which the first Tounghoo convert was received by this church as a candidate for baptism. The Tounghoos are a race of people somewhat resembling the Karens in their roving habits, but in other respects differing much from them; perhaps rather superior as a people. Mr. J. has been long desiring to make a beginning among them, and some time since, Ko Shway Ba induced one, who had come down from the vicinity of Ava for the purpose of trading, to lay aside his business, and examine this new religion. Soon he became interested, and now there is unusually satisfactory evidence of his conversion. He has a mild, lovely expression of countenance, which well corresponds with his humble teachable disposition. He is constantly desiring to learn something from every Christian with whom he meets, and very often visits the different missionaries and native Christians, and requests them to pray with him. He will probably study here during the rains, as like the Karens, the Tounghoos are not a reading people, and he is obliged to commence with them the *them-bongyee*, (the spelling-book.) Then, he thinks of returning that he may tell his old father and countrymen of Jesus Christ, and of salvation through his merits. Mr. Judson rejoices much over him, and his hopes seem greatly elevated that this is the commencement of a great work among these people. Pray with us that it may be so—that, like the Karens, they may be prepared of the Lord for the gospel, and, like them too, may rejoice to embrace it, until multitudes shall wait for baptism, as do so many poor, persecuted ones, around Rangoon.—*Bap. Mag.*

##### 5.—GREECE.—COMMUNICATION OF MR. PASCO.

In a communication submitted by Mr. Pasco since his return to this country, we have the following statements respecting the

##### *Importance of Missionary labors in Greece.*

Our efforts are in behalf of a people who, though not heathen, are yet



far from being truly Christian. External ceremonies, constructed after the model of the imposing services of the Jewish, and sometimes even of the heathen rituals, are manifestly more esteemed by them than the simple institutions and spiritual worship demanded by the Author of Christianity—the Pattern and Head of the church. The various correct expressions of doctrine contained in their public prayers and confessions of faith, and the very language of scripture commonly employed to indicate the affections and duties of piety, are, too generally, either not understood at all, or perverted from their true meaning by glosses and false interpretations. The voice of conscience—of individual responsibility to God—is so far soothed at the confessional, that men can here cherish the habitual commission of sin in all its acknowledged enormities, sometimes without compunction, and always in the hope of absolution, through the performance of penance, of supposed works of merit, and by the propitiated favor of saints and the Holy Virgin. While the multitude are pressing on in this condition, grasping greedily whatever may subserve the gratification of the desires of unsanctified hearts, in the pursuits of pleasure or the rush of ambition—the lips of those who should teach them knowledge, the way of reconciliation to God, and the path of holiness and life are on these subjects almost wholly locked in silence. In general, the professed teachers of religion not only need themselves to be taught what be the first principles of the oracles of God, but to attain also those elements of the Christian life which are indispensable to a right assumption of the sacred office. Both priest and people seem *settled on their lees*, not only satisfied with their condition, but puffed up with spiritual pride, arrogantly boasting themselves the successors of the apostles, the depositaries of their dogmas and authority, the only true and unblemished church of Christ on earth.

The public services of religion are invariably in the language of a former age, now imperfectly understood even by the learned, and spoken by none. Till very lately, the scriptures were accessible to the people only in this ancient language, and at the present time they are carefully and habitually read in the modern dialect by but very few. The doctrines and duties of religion are seldom regarded as suitable subjects for the private examination of laymen, and very unfrequently become the topics of serious conversation. Thus, with a priesthood deficient in the most essential requisites of the holy profession, the people slumber on in the darkness of superstition, and perish for lack of knowledge. And in proportion to their ignorance and superstition, may be reckoned their blind subserviency to the interests and decrees of an ambitious hierarchy, whether these relate to their own personal aggrandizement, or to the boasted transmission to posterity of the unblemished integrity of all the ceremonies and customs received by tradition from their fathers.

Such considerations as these, from the multitude which press upon us daily, are enough to show at once, that the effectual preaching of the gospel here must be a great and arduous work. If we were to allow ourselves to be satisfied with limited and partial views of the subject, it might be thought appalling. If we were to measure the claims of duty by the amount or severity of the toil requisite to its accomplishment, we might perhaps be induced to turn away from this to some apparently more inviting and less difficult field, and lose sight of the fact that the magnitude and arduousness of the work before us are not greater than its importance and necessity. It is for souls who perish that our spirits are stirred within us—for souls as precious as our own—each one of whom, in the estimate of Him who died for sinners, infinitely transcending in value the wealth of all the world. We trust it is the love of Christ which constrains us. And though the work is great, and the obstacles to success may seem appalling, as opposed to mere human power

and sagacity, we are not disheartened. The difficulties could not have been less when the apostles at first preached the gospel here, to Jews and Greeks, while it was to the one a "stumbling block," and to the other "foolishness." But it triumphed. And the deserted temples, with their sculptured memorials of heathenism, which remain broken and crumbling monuments of the ancient splendor and of the once dominant religion of the country, are not more sure demonstrations of the power which then attended the preaching of the gospel in these strongholds of superstition, than the precious promise of the Saviour to his apostles, when sending them forth to preach the gospel to every creature, is now a pledge of his unceasing care for the success of his cause, and of his blessing upon those who faithfully obey this commission.

Our hearts are encouraged to press on in the work. Though the precious seed must be borne forth with weeping, we are cheered by the assurance that it will not be lost. Even amidst these scenes of moral desolation there are granted us some tokens of good. In spite of the efforts of the bigoted hierarchy, a spirit of inquiry begins to gain ground among the people. Controversies, carried on by natives and by dignitaries of the church, are throwing light on many important points, which could not well be discussed as yet by foreigners. Though the translation and the unrestricted reading of the scriptures have been attacked by the bigoted, they have on the other hand been as warmly defended. The number of the readers of the Bible has vastly increased within a few years, and the desire of becoming acquainted with its contents seems to be increasing.

#### *Increased demand for the Scriptures.*

We have been greatly cheered and encouraged by the opening for the dissemination of evangelical truth at Patras. It is a blessed privilege to have an instrumentality in the distribution of the holy scriptures, in giving to those who ask for themselves and their children the bread of life, the holy book in a language which they can understand. The operations of the mission in this department for two years, have, I believe, been communicated to the Rooms. Our hearts were glad when, at the close of the first year, we could state that nearly one hundred copies of the New Testament had been disposed of to interesting applicants. We saw, with increased gratitude, the larger demand of the following year, when we recorded the distribution of 989 vols. of the Old Testament and 1501 of the New Testament, besides 20 Italian bibles, one German bible, 6 English bibles and 4 English Testaments,—in all, 2521 volumes, together with a large number of religious tracts.

And still the good hand of the Lord is upon us in the work. So much has the demand been increased that several times towards the close of the last, and in the early part of the present year, we were compelled to suspend the distribution on account of having exhausted the stock of books on hand, before a fresh supply could be obtained. Arrangements, however, have been more recently made, through the kindness of Rev. Mr. Calhoun, Agent of the American Bible Society, which will, we trust, secure the mission from interruptions of this kind hereafter. The work of distribution has gone on, during the past half of the present year, for a period amounting to about three and a half months. In this time, (as I learn from the estimate prepared by brother Love, at the beginning of July,) there were distributed 2704 volumes of different parts of scripture, besides religious tracts to the amount of 314,381 pages. In one month only, from April 15 to May 15, the distribution amounted to 118,215 pages of tracts, and 998 volumes of scripture.

This large increase has not been the result of indiscriminate supply to every applicant. Much care has been taken to give judiciously and with

discrimination. The method has been to furnish books, except in special cases and for schools, only to such individuals as made application in person at our dwelling, and not then till by careful inquiries we were satisfied of their ability and disposition to make a good use of them.

The opportunity of personal religious conversation thus afforded, we trust has not been lost. That there might be no mistake, each applicant not personally known to us, has been requested to give actual demonstration of his ability to read and understand. A short portion of scripture is thus made the subject of conversation, and an opportunity is furnished of pressing the claims of piety on his conscience, and of pointing out the only way of salvation through the propitiatory sacrifice and mediation of Jesus Christ. Sometimes individuals, sometimes companies of various number, to as large as twenty persons, have thus listened to the most serious appeals to their consciences, while their attention has been directed to their duties to God here, to the retributions of the last day, and to the Lamb of God, who taketh away the sin of the world. During my absence at the Piræus, when all the burden of the mission was resting on brother Love, he wrote me that such was the call on him for this kind of labor, in addition to other necessary duties, that his strength was daily exhausted.

Applications have been made to us from almost all classes of society from the town and country. More or less have been made from probably every town around the gulf of Corinth. Individuals have been supplied who came from the central, western, and south western parts of the Morea, from north western Greece, the Ionian Islands, and from a multitude of villages and towns in Albania, some and from remote parts of Turkey in Europe.

Many private village schools have been supplied with scriptures and other useful religious books, at the solicitation of the teachers, or of other persons of influence who were concerned in the schools. These teachers are not sustained by government, and their schools, through the poverty of the people, and from other causes, are generally extremely destitute of appropriate books. In some, probably nothing else could be found besides one psalter, in the ancient version of the Septuagint, and a few primers, of about four pages each, containing the alphabet, a few exercises in forming syllables, and some prayers in ancient Greek.

There are not wanting those who wish that the people may be held in the strong fetters of ignorance and superstition. Such persons are ready to throw every obstacle in their power in the way of the distribution of the scriptures and the communication of religious instruction. Some attempts have been at times made at Patras to check the good work. But as yet we have not experienced any serious opposition, and in general it has been manifest that our heavenly Father has overruled such efforts as have been made against our labors, to the furtherance of the cause. Friends have been increased and made known to us by these means, and in many instances the tendency has been to promote rather than check the spirit of inquiry.

Thus you see that a wide door has been opened at Patras for the circulation of the scriptures and evangelical books, and for the communication of religious instruction. And thus far the good work has been prospered; not indeed always in exact accordance with our calculations, but ever in such a manner as to leave on our minds the deep impression that the affairs of the mission are in the hand of an infinitely wise Providence. The Lord has been better to us than our fears. He has often far exceeded our hopes.

Mr. Pasco subjoins in conclusion.

Though it has pleased our heavenly Father, by the failure of my health, to remove me from a participation in the actual labors of the



mission, I feel that I cannot, and pray that I never may, separate it from my affections. I would commend its subjects and interests, and especially the dear family now left to bear its accumulated burdens and responsibilities alone, to the affectionate sympathies and prayers of the churches, and to the solemn consideration of such young as are called men of God to consecrate themselves to the work of missions.—*Bap. Mag. for Jan.*

#### 6.—AFFGHANISTAN A FIELD FOR MISSIONARY LABOUR.

The late conquests of the British troops in the North West has opened up an immense field on which British benevolence and Christianity ought to bring its influence to bear. The education and conversion of the numerous tribes now subjugated or in course of conquest, is a subject which should at once seriously occupy the attention of the whole Christian world; for surely these regions have not been ceded to us in the providence of God, for the mere extension of our territory or the increase of our commercial speculations and aggrandisement. No: the conquest of that land over which the proud banner of the Moslem has waved with insolent triumph so long, cannot but be looked upon as an indication on the part of the Lord of the whole earth that he will speedily give it unto his Son for his possession. We trust therefore that the Church will take the subject of a Mission to *Affghanistan* into her most serious and prayerful attention. The nature of the climate, the character of the people and the humane and hopeful treatment they will receive at our hands when contrasted with their despotic rulers and predatory conquerors, are all so many favorable omens that the Christian Missionary would gain a patient and thoughtful hearing, and that his labour would not be in vain in the Lord. The climate is bracing and healthful, the country such as will enable Europeans to move about without fear of pestilence or disease, at least, with little more than in his native land. The people though wild and warlike, are nevertheless open and frank, and are willing that their offspring should be taught. For the word of God they have great reverence. These are all favorable tokens. The present may not be the most opportune moment for very enlarged efforts, but prudent and more silent attempts to pave the way for the introduction of the gospel in all the length and breadth of the land may be attempted. Such efforts were being made, but we understand they have been checked by the authorities. We trust such interference is but a temporary measure, for nothing could more effectually tend to reconcile the various tribes to our rule than that they should experience the blessings of education! while nothing could more tend to remove their prejudices against our most holy faith than the holy and blameless lives of the Christian Missionary and his converts. But besides the native tribes there are in these distant lands thousands of the wandering children of Abraham, who have a strong claim on the Gentile church. With the exception of Wolfe these wandering tribes have never been visited by a Christian Missionary, nor have they yet possessed the New Testament of our Lord and Saviour Jesus Christ, the Messiah for whom they continually do look. Like all persecuted and harassed Jews they are more open to conviction than those who dwell at ease in ceiled houses and more civilized lands. They afford also a fine field for Christian exertion. To them the Church might direct her attention if not to the Affghans, Turkomans and others. Shall the only association of these followers of Mahomet with Christianity be the bayonet and the cannon? No; let them know that it breathes only peace on earth, and goodwill towards men, while it brings glory to God in the highest.—*Calcutta Christian Advocate.*

\* \* \* Press of matter and the *Supplement* have compelled us to postpone much interesting matter.—*Ed.*

S U P P L E M E N T

TO THE

CALCUTTA

CHRISTIAN OBSERVER,

FOR

NOVEMBER, 1840.

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*Minute on the Rise, Progress, and Present State, of Indo-British Law; the Rights of Parents over Children under legal age; and the Hindu and Muhammadan Laws of Inheritance.*

[N. B.—The monthly Conference of Missionaries of all denominations, resident in Calcutta, appointed, several months ago, a standing committee of their number to investigate certain subjects connected with the evangelization of the natives; together with such other questions bearing on their general improvement as might from time to time arise:—the committee to consist of the Rev. Drs. Hæberlin and Duff, the Rev. Messrs. Lacroix, Ellis, and Boaz—Dr. Duff to be chairman. Already have various matters of importance been investigated and fully reported to the monthly Conference. Of these there are several that demand the adjustment of a Legislative interference. To enable those concerned to determine what measures ought to be adopted in order to secure such adjustment, the Chairman of the Committee, in the case of two of the more urgent of these subjects, embodied the information and views of himself and coadjutors in the form of a minute, which he laid on the table at the last meeting of the Conference. It was then unanimously resolved that, with a view to stir up the inquiries and elicit the co-operation of all who are interested in the amelioration of the natives, this minute should be published in the *Calcutta Christian Observer*. In accordance with this resolution it is now printed in an extra number. It is proper, however, to add that, in all that follows, both as to subject-matter and language, the author holds himself alone as strictly responsible. And may we not hope that those who long and labour for the temporal and eternal prosperity of the millions of a benighted and besotted people, will be aroused to lend a helping hand for the removal of every barrier that tends to impede the dissemination of *Truth*, whether human or divine?]

I.—THE RISE, PROGRESS, AND PRESENT STATE, OF INDO-BRITISH LAW.

Of the numerous external obstacles which so powerfully impede the progress of divine truth in this land, not a few are connected with the ancient laws and prescriptive usages

of an idolatrous and demi-civilized people. If all of these were enforced with unmitigated severity, there could scarcely be any inquiry at all into any system of truth, the vital reception of which must lead to an utter abnegation of the hereditary faith. Divine providence, however, has often graciously interposed to save infatuated man from the pit which he has laboriously dug for himself. In the present instance, the lapse of time and the uncontrollable issues of conquest have been overruled for ushering in many a salutary change. Not a few of those barbarous laws and usages, which offered violence to the dictates of common reason and shocked the feelings of common humanity, have now fallen into practical desuetude; or have been partly abrogated and partly modified by Muhammadan emperors and British Legislators. Still, much, very much remains, which demands the touch of a reforming hand more skilful far than any, which Magician ever wielded in story or in song.

In order to understand aright the nature of still existing evils and the possible modes of amelioration, it is necessary to take a preliminary glance at the present state of Law as modified or administered by British Rulers. This we are enabled to do, from the mass of information supplied in Harrington's Analysis, without much expense of time or of labour.

For many years subsequent to the battle of Plassey, when Eastern India virtually became subject to the crown and sovereignty of Great Britain, nothing, beyond a few isolated regulations chiefly of a fiscal or commercial character, was attempted towards the formation and establishment of an uniform and equitable code of jurisprudence. In the year 1772, however, the Court of Directors having resolved to take upon themselves the entire care and management of internal government, it was felt to be incumbent upon them to adopt corresponding measures for its efficient administration. For this purpose, accordingly, a plan was prepared by the then governor, Warren Hastings, on the express principle of adapting its provisions, "to the manners and understanding of the people and exigencies of the country, adhering, as closely as possible, to their ancient usages and institutions."

In 1773, the business of Indian legislation was for the first time vigorously entered upon by the British Parliament. By an Act of that year, viz. ; Statute 13, George III. Chap. 63, it was enacted that, for the "whole civil and military government of the Presidency of Fort William in Bengal; and also the ordering, management and government of all the territorial acquisitions and revenues in the kingdoms of Bengal, Behar, and



Orissa, there should be appointed a Governor General and four Counsellors." By the same act, the King was empowered, for the due administration of justice, "to erect and establish a Supreme Court of Judicature at Fort William, to consist of a Chief Justice and three other Judges."

By subsequent explanatory enactments of the same date, the respective jurisdiction of these two supreme and independent authorities, was accurately defined.

By Act 21, Geo. III. Chap. 70, it was declared that the power of the Supreme Court was to extend to "all persons residing within the town of Calcutta; as well as to British subjects (natives of Great Britain, or their descendants) resident in any part of the provinces of Bengal, Behar, and Orissa;" also to "certain descriptions of the natives of India, though not inhabitants of the town of Calcutta, on account of their being employed by the Company or by any of His Majesty's British subjects." By a subsequent statute, the jurisdiction of the Court was farther extended "over all his Majesty's British subjects in India, or elsewhere within the limits of the Company's extensive trade." While the extent of the Court's jurisdiction was thus expressly defined, there was a like specific enactment relative to the laws which must be administered. In the case of all British-born subjects, the laws of England were to be applied as interpreted and enforced by British Courts of Justice. In the case of natives of this country it was especially enacted and provided that "their inheritance and succession to lands, rents and goods, and all matters of contract and dealing between party and party, shall be determined, in the case of Muhammadans, by the laws and usages of Muhammadans; and in the case of Gentoos, by the laws and usages of Gentoos; and where only one of the parties shall be, a Muhammadan or Gentoo, by the laws and usages of the defendant." Still farther, "in order that regard should be had to the civil and religious usages of the said natives," it was enacted, "that the rights and authorities of fathers of families and masters of families, according as the same might have been exercised by the Gentoo or Muhammadan law, shall be preserved to them respectively within their said families; nor shall any acts done in consequence of the law and rule of caste, respecting the members of said families only, be held and adjudged a crime, although the same may not be held justifiable by the laws of England." Last of all, while the Court was empowered to frame forms of process which might be observed in all suits, civil or criminal, against the natives, it was expressly enacted that it should be "such forms of process and such rules and orders for the execution thereof, as

might accommodate the same to the religion and manners of such natives, so far as the same may consist with the due execution of the laws and the attainment of justice.”

By these acts of Parliament the juridical functions of the Supreme Court are peremptorily limited to British-born subjects in India or their descendants; as also, with a few specific exceptions, to the native inhabitants of Calcutta alone;—while it is rendered imperative, to the former to administer British law; and to the latter, in all matters of inheritance and general property, parental and other domestic rights, Hindu and Muhammadan law, in its original unmodified form. The question then naturally arises, why any such limitation as to persons at all? Or, why, within the limited circle of persons affected, such distribution of them into classes, as to restrict the privileges of British law to British-born subjects? Why not rather embrace the numberless petty epicycles of national or provincial individualities, in the one grand all-comprehending cycle of catholic humanity, and subject the whole simultaneously to the beneficial operation of the *spirit* of British law and British justice?

To these questions we may briefly reply in the language of one of the most competent of Judges,—Mr. Harington. “The fixed habits,” says he, “manners and prejudices, and the long-established customs of the people of India, formed under the spirit and administration of an arbitrary government, totally opposite in principle and practice to that of England, would not admit of a more general application of British laws to the inhabitants of this country; who not only are ignorant of the language in which these laws are written; but could not possibly acquire a knowledge of our complex, though excellent, system of municipal law, composed in part of general and local English customs; partly of the civil and canon laws, adopted in particular jurisdictions; and partly of the voluminous statutes enacted by the King’s Majesty, with the advice and consent of Parliament, during a period of more than five hundred years.” Again, “it is impracticable to extend to India, held as a foreign dependency, the laws and constitution of Great Britain. Nor would such laws and constitution—the inestimable privilege and dearest right of men who have the happiness to be born and educated under them—be suitable or acceptable, if they could be so extended, to a people whose religion, laws, customs and manners have fixed such insuperable barriers to all assimilation.” In the same strain Mr. Verelst writes of the impossibility of introducing English laws, as the general standard of judicial decision in these provinces, without violating the fundamental principle

of all civil law, that they ought to be "suitable to the genius of the people, and to all the circumstances in which they may be placed." Sir John Shore, afterwards Lord Teignmouth, gives it also as his deliberate suggestion, that "the grand object of our Government in this country should be to conciliate the minds of the natives; by allowing them the free enjoyment of all their prejudices; and by securing unto them their rights and property."

Actuated apparently by these and similar considerations the British Legislature, "instead of extending the local and complicated laws of England to the remote and populous territories which had been gradually acquired by the East India Company, resolved to limit the administration of English law, over persons who, from their distant situation and other circumstances, could not be admitted to the whole of the rights and privileges of British subjects." Were the millions of natives, then, beyond the narrow bounds of Calcutta, to be abandoned to a chaotic state of lawless confusion? No. For them, too, the British Legislature made provision. Unable itself, from local inexperience, to pass suitable laws, it declared it to be lawful (13 Geo. III. chap. 63, sect. 36, 37), "for the Governor General and Council of the United Company's settlement at Fort William in Bengal, from time to time, to make and issue such rules, ordinances, and regulations for the good order and the civil government of the said United Company's settlement at Fort William aforesaid, and other factories and places subordinate, or to be subordinate thereto, as shall be deemed just and reasonable; such rules, ordinances, and regulations not being repugnant to the laws of the realm." It was farther enacted (21 Geo. III. chap. 70, sect. 23), that "the Governor General and Council shall have power and authority from time to time to frame regulations for the provincial courts and councils; and shall, within six months after the making of the said regulations, transmit or cause to be transmitted, copies of the said regulations to the Court of Directors and to one of his Majesty's principal Secretaries of state; which Regulations his Majesty in Council may disallow or amend; and the said regulations, if not disallowed within two years, shall be of force and authority to direct the said provincial courts, according to the tenor of the said amendments."

From this date, many important regulations began to be framed by the Governor General in Council; some of which greatly modified, and others wholly superseded, certain native laws and usages of a capricious, arbitrary, or ferocious character. Of these, several were printed, with translations in the



country languages. Others, however, "still remained in manuscript; and those printed were for the most part on detached papers, without any prescribed form or order; and consequently not easily referred to, even by the officers of Government; much less by the people at large, who had no means of procuring them in a collective state, or of becoming acquainted with such of them as had not been promulgated in the current languages."

Such a state of things obviously demanded a remedy. Happily for India, in the hour and crisis of her legislative exigency, there was at the helm of affairs a statesman, characterized not less by promptitude and energy, than by sagacity and benevolence. In 1793, the Marquis Cornwallis passed his celebrated ordinance, entitled "A regulation for forming into a regular code, all regulations that may be enacted for the internal government of the British territories in Bengal." By that ordinance it was also established and declared, that all the regulations should not only be formed into a regular code, but printed with translations in the country languages—that the grounds of every regulation be prefixed to it—that the courts of justice within the provinces be bound to regulate their decisions by the rules and ordinances which such regulations may contain—that thereby the native inhabitants may be made acquainted with the privileges and immunities granted to them by the British Government.

This momentous Regulation was subsequently, in 1797, ratified by Act of Parliament. It thus became incorporated with the laws of the British Empire; and "supported," says Mr. Harington, "on this firm basis, it may be deemed the corner of the system of regulation and polity for the internal government of these provinces. It may also be justly considered to have established a constitution for the native inhabitants of this dependant subordinate kingdom, the most beneficial for them, and for the sovereign state, which the situation and circumstances of both will admit."

The spirit of all these codes of Regulations and Acts of Parliament, was, to preserve to the natives, as far as equity and reason could allow, their respective laws in suits regarding succession, inheritance, domestic rights, caste, and all religious usages and institutions; with the provision, however, made for such further laws and regulations as circumstances and experience might, from time to time, show to be required. Hence, in the progress of time, has arisen a system compounded of old and new laws, and modifications of former laws and usages, designed to perpetuate, "as much as possibly can be done, their institutions and laws to the people of

Hindustan, and attemper them with the mild spirit of the British Government."

From the whole of the preceding statements it follows that, hitherto, *three great and distinct systems of law* have been *contemporaneously* administered by British functionaries in India. To British-born subjects, whether resident in Calcutta or scattered throughout the provinces, the Supreme Court is bound to deal out British law. To the native inhabitants of Calcutta, whether Hindu or Muhammadan, the same Court is ordained to administer their respective laws without any reference to the amendments of the Local Government. To the millions of natives in the interior, the provincial Judges and Magistrates are equally restricted by Parliamentary statute to administer Hindu and Muhammadan law, as altered, modified, and improved by successive Regulations of the Governor General in Council. Hence much of the inextricable confusion, embarrassment, and uncertainty wherewith the administration of justice in India has hitherto been beset. Hence also, the extreme desirableness, *if practicable*, of framing *one universal code of law*, which could extend the uniform principles of an equitable and enlightened system of jurisprudence alike to all classes of British subjects in this widely extended Empire. At all events, it seems the demand of reason and common sense, that the *present monstrous anomalies* should be instantly swept away. Why should British Judges be at one time cushioned on the congenial couch of reason and high intelligence, propounding the noble principles of equitable and civilized law; and at another, stretched on the rack of torture when compelled to lend the venerable sanction of senatorial authority to the prescripts of a barbarous and despotic code? Why should the influential metropolitan class of natives be doomed to groan under a yoke that has been forged in remote ages of savage ignorance; while their more highly favoured brethren in the provinces have to bear the original yoke greatly relaxed by the mildly attempering spirit of the British constitution? Why should any class of natives, whether metropolitan or provincial, be destined for ever to smart from the operation of laws and usages which, defeating the ends of substantial justice, can often be regarded only as lures to outrage, bribes to perjury, and bounties on unrighteousness? Keenly alive to the existence of such rampant evils—such raging inconsistencies—The British Legislature has at length resolved, at whatever cost, to attempt a remedy. For several years past, a Commission of learned and honourable men has been vigorously prosecuting the Herculean task of reducing the present chaos of lawless elements into something like order and stable

from. Now, then, if ever, is the time to sue for the legal redress of wrongs—the legal rectification of evils. Encouraged, accordingly, by the well known readiness of the Governor General in Council and the Law Commissioners to receive any candid and reasonable representation from whatever quarter, we now proceed to point out a few cases, for the adjustment of which their beneficent interposition is earnestly solicited.

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## II.—THE LEGAL RIGHTS OF HINDU AND MUHAMMADAN PARENTS OVER CHILDREN UNDER AGE.

There are some rights which, in the language of Jurists, have been termed both *natural* and *absolute*:—*natural*, because they arise spontaneously from the very nature and constitution of things as ordained by an all-wise Creator;—*absolute*, because they exist in absolute force and efficacy, independent of the recognition of mere human laws at all. Of this description, is the right which every man has to the enjoyment of his own life and limbs and personal liberty. Such rights it is not the province of human law to create. Being inherent in man as the gifts of the Creator, from the hour of birth, they are *antecedent* to the exercise of any human legislation. Of these, therefore, all human laws ought only to be declaratory, regulative, preservative, and enforcive. In the words of the great Grecian Orator, “The design and object of law is to ascertain what is just, honourable and expedient; and, when that is discovered, to proclaim it as a general ordinance, equal and impartial to all.” For, though human law is only the interpreter, definer, and publisher of such rights and obligations as are natural and absolute, it is its supreme function to see that these are exercised within the limits prescribed by the constitution of nature, and never beyond the allotted boundaries; or for the furtherance of ends and designs contrary to those for which they were originally bestowed, in free grant, as privileges and prerogatives, by the great Creator.

In regard to *parents*, it is held by universal consent, that it is their imperative *duty* to *maintain* and *protect* their *own children*—to supply them, during their minority or continued helplessness, with necessary sustenance—and to defend them from the infliction of unprovoked injuries;—a *duty* paramount to mere human law, imposed as it is upon them by the immutable ordinance of nature itself. From the absoluteness of this natural duty alone, the possession of a *natural right* to the general guardianship of their chil-



dren would follow as an inevitable consequence; and the possession of the requisite power and authority for the maintenance of that right as another consequence alike inevitable. And if the power of parents be confessedly a natural right, the yielding of submission and obedience on the part of children, in all things *reasonable and just*, must be as clearly a natural duty.

It must, however, never be forgotten that all the rights and duties of human beings, however deep their foundation in the nature and constitution of things, are necessarily confined within certain prescribed bounds and limits. The rights are conferred and the duties imposed for definite beneficial ends. To exercise the one or perform the other, for the attainment of such ends, is proper, just, and good:—To exercise the one or perform the other, for the promotion of ends different from those for which they were designed, is improper, unrighteous, and evil. Such unintended modes of enforcing rights or discharging duties may, and often must, lead to a forfeiture of the former and an exemption from the obligations of the latter. There is, for example, no right more eminently entitled to the denomination of “natural and absolute,” than the right to one’s own life and limbs and liberty. Neither is there any duty more eminently entitled to the denomination of “natural and absolute,” than that of non-interference with the uninterrupted enjoyment of such right. But suppose such right were employed in violating a *divine law*, like that which enjoins the worship of the one living and true God, as His inalienable and eternal due, such employment of it were to traverse and counteract some of the ends for which it was bestowed. Of such perverse application of the right, human laws may or may not take cognisance; but assuredly it will not escape the coming retributions of Divine justice. Again, suppose such right were exercised in attempting to inflict injury on the life, limbs, or liberty of another fellow-creature; such exercise of it, too, would be an unwarranted contravention of the purposes for which it was designed. Here, human law has always interposed, not merely as the guardian but the regulator of the proper use of rights; and, in cases of such heinous misapplication of them, has generally decreed a forfeiture of the personal liberty abused, or even of life itself, which has been employed, not for one’s own benefit, but for the injury or destruction of others.

Granting, then, that the right of parents to the guardianship of their children during their minority, is an indefeasible natural right, it is clear beyond all debate, that, like every other natural and absolute right, it must have its bounds and

limits. To define these bounds and limits—to point out the general modes in which the right is to be exercised—to specialize the restrictions to which, for the sake of the general interests of society, it must be subjected—this, this is the grand province of wise and equitable human law. Accordingly, in all civilized countries, the Supreme Legislature has ever felt it to be a sacred duty to extend the benefit of its salutary interposition. The legal limitations or extensions of the natural right have varied in different states; according to the varied views of expediency current at the time, or the varied municipal immunities enjoyed in other matters by the citizens. The laws of some of the ancient states left parents the power of life and death over their children. But such Draconic severity has always been softened in proportion as the states progressed in genuine civilization. The laws of England, in particular, while upholding inviolate the general right of parents, have subjected it to many reasonable and righteous restrictions. In order to enforce obedience, the parent may legally correct his child, in a moderate degree; but he is prohibited from carrying chastisement to the extent of cruelty, or to any extent which might remotely endanger health, limbs, or life.

Yea more, proceeding on the well-grounded assumption, that the right has been conferred on parents for the *real welfare* of their children, the law of England has legislated, not only for the body which perisheth, but for the immortal soul. There is *no special exclusive statute* acknowledging in parents a *right* to force what moral and religious sentiments they please on the minds of their children. In a general way, it may be said that the law is *neutral*;—neither *formally* recognising a supposed natural right nor conferring an artificial legal one. If, at any time, the law has interfered at all, it has uniformly been, *not to force the child to submit to the tyranny and caprice of the parent, but to compel the parent to abstain from coercing the conscience of the child in matters of faith and morals.* A limitation has often been put to the general power and control which the father is *permitted* to exercise over the minds and education of his children. Judge Blackstone declares that such limitation is based on the express ground, that “nothing is so apt to stifle the calls of nature as religious bigotry.” Hence, as the learned judge proceeds to shew, hence the well-known fact in the constitutional history of England, that two statutes were passed by the Legislature at different times, to *protect* the children of Jews and Papists from the bigotry of their respective parents, upon their renouncing the Catholic or Jewish faith in order to embrace the truths of the Protestant sys-

tem. The first of these was the *Statute* of 11th and 12th Wm. III. c. 4, which declares its object to be, that the Protestant children of Popish parents “may not, for want of fitting maintenance, be necessitated in compliance with their parents to embrace the Popish religion, contrary to their own inclinations.” The other Statute is the 1st Anne, c. 30, which professes a similar object; viz. “That if Jewish parents refuse to allow their children, on their becoming Protestants, a fitting maintenance suitable to the fortune of the parent, the Lord Chancellor on complaint may make such order therein as he shall see fit.” And still more recently, as appears from the 10th volume of Vesey’s Reports, the Lord Chancellor Eldon, no mean authority on the subject, said, in the case there reported of *De Manneville v. De Manneville*, that, “with reference to religion, this Court, (viz. the Court of Chancery,) had interfered to prevent parents from preaching irreligious doctrines in the presence of their families.” There is also the late celebrated case, in which Mr. Wellesly *was deprived of the custody and guardianship of his own children altogether*, upon the express ground of his immorality, and the danger which existed that his fatherly authority might be exerted to vitiate and demoralise the minds of his children. That a power, therefore, does really exist under the sanction of the British Legislature to control and put effectual restrictions on the *general rights* of parents, with the view of promoting the moral and religious well-being of the child, cannot possibly be called in question. With respect, in particular, to the two aforesaid Acts of Parliament, it is worthy of special remark, that the *British Legislature seriously did think that a child, i. e., a person under legal age, might have an inclination of its own, wholly independent of its parents, towards one religion, in preference to another, though that might be his ancestral faith—and that this inclination should, on no account, be forcibly interfered with by the bigoted parents.*

Having premised this much on the *general rights* of parents, and the *spirit* and *enactments* of the British Legislature relative thereto, we come now briefly to consider the rights of Hindu and Muhammadan parents, in reference to one or two particulars with which those, who are interested in the improvement of the natives, are most deeply concerned.

In order to ascertain the existing state of the law on the subject, the following queries were submitted to highly competent professional men; and the following answers were, in substance, received.

1st. At what age does the authority of parents over their child, in this land, entirely cease?



*Ans.* At sixteen years of age.

2nd. Under the age of sixteen years, or during the legal non-age of children, have parents the power to beat, confine, and punish to any extent without control ?

*Ans.* No :—not to any extent and without control, either by Mufassal or Supreme Court law.

3rd. If a child is believed, on sufficient grounds, to be suffering under ill-treatment from its parent or guardian, is there any mode at law by which the matter may be investigated and a remedy applied ; and if so, what remedy ?

*Ans.* If actual cruelty be proved, the parent may be summoned and punished by the Mufassal Magistrate, and security taken for his future conduct.

4th. If the child run away and take refuge with a friend, either to escape ill-treatment or for the sake of religion, has the parent a right to reclaim, and by what means will the law enforce his right ?

*Ans.* By Regulation VII. of 1819, children, in such circumstances, would, by the Mufassal Courts, be restored to the parents. The same would be done by the Supreme Court.

To a certain extent these answers are highly satisfactory. It is satisfactory to be assured by all the authorities consulted, that the *legal age* in this country, or that at which the controlling authority of the father ceases, is *sixteen years*. It is satisfactory, also, to be assured that, under that age, the power of the father is *not unlimited*. Still, there is much that is unsatisfactory ; and not at all commensurate to the exigencies of the *present transition state* of Hindu Society. It were an absurd affectation—a purblind policy—a criminal indifference—to overlook the present changed and constantly changing state of things around us. To do so were a defeating of some of the very ends for which a Supreme Legislative power exists. Not to embarrass ourselves with minor points,—Is it not notorious that, in this land, Government Colleges and Schools, as also Seminaries supported by public or private Societies, have been established for the diffusion of European Literature and Science, with or without religion ? Is it not alike notorious, that the *natural effect* of such dissemination of knowledge, is to relax the sentiments of native youth in reference to their ancestral creeds ? These youths may or may not embrace some new and definite form of faith. They may remain in a negative state of Deism or even Atheism. But, in any or all of the new states of mind into which a large and liberal course of instruction may conduct them, is it not notorious that they are apt to despise, and often wholly to repudiate the faith of their fathers ?

Those who proceed on the high and holy principle of obeying God rather than man in communicating *all needful* knowledge, whether *human or divine*, to all, according to the free and unconstrained opportunities presented by providence, require no supplementary argument to fortify them in the prosecution of their noble task. But, for the sake of those who are actuated mainly by views of *worldly expediency* and *dry legalism*, it is most important to insist upon it, that, *according to the letter, spirit, and express statutes of British Law, Government and all others are legally entitled to communicate, without forcible coercion, to old and young alike, whatever sound instruction they please ; be the result what it may, as to a false superstitious and idolatrous faith.* From the statutes already quoted, it is clear beyond all doubt that the law of England permits a *child* to exercise the mental powers which God hath bestowed upon it, in forming its own judgment on the subject of its eternal interests—to renounce freely what it discovers to be false, and as freely and fearlessly to embrace what it has been led to consider the only true religion;—yea, and coerces the parent, even after such renunciation, to continue the necessary support which by the immutable ordinance of nature he is bound to bestow. Of course it follows—and it is important to note the legitimate inference—that the law of England distinctly recognizes the general principle, that it is not unlawful to communicate religious instruction to the mind of a child, even though that instruction should be wholly opposed to the religious system in which the parents conscientiously believe—and even if the consequence of such instruction should be non-compliance, in matters of religion, with the wishes and commands of earthly parents.

The same conclusion may be formed negatively thus;—Had the Legislature for a moment conceived that it was a violation of previously existing legal rights, i. e. a *crime in the eye of law*, to instruct a child in a religious system different from that in which the parents conscientiously believed, what ought to have been its regular procedure? Would it not have been necessary, on passing the above-mentioned statutes, to repeal the pre-existing law—to withdraw the pre-existing rights? Most undoubtedly. And its passing the said statutes without any reference to pre-existing laws and rights, proves incontrovertibly the non-existence of both. Again, had the Legislature supposed that it was a *crime* to teach a child a religion different from that of its parents, what ought we to expect its procedure to have been, especially towards Papists? At a time when the utmost anxiety was manifested by it to swell the ranks of the Protestant party, and to diminish those

of the Popish ;—at a time too, when acts were crowded upon acts to regulate and control the natural rights of all who adhered to the Popish interests ;—at such a time, might we not have reasonably expected that a special statute should be enacted, investing Protestant teachers with an express legal authority to instruct the children of Papists ? The non-bestowment of such authority proves incontestibly that the Legislature did not think it requisite, i. e. did not once entertain the idea that there were any legal rights that could be violated, by efforts to instruct children in a religious system different from that of their parents. And it cannot for a moment be supposed that those, who prospectively provided for “the maintenance of the children who should become Protestant,” would have forgotten to protect, if protection had been necessary, the human agents through whose instrumentality, the change of religion might be effected. But no legal enactment was thought necessary for this purpose. In a civilized and Christian country, a doctrine so inimical to our laws and our religion as this, viz. that we are not to inculcate in the minds of children, who without any improper influence come within our reach, pure notions of moral and religious obligation, because their parents may happen to be blinded by ignorance and superstition, could not, with any pretension to consistency, have been entertained. Nor is it possible that any question can arise, as to the meaning of the expression, “children,” used in the preamble and body of the statutes now so often referred to. In the enacting part of the first of them it is ordered “that the maintenance shall be suitable to the degree and ability of such parent, and to the age and education of such child ;” clearly shewing that the term “child,” was used as descriptive of the *age* of the son or daughter of the parent, and not merely as descriptive of his own issue. The maintenance also was intended to provide for “the education of the child”—which would have been an unnecessary provision in the case of an *adult*.

Once more, it ought ever to be borne in remembrance that though, in reference to *perfect* freedom and independence as well as *full* investiture with rights and privileges, the law of England treats every individual as in a state of childhood or pupilarity and therefore not wholly exempt from parental control till the age of twenty-one, or till the period of legal minority has merged into that of legal majority—it yet does, in particular points, confer a certain amount of liberty and the exercise of certain important rights. The legal age—or that of the child’s perfect deliverance from the empire and tutelage of the father and perfect enfranchisement in all



civil privileges—being wholly arbitrary, varies in different countries. In Naples, it is eighteen; in Holland, twenty-five; in France, formerly thirty. But in all civilized countries, infants or persons in a state of non-age have always been held entitled to enjoy at successive periods certain legal privileges, while they still continue to labour under various legal disabilities. In England, says Judge Blackstone, “the ages of male and female are different for different purposes. A male, at *twelve* years old, may take the oath of allegiance;—at *fourteen*, is at *years of discretion*, and therefore may consent or disagree to marriage; may choose his guardian; and if his discretion be actually proved, may make his testament of his personal estate;—at *seventeen*, may be an executor; and at *twenty-one*, is at his own disposal, and may alien his lands, goods and chattels. A female also, at *seven* years of age, may be betrothed; at *nine*, is entitled to dower; at *twelve*, is at *years of maturity*, and therefore may consent or disagree to marriage, and if proved to have *sufficient discretion*, may bequeath her personal estate; at *fourteen*, is at *years of legal discretion*, and may choose a guardian; at *seventeen*, may be an executrix; and at *twenty-one*, may dispose of herself and lands.” According to the same high authority, persons in a state of non-age, on account of their being capable of exercising both reason and conscience, are held liable to various penalties or legal liabilities. In criminal cases, for example, “an infant of the age of *fourteen* years may be capitally punished for any capital offence; but under the age of *seven*, he cannot. The period between *seven* and *fourteen* is subject to much uncertainty: for the infant shall, generally speaking, be judged *prima facie* innocent: yet, if he was *doli capax*, and *could discern between good and evil*, at the time of the offence committed, he may be convicted and undergo judgment and execution of death, though he hath not attained to years of puberty or discretion. And Sir Matthew Hale gives us two instances, one of a girl of *thirteen*, who was burned for killing her mistress; another, of a boy *still younger*, that had killed his companion and hid himself, who was hanged; for it appeared by his hiding, that he knew he had done wrong, and *could discern between good and evil*, and, in such cases, the maxim of the law is, *malitia supplet ætatem*. So also, in much more modern times, a boy of *ten* years old, who was guilty of a heinous murder, was held a proper subject for capital punishment, by the opinion of all the judges.”

Now, can it be that the law of England which pronounces an infant at *fourteen* to be “at years of discretion,” and accordingly capable of consenting and disagreeing to marriage,

choosing a guardian, or making a testament of personal property:—can it be that the law which enfranchises such an infant, on the express ground of its having “sufficient discretion,” in the right of entering into some of the most important steps in life, and consenting or disagreeing to the most momentous contract connected with social well-being:—can it be that the same law holds such infant, though arrived “at years of discretion,” wholly incompetent to take other analogous steps in reference to its spiritual guardianship, its eternal inheritance, and alliance or union with the heavenly Bridegroom—the Redeemer—the Divine Head of the Church,—all, all of which exercise so paramount an influence on its real happiness in time, its real welfare in eternity?—Can it be that the law of England, which declares a male at *twelve years old* to be capacitated, and, therefore, entitled to take the oath of allegiance to an earthly king, will not hold such infant to be endowed with sufficient discretion to be allowed to determine whether he shall yield obedience to that, which, by divine authority, has been pronounced to be “nothing” in the world, or be faithful and bear *true* allegiance to Him, who is King of kings and Lord of lords, and who hath proclaimed that out of the mouths of babes and sucklings He can and will perfect praise?—Can it be that the law of England which holds an infant, considerably *under twelve or even ten years*, to be so capable of “discerning between good and evil,” as to be held responsible for its conduct, to the extent of preserving or of wholly forfeiting its right to natural life—to the extent, in criminal cases, of being liable to be convicted, and undergo judgment and execution of death:—can it be that the same law will hold such infant to be utterly incapable of “discerning between good and evil,” in reference to the interests of the soul and its spiritual life; and, therefore, not legally entitled to judge for itself in discriminating between the good and evil ways which lead to endless perdition or endless bliss? No: no. The law of England, with all its faults, can never be chargeable with inconsistencies and contradictions so outrageous as these. Accordingly, have we not found it, by the most explicit statutes, announcing the competence of even “children,” to decide for themselves in matters of religion—expressly providing for their maintenance and protection, in the event of their choosing a faith different from that of their parents—and thus extending the invulnerableegis of British law alike over the freedom of teachers and of taught?

Now, what we desiderate is, that the spirit and letter of British law, in their absolute integrity, be faithfully and con-

sistently applied to the existing state of things in India. By the old statute law of England, the Indian government, public societies, or private individuals are permitted and justified in conveying *sound knowledge* of every description to the minds of such youth as come within their reach, however alien such knowledge may be to the creed of the parents. Yea more, by an express Act of the British Parliament in 1813, it is enacted that, “whereas it is *the duty* of this country to promote the interests and happiness of the native inhabitants of the British dominions in India, *such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement*: and, in furtherance of the above objects, sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing those *benevolent designs, &c.*” From the fact, that, in this clause, “religious and moral improvement” is as expressly contemplated and provided for as “the introduction of useful knowledge,” it is clear, that our British legislators were prepared to anticipate any possible changes which might arise from the peaceable inculcation of true “religion and morals;” and to regard these changes as the “accomplishment of benevolent designs.”

Thus doubly guarded and fenced by the old statute law of England, as well as modern specific acts of Parliament, the friends of native improvement may proceed fearlessly with the free communication of *all truth*, whether Literary, Scientific or Theological. Now, is it not self-evident that *the cordial reception of such truth is wholly incompatible with the perpetuation of hereditary error*? Does the government, then, or any public society, or private individual really wish the sound knowledge imparted to be *honestly embraced*? If so, ought they not to be prepared for the change of sentiment which must inevitably ensue? Ought they not to provide for it? If not, there must either be generated a habit of systematic hypocrisy, in continuing the profession of that which the light of the true knowledge conveyed must expose in all its deformity; or cruel wrong be sustained at the hand of parents. For, is it not notorious that there is nothing more calculated to unhumanize—yea, to exasperate and exulcerate into something like venomous fury—a race so ignorant, bigoted and prejudiced as the natives of this land—than the growing indifference, contempt, or threatened renunciation of ancestral faith on the part of their children? Now, since according to the spirit and maxim of British law, “nothing is so apt to stifle the calls of nature as religious bigotry;” and since, in consequence of this indisputable fact, that law has specially provided for the safety and protection of “children,” who may be led to disavow or relinquish the



creed of their fathers ;—is not the Legislature bound by every obligation, human and divine, to throw the shield of its protection over those whom it has been instrumental, directly by its own efforts or indirectly by its sanction of the efforts of others, in bringing into the enlightened predicament of despising or denying a false, superstitious, and idolatrous faith ?

For such a purpose, in any adequate sense, the present state of the law is altogether insufficient. There must be proof of actual cruelty before the judge or magistrate can act. But from the constitution of native society, this, in the great majority of cases, is wholly unattainable. From the secresies and concealments so characteristic of the entire regime of native domestic economy, it is not possible, in ordinary circumstances, to obtain a shadow of positive evidence. The youth may be in confinement, removed from every eye save that of his persecutor. He may be manacled and beaten ; or forcibly carried into a boat and conveyed by the river to a distant city or province. He may have stupifying drugs, in the meanwhile, administered, which paralyze the mental as well as the bodily faculties, till a state of confirmed idiocy has been superinduced. Now, under a wise and paternal British government ought all this to be tolerated ? Impossible. What, then, is to be done ? As at least a partial and certainly a practicable remedy, we would recommend :—

*First*, that it be enacted, that, in any case, in which a child has absconded or disappeared from an educational seminary, whether belonging to government, to a society, or to a private individual, under circumstances leading to the reasonable belief that he is confined, beaten, or otherwise ill-treated by the parent,—a power be invested in the judge or magistrate of the district summarily to call upon such parent to bring his child into open court, there to be interrogated concerning the reality of such supposed ill-treatment.

*Secondly*, that it be enacted, that,—in any case in which cruelty or ill-treatment on the part of the parent may be alleged by the child and admitted upon reasonable evidence, especially when such ill-treatment is seen to result purely from “religious bigotry,” on the one side, and an exercise of the sacred rights of conscience on the other—a power be invested in the judge or magistrate, similar to that exercised by the Lord Chancellor and Court of Chancery in England, of nominating and appointing, if he see fit, a proper guardian for the ill-treated or persecuted child.

*Thirdly*, that,—as many of the disputes and law suits between natives arise from ignorance of, or dubiety relative to the age of one or other of the parties concerned,—it be enacted

that a public and official *register of births* be kept, somewhat after the manner of similar registers in Europe.

That these recommendations, if ever embodied into a law, could remove all the evils complained of, is what no one has a right to anticipate; but that they would tend greatly to mitigate these evils, is what must be readily conceded by all who are competent to judge, from personal observation and experience of the present *very peculiar transition state* of native society. Prevention is always better than remedy. And the very knowledge of the fact, that a parent was liable to be summoned to compare with his child at the bar of a public magistrate or judge, upon grounds of reasonable suspicion or merely presumptive evidence of the ill-treatment of the latter; and more especially, that, in the event of ill-treatment being satisfactorily proved, he was liable to a deprivation of his right of guardianship altogether;—the very knowledge of all this, would inspire a *wholesome dread of offending*, and operate as a *salutary preventive check* to the perpetration of acts which must entail such penalties. It is therefore fondly to be hoped that the Law Commissioners now acting under appointment of the Imperial Legislature may be honoured as instruments in the hands of Divine Providence, for ameliorating the existing state of the legal rights of parents, by attempering the whole with the mild spirit and genius of the British constitution. It is earnestly to be expected that they may render the reciprocal duties and obligations of the parental relationship commensurate with the peculiar exigencies which the policy or sanction of the British government itself creates,—exigencies inevitably attendant on the diffusion of true literature, science, and theology throughout the land. It is a consummation devoutly anticipated by all the wise and the good, that, by the relinquishment or mitigation of the legislative principles of a demi-barbarous age, as well as the successive removal of all external obstacles whatsoever, the march of native improvement may be free and unobstructed, and the blessed era greatly hastened, when the general evangelization of the people shall form the sure basis and guarantee of their highest, noblest, and most stable civilization.



### III.—THE HINDU AND MUHAMMADAN LAWS OF INHERITANCE.

This is a subject which has long and anxiously attracted the attention of the friends of Indian improvement. In the year 1830, while the agents of different Societies were engaged in

collecting the most minute and authentic information respecting it, the desirableness of obtaining the general co-operation of those who were most deeply concerned in the amelioration of the natives, in thoroughly investigating a matter in which all were alike interested, seemed to be felt and acknowledged by all. A general meeting was accordingly held; and after the subject was freely and largely discussed, a Committee was appointed, with instructions to render the investigation as complete and efficient as possible. The Committee, having soon afterwards met, and taken into consideration various reports and opinions, nominated and appointed two of their number, the late Mr. Pearce and myself, as a Sub-committee, to make any farther inquiries that might be necessary, and combine the result of the whole into one regular and continuous statement. When we had prepared our statement, it was presented to the Committee, and met with their decided approbation. In order, however, to ensure all possible freedom from error, and enable them to forward the statement to Great Britain, in a form of incontestable accuracy, it was deemed advisable, by means of private circulation, to afford all who were well acquainted with the subject, an opportunity of pointing out any mistakes in points of law, or any impropriety in the language. After a short experience, the inconvenience and loss of time incurred in circulating a large parcel of MS. were found to be such, as to lead to the determination to print fifty copies, and thereby facilitate the rapidity, and enlarge the extent of distribution.

Now, besides the very wide circulation which many of these obtained among friends and acquaintances, about twenty were forwarded to different gentlemen, holding the highest official situations in His Majesty's Service in Calcutta, and in the H. C.'s Service throughout the Bengal Presidency;—accompanied respectively with the following note:—

*Calcutta, December, 1830.*

DEAR SIR,

Permit us, for a short time, to intrude on your very limited leisure, with a case, in which justice and humanity, as well as religion, seem to implore your kind assistance.

You are well aware of the nature of the Hindu and Muhammadan Laws of Inheritance, as administered in the Honourable Company's Courts, and may probably have been led to reflect, ere now, on the unhappy state of destitution and misery to which it inevitably conducts all those who, from among the more respectable Hindus or Musalmáns, embrace Christianity. This subject, (with one or two others connected with it,) has for a long time engaged the attention of the Missionaries of various denominations resident in Calcutta; and, at a late meeting, we were requested by them to draw up a statement on the subject, which might with propriety be used by our friends in England, as the basis of an effort for attempting an amelioration of the laws in question.



To meet the views of our associates, we prepared the accompanying paper. But, as we feel very desirous, ere we submit it finally for their adoption, that the statements it contains, and the language used in reference to them, should be rigidly examined by a few gentlemen familiar with the subject, permit us to request your kind perusal of, and remarks on the paper.

We are anxious that the statements of law should be perfectly accurate, having no desire to present an imaginary grievance, or to represent a real one in darker colours than it deserves; and we are also anxious that the comments on the evils of the law, should be free from disrespect to the Government, and not load it with undeserved reproach. Should you conceive, therefore, that any part of the law is misstated, or its evils so stated as may probably be offensive to the Government here, or unjust to them if published at home, we shall feel truly obliged to you for pointing out the error, and thankfully avail ourselves of your suggestion, making no use of your name without your express sanction.

If your leisure will allow it, we shall feel particularly obliged by the return of the paper, with your remarks, in the course of ten days at the farthest.

We remain,

Sir,

Yours very obediently,

ALEXANDER DUFF.

W. H. PEARCE.

To the printed statement was also prefixed the following explanatory "Advertisement:"

"In introducing the present subject to the notice of those connected with the administration of Law in this country, we have no desire to suppress, nor, when acknowledged, to despise the fact, that it appears to be intimately connected with many others, involving similar principles, and requiring a similar adjustment. The reason of our studied silence in regard to the latter, arises simply from the circumstance, that, however interesting to the parties concerned, and however necessary for the statesman to include in a general measure of legislative justice,—with these we, as Christian ministers, conceive we have nothing to do. And the sole reason of attempting to excite attention to the former is, that with it, we, as Christian ministers, are compelled to have much to do. From principle, we utterly disclaim the propriety, on our part, of any officious intermeddling with politics, in the ordinary sense of that term. And if, from the title prefixed to the following statement, any be inclined to think that the consistency of our profession is compromised, we only request a suspension of judgment, till the whole has been carefully perused. Then may the whole, instead of being contradictory to profession, be found to furnish one continued exemplification of a steady adherence to our avowed principles—when it shall appear, that we have studiously avoided all reference to those subjects, with which, however closely connected with the present in the view of the politician, we, in the exercise of our ministerial duties, have no concern:—and that we have only attempted to give exclusive prominence to that particular branch of a large and complicated system, which necessarily concerns us in our missionary capacity and usefulness,—which closely concerns the large and influential Christian Societies whose wishes we endeavour to promote,—and which supremely concerns that vast portion of our fellow-subjects, for whose improvement, intellectual, moral, and religious, we desire unceasingly to labour.

With the view also of preventing any misconception that might arise on the part of the reader, as to the real bearing and import of much of the language that follows, it is proper to state, once for all, that, when the evil nature and consequences of the law are attempted to be exposed, it is not intended to be implied, that the law was *primarily enacted* by the British Government; or sanctioned in the full knowledge of its evil tendencies—far less for the sake of producing the evils specified;—or even sanctioned at all, without the pressure of some dire necessity. It is one thing to originate, and another to administer, a law already in existence:—one thing, to enforce a law in the full knowledge, and another to enforce it, in comparative ignorance, of the extent of its evil nature and injurious effects:—one thing, voluntarily to choose, and quite another, reluctantly to tolerate, a law imposed by some imperious necessity. We can readily allow, that the latter branch of these alternatives may, with some degree of accuracy, describe the actual condition of Government, as far as respects the law in question. But this does not disprove the propriety of the present exposure, nor of the language employed. Since a law, evil in its nature, and pernicious in its effects, is found really to exist: and since it appears to be adopted, sanctioned, and enforced by Government, or the official agents of Government; it is not improper to direct attention towards it: and it is not possible to make mention of it in any other light, than as an act, or, at least, sanctioned enactment, of Government.

We trust, however, that as, with the blessing of Providence, our Eastern Empire is now firmly consolidated; as no immediate danger is to be apprehended, either from internal dissension or external aggression; and as the present administration, both in India and the Mother Country, is characterized by no ordinary degree of liberality, and no ordinary desire to secure the just rights, privileges, and prosperity of all classes of that vast community that compose the British Empire,—we sincerely trust, that a faithful, uncompromising statement on the present subject, presented in due form to the proper Authorities, will be quite sufficient to ensure its speedy and equitable adjustment."

Several of the gentlemen addressed on this occasion, and resident in Calcutta, honoured the Sub-Committee with a personal interview. From others, both in Calcutta and the provinces, written answers were received. And, while different opinions were expressed respecting the time and the mode of remedying the evil, it was satisfactory to find, that, with the exception of a few slight inadvertencies in the language, which were immediately corrected, the general accuracy of the statement was universally and unequivocally admitted.

The Statement—thus prepared and presented in a form which, from the searching scrutiny to which it was subjected, might fairly challenge freedom from objection on the ground of inaccuracy—was, as follows:—

There appear several subjects, more particularly demanding the attention of the friends of Christianity in India, in order, at this time, to secure some legislative provision regarding them. One of these is, the injurious effects of the Hindu and Muhammadan Laws of Inheritance, on persons who may renounce those religions; and the second, the anomalous legal situation of both Musalmáns and Hindus, after they have embraced Christianity.

In reference to this subject, we beg to remark, that a Hindu or Musalmán, on changing his religion, is, by the existing law, disqualified for holding or inheriting property. To proceed to particulars—we observe, in the first place, that by the Hindu Law of Inheritance, as administered by the British Government in Bengal, a Hindu, on becoming a Christian or Musalmán, is considered as having *lost caste*; and hence he and his heirs, being Christians or Muhammadans, are declared to have forfeited all right to the ancestral\* property he possessed, or had a claim to, at the time he changed his religion.

That this is the Law of Inheritance as stated by the highest Hindu authority, is evident from the following extract from Manu:—"Eunuchs, and *outcastes*, persons born blind or deaf, madmen, idiots, the dumb, and such as have lost the use of a limb, are excluded from a share of the heritage."—Sir W. Jones's translation of the Institutes of Manu, Chapter ix. Section 201.

That this law, as it regards persons who have *lost caste* by renouncing Hinduism, would *yet be enforced*, seems equally evident. Mr. Colebrooke, whose extensive acquaintance with Hindu Law is universally acknowledged, says:—"I do not think any of our courts would go into proof of one of the brethren (of a family) being addicted to vice or profusion, or of being guilty of neglect of obsequies and duty towards ancestors. But *expulsion from caste*, leprosy, and similar diseases, natural deformity from birth, neutral sex, unlawful births, resulting from an uncanonical marriage, would *doubtlessly now exclude*; and I apprehend it would be to be so adjusted in our *Adálat*s."

Mr. W. H. Macnaghten, whose comprehensive knowledge of both Hindu and Muhammadan Law is generally admitted, seems to be of the same opinion. In his *Principles and Precedents of Hindu Law*, a work lately published at the expense of the Bengal Government, for the use of their courts, in the chapter on "Exclusion from Inheritance." (Vol. ii. p. 131,) this gentleman, who appears not to have inserted any opinions which he deemed erroneous, mentions a case quite in point, which came for decision before the Patna Court of Appeal. In this case the following question being proposed to the Native Law Officer, "A person of the Hindu persuasion having become a convert to the Muhammadan faith, on whom will the property which descended to him from his forefathers, and that which he himself acquired, devolve?"—the Pandit delivered it as his opinion, and the opinion seems to have been admitted as correct by the Court, that:—"WHATEVER PROPERTY the individual, previously to his conversion, was possessed and seized of, will devolve on his nearest of kin who professes the Hindu religion."

Several gentlemen, too, holding important judicial situations in the Honourable Company's Service, in Bengal, whom we have privately consulted on the question, as to whether conversion to Christianity would exclude a Hindu from inheritance, have been compelled, after reference to the best authorities on the subject, to declare it as their opinion, that were the Hindu law to be as usual regarded, such must be the consequence,—the conversion necessarily creating incompetency to perform

\* We have designedly not included *acquired* property:—because there is such a collision of authorities, as to render it uncertain, whether a convert from Hinduism to Christianity must forfeit property that is self-acquired; and, however undesirable that *doubt* should exist on such a subject, it is unnecessary to clog a clear and strong case, by associating it with one, more or less involved in doubt;—and because a remedy for the great and generally acknowledged evil would necessarily rectify that which is intimately connected with it, and, in some measure, dependant upon it.



the funeral obsequies, the performance of which is the foundation of all claim to inheritance.

This being the general interpretation of the law in Bengal, persons becoming Christians have never, to our knowledge, thought it worth while to apply to the courts of law with the view of recovering the property they formerly enjoyed. Being aware that a legal decision would be against them, they have submitted to the total loss of their property on embracing the Christian faith, in preference to incurring the great expense of attempting to regain it in a court of justice, with no hope of redress. The following, among other recent instances, we are acquainted with.

Thákur Das, a Kayastha, the nephew of Guru Prusád Bábu, on becoming a Christian, was entitled to 5000 rupees, ancestral property, which was all relinquished.

Jagamohan, a Rarhi bráhmaṇ, was of a most respectable family. His relations were zamindars, and lived near Barrackpore. The ancestral and acquired property which he would have enjoyed before his death, but of which he suffered the loss, through becoming a Christian, is estimated by several Hindus, well acquainted with him and his circumstances, to have been at least Rupees 20,000.

A man of the name of Narapot Singh, of the Brahmanical caste, is the son of the late Púran Singh, who was a wealthy zamindar, near Gayah, in the province of Behar. On his demise, his property (which consisted of six Mouzas, realizing an annual rent of about 16,000 Rupees), descended in the following manner; viz. three Mouzas, producing 8,000 Rupees a year, to Narapot Singh; and the other three Mouzas, producing a like sum, to the children of his brother. Soon after this event Narapot Singh came to Calcutta, and there embraced Christianity. This intelligence was no sooner communicated to his cousins, the other party included in his late father's will, than they seized upon his property, and have retained possession of it ever since, now upwards of 20 years. Rev. Mr. Ward, one of the Serampore Missionaries, advised with several magistrates on the subject, particularly with the judge of the court at Gayah; but being informed, that according to the Hindu law, as administered in the provincial courts, he (Narapot Singh) had forfeited all claim to his property, he advised him to submit to the loss rather than engage in a law suit, which must, according to the present regulations, be decided against him. He has, therefore, now (1830) suffered the loss of his property for the last 20 years, the amount of which, after deducting Government taxes, &c. exceeds 100,000 Rs. which he has forfeited merely for becoming a convert to Christianity. At present, Narapot Singh is engaged as a Native Preacher in Calcutta, under the patronage of the London Missionary Society. Should it be considered necessary, the most indubitable evidence can be obtained to substantiate the above facts.

Besides these, Káshi Mitre, deceased; Káshi Náth, a Brahman, and now employed at the Baptist Mission Press; and many others, who lost considerable property from 1000 to 3000 Rupees each, might be mentioned as instances in which the injurious consequences of the law have been suffered by Hindus becoming Christians.

That the same law is considered in force in the Presidency of Madras, as well as Bengal, we judge from Sir Thomas Strange, who, in his *Elements of Hindu Law*, chapter 9, thus refers to the Law of Inheritance, as there administered:—"It remains to consider one case, that may be said to be, with reference to personal delinquency, *instar omnium*, occurring in every enumeration on the subject, as a cause of exclusion, viz. degradation, or the case of the *outcaste*. Accompanied with certain ceremonies, its effect is, to exclude him from all social intercourse; to suspend in him

every civil function; to disqualify him for all the offices, and all the charities of life. He is to be deserted by his connexions, who are, from the moment of the sentence attaching upon him, to 'desist from speaking to him, from sitting in his company, from delivering to him any inherited or other property, and every civil or usual attention!' so that a man, under these circumstances, might as well be dead."

Though the same law exists in the *Bombay* Presidency, it appears to have almost entirely fallen into desuetude there. According to the Summary of Hindu Law and Custom, made by the late Mr. Steel, under the authority of the Government of Bombay, it seems however there are yet some enactments recognized, which open the way to most serious oppression. He says:—"A man *entirely losing caste, by changing his religion, from motives of avarice*, has no right to share in the partition of family property, unless he did so, in return for a grant to the whole family of a *wutan*, &c. when he would be allowed a share. If the change of religion were operated by force, the relations might, at their option, reserve to the party a maintenance." p. 225. Why may not the *Hindu* relations of any one who becomes a Christian, make a successful attempt to prove that he did so *from motives of avarice*, and thus get him excluded from his share of the inheritance?

The Muhammadan Law on this subject is equally express, and quite as oppressive as the Hindu.

It is laid down by Mr. W. H. Macnaghten, in his Principles and Precedents of Muhammadan Law, p. 1, as a principle of Inheritance, according to the *Suni* doctrine, that "Slavery, homicide, *difference of religion*, and difference of allegiance, exclude from inheritance;" and by a precedent quoted at p. 86 of that work, it is evident, that although apostacy from Muhammadanism would not invalidate the descendant's right to property devolving on him by the death of his ancestor *before his conversion*, he would be entitled to none whatever *originally* devolving on him *after his change of religion*. See also Sect. vi. p. 21, of the same work, where it is assumed that "entire exclusion" from inheritance is produced by becoming an infidel. That the *Schia* doctrine of inheritance on this point agrees with the *Suni*, is mentioned in the same work, p. 40, and of course the results, by this interpretation, would be equally oppressive.

It is right to add, that by the most express enactments of the Koran, on which the code of civil law is founded, a Musalmán, on becoming an infidel, is liable to deprivation of the property he has himself acquired, as well as of that which descends to him by inheritance.

From the preceding facts and statements, the legitimate conclusion deducible is, that in British India a renouncement of Muhammadanism necessarily deprives the convert of all right to property, ancestral or acquired, devolving on him, or possessed by him, at the time of this conversion; and that a renouncement of Hinduism necessarily excludes the convert from the present and disqualifies him for the future possession of any ancestral property, and also, according to many authorities, of any property that is self-acquired.

In having thus directed the attention of the public to the present subject, we conceive that an important duty has been discharged: and we might leave it to the good sense of the community to judge of the propriety or impropriety, the justice or the injustice, of such a law as that now described. At the same time, a few observations, tending to illustrate the real nature of the grievance, and suggest an appropriate remedy, may not be thought misplaced.

I. Proceeding on the supposition, that the facts and statements already given are incontrovertible, we must briefly advert to the evil nature and consequences of the law.

And our first observation is, that the law, when viewed simply in reference to mere civil rights, must appear to every enlightened man grossly to violate the first principles of natural justice ; and such a law, therefore, as no wise and enlightened Government ought ever to sanction or enforce.

It is not necessary here to point out the advantages of the institution of property, or the source from which the right of property is derived. For our purpose it is sufficient to know, that, in every civilized society, the advantages are acknowledged to be so manifold, as vastly to outweigh all conceivable disadvantages ; and that there is attached to the right an inviolability almost approaching to sacredness. These facts are so indisputable, that one end, if not the chief end, of every wise Government is, to protect and secure property, by the interposition of legal sanctions and penalties. And in cases which concern the fulfilment of righteous contracts, or conspiracy against the Government, and in these alone, is it deemed just to alienate property. The justice of the former is founded on the very principles that recognize the right of property : the justice of the latter is founded chiefly on the nature of that act which aims at the subversion of government ; as the voluntary effort to overthrow that which alone protects, necessarily annihilates every claim or title to protection.

What then must wise and enlightened men think of this new case, in which a Government, instead of controlling the outward actions, or directing the visible efforts of men for the best interests of society appears to overstep its proper limits, and in cases of a conscientious change of private opinion, sanctions the infliction of penalties which almost equal in magnitude, those attached to that crime, which ranks the highest in the view of every Government ? As, in the case of high treason, where the penalty of death is inflicted, forfeiture of property affects all generations ; so, in the present instance, a mere change of sentiment, on a subject that may no more affect the stability of Government, or the general welfare of society, than the change of opinion on a question respecting the relative motions of the earth and sun—but may eminently promote the best interests of both,—not only subjects a man to exclusion from “all the offices and charities of life,” and disqualification for holding or inheriting any species of property ; but also involves his posterity in the miseries of the forfeiture—and renders them outcasts, not only from all society, but apparently from all law.

“Surely,” may every enlightened man, yea, every man who makes any pretence to the knowledge of what is just and righteous, indignantly exclaim,—“Surely this is a case purely fictitious, or it is a highly coloured statement of some of the darkest features of the Inquisition, or an exaggerated representation of some practice prevalent among the ferocious hordes of the desert, or an imaginary picture of what may be reckoned an instance of the most consummate injustice, of which even the most ignorant and polluted creature can be guilty !”—“No such thing,” will be the astounding reply ; “it appears to be none other than a barbarous enactment of Hindu Law, sanctioned by the British Government.”

We leave it to the heart of every wise and enlightened Briton to feel, in silence, the sudden surprise, and dreadful humiliation of such a statement.

2. We next observe, that, viewing the subject in reference to religion in general, every sound Theist must pronounce the enactment impious.

When he reflects that, from the defects of man's knowledge, and the limitations of man's power, he is utterly incapacitated for penetrating the recesses of the heart, and deciding upon its motives, and pronouncing upon its judgments, and estimating the soundness of its convictions, and



denouncing penalties on its decisions ; and that to the Omniscient God alone belongs the high prerogative of penetrating, without the possibility of concealment, and pronouncing sentence, without the possibility of error :—he can scarcely regard an act which, without the pretension, virtually implies an usurpation of this high function of Omnipotence, in any other light, than as involving real, though it may be, unintended impiety.

Or when, from the inquisitorial nature of the enactment, he directs his thoughts to its outward effects, and views these in connection with the moral and physical constitution of the universe :—when he reflects that for reasons to him unknown, and yet for reasons, which appear to infinite wisdom and goodness to be sufficient, the Eternal God causes his sun to shine on the just and the unjust, sending down rain to fertilize the soil, and ensure a rich abundance of fruit for the sustenance of the inhabitants of every clime, and the professors of every religion :—and when, in perfect contrast to all this, he considers a human ordinance that appears to condemn the constitution established by an all-wise and all-gracious God, by involving the principle that in one portion, at least, of the habitable globe, teeming with myriads of rational beings, a conscientious change from one system of religious belief to another, both of which are alike tolerated in the great system of Providence, necessarily disqualifies for the enjoyment of those bounties of nature so richly provided, and formerly, it may be, so amply possessed :—he cannot possibly regard such an ordinance in any other light than as an impious contradiction to the divinely constituted order of things.

3. Once more, we observe that, viewed in reference to Christianity and a Christian Government, the real Christian must feel such a law to be in palpable contradiction to all the feelings and principles by which he ever professes to be actuated, and which he believes to be enstamped with the signature of Divinity, as well as a glaring outrage to the revealed will, and declared purposes, of the Infinite Mind.

As a man of enlightened understanding, he clearly perceives that the law is subversive of the first principles of justice : as one who is convinced of the existence of an Almighty Superintending Power, he cannot divest it of the charge of impiety : but as a Christian, he sees it accompanied with other and *peculiar* aggravations :—*peculiar*, we say, because in his mind it stands connected with new facts, combined with new principles, and associated with new manifestations of the Divine mind.

His first thoughts might be, that deeds which involve injustice and impiety may be accounted equally unjust and impious, whether committed by a professing disciple of Christ, or an abandoned reprobate ; yet that, regarded as the acts of the latter, they maintain a character of perfect consistency ; while, regarded as the acts of the former, they betray an inconsistency so monstrous, that no language can supply an adequate expression for it.

And the inconsistency would appear greatly aggravated, when he reflected, that the particular deed in question, which, even when viewed apart from Christianity, involves injustice and impiety, also tended to counteract the revealed intentions of the Almighty, by opposing a powerful obstacle to the spread of that religion, which its Divine Author designed to become universal, and, in furtherance of the design, commanded his disciples to promulgate, as the richest blessing, to all nations under heaven\*.

\* That this obstacle is not imaginary, but operates widely in practice, is a fact, the knowledge of which is co-extensive with the active exertions of any individual in disseminating Christian truth. The nature of the obstacle will best appear from the statement of one, whose well-known character must add weight to any testimony,

On farther reflecting that, from the wretched constitution of society in India, the embracing of Christianity is, in other respects, attended with consequences the most injurious and distressing,—such as, loss of home, employment, reputation, &c., he might be inclined to exclaim: What!—as if these dreadful results were not sufficient to excite commiseration,—shall a Christian Government, by an apparent refinement of cruelty, proceed a step further in the progress of actual, though it may be, unintended persecution, and deprive the individual who has been unfortunate enough to embrace the Christian faith of the very means of subsistence?—and that too, by sanctioning an enactment which implicates posterity in the same miserable fate, and which, if it continue to be enforced, however numerous may be the persons converted to Christianity who have been in respectable circumstances, must suddenly reduce all of them, and, as far as this law shall operate, their posterity also, to a state of total destitution and beggary; and thus a whole community be established, to become a burden, instead of a blessing to society\*!

and whose name will long be revered as associated with the rise and progress of Christianity in India:—from a communication with which the venerable Archdeacon Corrie favoured the Sub-Committee, the following is an extract:—

“Caste is doubtless a great barrier against the diffusion of Christianity in this country, not solely, however, as depriving a person of the right of inheritance, but generally as involving a kind of out-lawry, to which even the poorest are subject.

“I have known instances where Hindus possessing a share in undivided property, have been allowed by the other members of the family to retain it, after embracing Christianity; but this has arisen entirely out of the peculiar circumstances either of convenience, or personal attachment. There can be no doubt, however, that the temporal loss attending loss of caste, does prevent many from coming at all to the consideration of the grounds upon which Christianity rests. The journals of the late Reverend Abdool Museeh, published in the *Missionary Register* between 1813 and 1827, will supply many instances of this. I refer you to his journals rather than those of any European Missionary, as he could more certainly ascertain the minds of his countrymen. One instance I may mention, which is strictly to the point in question, of a person named Bukhtawur Singh, who died at Chunar in October last. He was a person of very superior understanding, and became acquainted with the truths of Christianity several years since. He constantly attended Christian worship, generally accompanied the Missionaries when they preached in the town, stood by them, defended their doctrine in a manner which for the most part silenced gainsayers, and bore all the reproach of being a Christian. Yet this man resisted all arguments used to induce him to submit to Baptism, urging that should he lose caste by joining himself to the Christian Church, he should never be able to recover any of the money owing to him, and should be reduced to beggary.”

\* We are glad that it is in our power to confirm many of the preceding facts and inferences, by an appeal to the *written* authority of Mr. Macan, of the H. C.'s Civil Service, and late judge at Juanpore. This document establishes many important points:—among others, the following:—that such a law exists, and is usually interpreted as we have already described—that it is unjust in its nature, and injurious in its effects—that it presents a powerful barrier, “not only to the spread of true religion, but to the improvement of the country, and the civilization of the people”—and that it places a British judge in a situation that offers violence to his principles as an enlightened man, and to his feelings as a Christian. The following is an extract from Mr. Macan's printed speech, delivered at the annual meeting of “The Bengal Auxiliary Missionary Society,” on Wednesday, March 18, 1829.

“It may not, however, be considered out of place, just to mention here, that there are some obstacles to the spread of the Gospel amongst the rich and respectable natives which are really very appalling in their nature. I allude to the Hindu and Muhammadan laws of inheritance, as recognized within the British dominions; by which persons of those persuasions, professing Christianity, may not only be prevented from succeeding to any share in hereditary property to which they might otherwise be entitled, but are actually liable to be deprived of any ancestral estates which they may be in possession of at the time of their embracing Christianity. Thus, to the loss of caste, and exclusion from kindred and friends, is added absolute beggary; and with such painful sacrifices in prospect, who can be surprised that the rich and respectable natives should feel some reluctance to pay that attention to our Mis-

II. We are not unprepared to expect that many may be disposed to regard the preceding facts and inferences, in the light of magnifying a molehill into a mountain, and then making a foolish and clamorous parade in our attempt to demolish it;—but is it really so?

If there be meaning in language, and sincerity in the statements of honorable men, do not the probabilities in favour of the representation we have given of the existing state of the law vastly preponderate? And if so, we leave it to the good sense of our readers to determine, whether in its nature and consequences it is not *already* a mountain of iniquity.

For the sake, however, of truth and justice, as well as with the view of meeting the scruples of some, and the objections of others, we proceed to notice some of the grounds on which it may be pleaded that a degree of uncertainty still attaches to the subject.

1. And first, let it be observed, that the law respecting the loss of caste, as it affects the right of inheritance, is not a separate or isolated law. The case of the outcast is constantly associated with many others that operate as causes of disinheritance. And the nature of this connection, together with the kind of ambiguity to which, in the estimation of many, it may lead, will best be understood from the following extracts.

In Macnaghten's *Precepts and Precedents of Hindu Law*, Vol. ii. p. 133, it is stated: "According to the Hindu law, an impotent person, one born blind, one born deaf or dumb, or an idiot, or mad or lame, one who has lost a sense or limb, a leper, one afflicted with obstinate or agonizing diseases, one afflicted with an incurable disease, *an outcaste*, the offspring of an outcaste, one who has been formerly degraded, one who has been expelled from society, a professed enemy to his father, an apostate, a person wearing the token of religious mendicacy, a son of a woman married in irregular order, one who illegally acquires wealth, one incapable of transacting business, one who is addicted to vice, one destitute of virtue, a son who has no sacred knowledge, nor courage, nor industry, nor devotion, nor liberality, and who observes not immemorial good customs, one who neglects his duties, one who is immersed in vice, and the sons whose affiliation is prohibited in the present age, are incompetent to share the heritage; but these persons, *excepting the outcaste and his offspring*, are entitled to a suitable provision of food, raiment, and habitation." On which the author remarks: "Were these disqualifying provisions indeed rigidly enforced, it may be apprehended that but *very few individuals would be found competent to inherit property*, as there is hardly *an offence in jurisprudence, or a disease in nosology*, that may not be comprehended in some one or other of the classes."

sionaries, and to subjects connected with religion and education, which under other circumstances they might be disposed to do?

"The faithful Missionaries of all denominations have removed every impediment to the diffusion of religious knowledge, which zeal and diligence could effect; they have mastered the languages of the country; they have translated the Scriptures into the various dialects of India; they have written tracts, and established schools: but the obstacle which has been alluded to, they cannot surmount. It is to be hoped, however, that under an enlightened Christian Government, such a barrier, not only to the spread of true religion, but to the improvement of the country, and the civilization of the people, will not long be allowed to exist. But until it is broken down, often must the Missionary, while reasoning of righteousness and temperance, be pained to hear the language of Felix to the Apostle Paul, "Go thy way for this time; when I have a more convenient season, I will call for thee." Often, too, it is to be feared, will the proud breast of many a Briton be forced to swell indignant within him, at being obliged, while presiding as a judge, to dismiss from before his judgment seat, to penury and obscurity, the humble followers of his blessed Redeemer; and for no other reason, than because the name of Jesus shall prove dearer to the heart, than father or mother, houses or home, than wife or children."



Again, the same gentleman, in his *Principles and Precedents of Muhammadan Law*, p. 89, says:—"Both the causes here mentioned [mental derangement, or any description of insanity and blindness] operate to exclude from the inheritance, agreeably to the provisions of the Hindu law: "Eunuchs and outcastes, persons born blind or deaf, madmen, idiots, the dumb, and such as have lost the use of a limb, are excluded from a share in the inheritance." Sir W. Jones's translation of the Institutes of Manu, Chap. ix. Sec 201: but, adds Mr. Macnaghten, "these absurd provisions seem to be entirely obsolete in the present day." While Mr. Colebrooke, who wrote only a few years ago, expresses his opinion, as we have seen above, that, "leprosy and similar diseases, *natural deformity from birth*, &c. would doubtlessly now exclude;" and says, "I apprehend it would be to be so adjusted in our Adawlut."

Once more, there is recorded by Sir T. Strange, in his compilation on the subject of Hindu Law, a case which came before the Sudder Dewany Adalat in Bengal, in 1814, well calculated to furnish additional illustration. In this case, says he, "the party had been guilty of a series of profligate and abandoned conduct, having been shamefully addicted to spirituous liquors; having been in the habit of associating and eating with persons of the lowest description and most infamous character; having wantonly attacked and wounded several people at different times; having openly cohabited with a woman of the Muhammadan persuasion: and having set fire to the dwelling house of his adopted mother, whom he had more than once attempted to destroy by other means. The pandits declared, that of all the offences proved to have been committed by the individual, one only, viz: that of cohabiting with a Muhammadan woman, was of such a nature, as to subject him to the penalty of expulsion from his tribe (*to the exclusion, of course, from inheritance*) *irrevocably*, and of this opinion was the court." Now, it scarcely admits of a doubt, but that in another court, influenced by other pandits, other offences among those mentioned would have been deemed sufficient to subject the party to the penalty of expulsion from caste, and consequent exclusion from inheritance.

From these and similar statements the fact is certain, that the case of the outcaste is associated with many others; that several of these other cases are, in practice, regarded as obsolete; and that hence, in the view of some persons, there arises an uncertainty whether the case of the outcaste may not be included in the number of those that may be considered as obsolete.

Now we must observe, that, although all the prohibitions and precepts should now be practically disregarded, the very circumstance that, among those who are accounted authorities on the subject of Hindu Law, there exist opinions so widely different as to the extent to which the law should be allowed to operate, must render every decision fearfully uncertain, and thereby open up a perpetual source of angry and destructive litigation.

Besides, while the law is unrepealed, it must be evident that, though by sufferance, none of the disqualifications mentioned would now be allowed to operate, yet that it is by *sufferance* only. It is not by any *legal right*, that individuals themselves, or their ancestors, to whom might attach one or more disqualifications, have entered on the possession of property, or are permitted to retain it; and, therefore, any ill disposed person has the power *legally* to annoy, and probably to disinherit them. This is a state of society far from being desirable, and is to our knowledge felt to be so by many respectable *Hindus*, who are aware, from their acquaintance with the law, of the jeopardy in which their continued possession of the property they enjoy is thus placed.

But it is allowing far more than is sanctioned, either by practice, or the declared sentiments of qualified judges, when we suppose that *all* the disqualifications enumerated have become obsolete. However wide the difference of opinion may be as to some of the causes, there is no difference in the case of the outcaste. If specified at all, apart from the rest, it is only to shew, that towards it there is no abatement whatever in the rigours of the law; no diminution of severity in practice. And indeed, while the feelings and principles of the Hindus remain unchanged, it were unnatural to suppose it otherwise. For, although the loss of caste ought no more to operate as a disqualification than the other causes supposed to have now become obsolete, yet, as the law is understood and recognized, and a convert to Christianity, as such, is the object of *religious enmity*, it will, in *his* case, no doubt, be always enforced; so that he must, as such converts have always hitherto done, submit to the entire deprivation of his property, without the hope of redress in the courts.

After all, though we should allow, what appears to be contrary to fact, that the case of him who loses caste by embracing another religion, and Christianity in particular, is involved in uncertainty, how can this vindicate the propriety of allowing such a subject to continue in that condition for one year, one day, one instant? What! has a Christian nation come to such a state of lowered honour, suspicious piety, and glaring inconsistency, that it should declare it to be uncertain, whether, as often as occasion arises, it may not commit what has been shewn grossly to outrage all justice, and piety, and consistency? And will a great, and wise, and enlightened Christian Government brook such a defence? Rather, will it not utterly reject it as the insidious defence of an enemy; and, by its decisive conduct, proclaim, "*Timeo Danaos, et dona ferentes?*"

2. Many respectable men, Hindus as well as Europeans, feeling alive to the enormity of the law as generally understood and enforced, and desirous, from motives of justice and humanity, that it could be pronounced unfounded, and yet professing to feel dissatisfied with that mode of getting rid of the grievance just now described, have recourse to another method, which, at least, has the merit of plausibility and benevolent intention. And we know not a more satisfactory way of conveying an intelligible idea of this other and distinct mode of solving the difficulty, than by a quotation from a pamphlet, recently published by the learned and ingenious Rammohun Roy. The quotation refers to a subject entirely distinct from the present, and is adduced merely for the purpose of illustrating the *nature of the principle* on which the new solution is founded.

"The Dayabhaga, a work by Jímútváhan, treating of inheritance, has been regarded by the natives of Bengal as of authority paramount to the rest of the digests of the sacred authorities. The author of this work, after quoting two extraordinary texts of Vyasa, as prohibiting the disposal, by a single parcener, of his share in the immoveables, under the notion that each parcener has his property in the whole estate jointly possessed, and, in reply to the question, what might be the consequence of disregard to the prohibition conveyed by these texts of Vyasa? proceeds to say: 'But the texts of Vyasa exhibiting a prohibition, are intended to shew a moral offence; since the family is distressed by a sale, gift or other transfer, which argues a disposition in the person to make an ill use of his power as owner. They are not meant to invalidate the sale or other transfer.' Ch. ii. Sec. 28. A partner is as completely a legal owner of his own share, (either divided or undivided) as a proprietor of an entire estate; and consequently, a sale or gift executed by the former, of his own share, should, with reason, be considered equally valid, as a contract by the latter for his sole estate. Hence prohibition of such

transfer being clearly opposed to common sense, and ordinary usage, should be understood as only forbidding a dereliction of moral duty, committed by those who infringe it, and not as invalidating the transfer.

"In adopting this mode of exposition of the law, the author of the *Dayabhaga* has pursued the course frequently inculcated by *Manu* and others; a few instances of which I beg to bring briefly to the consideration of the reader, for the full justification of this author. *Manu*, the first of all Hindu legislators, prohibits donation to an unworthy *bráhma*n in the following terms—'Let no man, apprized of this law, present even water to a Priest, who acts like a cat, nor to him, who acts like a bittern, nor to him who is unlearned in the *Veda*.' (Ch. IV. v. 192.) Let us suppose that, in disregard to this prohibition, a gift has been actually made to one of those Priests; a question then naturally arises, whether this injunction of *Manu*'s invalidates the gift, or whether such infringement of the law only renders the donor guilty of a moral offence. The same legislator, in continuation, thus answers: 'Since property, though legally gained, if it be given to either of those three, becomes prejudicial in the next world both to the giver and receiver.' (v. 193.) The same authority forbids marrying girls of certain descriptions, saying, 'Let him not marry a girl with reddish hair, nor with any deformed limb, nor one troubled with habitual sickness, nor one either with no hair or with too much, nor one immoderately talkative; nor one with inflamed eyes.' Ch. III. v. 8. Although this law has been very frequently disregarded, yet no voidance of such a marriage, where the ceremony has been actually and regularly performed, has ever taken place; it being understood that the above prohibition, not being supported by sound reason, only involves the bridegroom in the religious offence of disregard to a sacred precept."

Precisely in the spirit of this mode of interpretation, are many disposed to regard the provisions of the law under consideration. They regard them in the number of those precepts and prohibitions that are received as *morally*, but not *legally* binding; disobedience implying a moral or religious offence, but no infringement of a legal right: so that in this way, an outcaste might legally retain his property, and yet be regarded with abhorrence, as guilty of a sin of the deepest dye.

We confess we admire the ingenuity, rather than the soundness of the principle, as applicable to the present subject. It affords no practical relief from the pressure of the evil: it suggests no adequate remedy. Indeed, before it can possibly effect either, its advocates must convince the great mass of the Hindu population, as well as the executive authorities, of its propriety. But this is a task too Herculean ever to be attempted. And even though the belief in its soundness and propriety were extended far beyond the very narrow circle to which at present it is confined, it would then only resolve itself into that case of dreadful uncertainty, the mischievous nature of which has already been alluded to in such a way as to require no repetition.

III. Having thus endeavoured to point out the nature of the evil, we must now very briefly advert to the subject of a remedy.

And here it is almost unnecessary for us to refute the objection, that the Government being pledged to administer justice according to the Hindu and Muhammadan Laws of inheritance, interference with these laws would infringe the toleration guaranteed to our fellow-subjects. It is evident, from the Preamble to various Regulations issued by different administrations, that the duty of the Government has always in *its own view* been bounded by the limits of *justice*; and that by every principle of *toleration*, abstractedly considered, a Hindu or Muhammadan is no more justly subject to the loss of property on becoming a Christian, than a



Christian would be on embracing (as some have done) the profession of the Muhammadan faith.

We are aware, however, that the difficulties attending an improvement of the system are alleged by some to be insuperable. To several most respectable members of the Hon. Company's Civil Service we have mentioned the subject, and all unite in deploring it as an evil of no ordinary magnitude, but express their regret that the way of obviating the difficulty does not appear so evident.

We certainly make no pretensions to the discovery of a plan in all respects unexceptionable. And yet a few suggestions on the subject, as being well intended, may not be deemed presumptuous.

1. Since, in accordance with the improved state of Hindu feeling, many of the various disqualifications, mentioned in the law that includes the case of the outcaste, have become obsolete, Might it not be possible, as it certainly appears desirable, for the protection of persons already in the possession of property, and the prevention of future outrages against all that is just and excellent, to enact, that *none* of them should be allowed to operate; but that property should descend in the proportions directed by the Hindu law, irrespective of those disqualifications? Thus, the difficulty would be obviated, much to the satisfaction of the great body of Hindus, and, if thought expedient, without the appearance of even a reference to Christianity.

2. The practice of Government in other cases might well sanction a more direct method. One instance directly to the purpose may be specified,

For the information of some of our readers, it may be necessary to state, that as the *Dayabhaga* is reckoned the standard work on the law of inheritance, by the natives of Bengal, so is the *Mitakshura*, by Vignaneswar, regarded as the standard work on the same subject, throughout the Upper Provinces, and a great part of the Dakhan. Now in the latter work is contained the following authoritative decision. *Mitakshura*, Ch. I. Sec. I. Art. 27. "Therefore, it is a settled point, that property, in the paternal or ancestral estate, is by birth, (although) the father have independent power in the disposal of effects other than immovables, for indispensable acts of duty, and for purposes prescribed by texts of law; as gifts through affection, support of the family, relief from distress, and so forth; but he is subject to the control of his sons and the rest, in regard to the immovable estates, whether acquired by himself, or inherited from his father or other predecessor; since it is ordained, 'Though immovables or bipeds have been acquired by a man himself, a gift or sale of them should not be made without convening all the sons. They who are born, and they who are yet unbegotten, and they who are still in the womb, require the means of support: no gift or sale should, therefore, be made.'"

Now we ought to observe, it is the fact, that, under Regulation VII. 1825, and the Regulations to which it refers, Hindu ancestral landed estates, in the Upper Provinces, have been always considered saleable by public auction, in satisfaction of decrees of court, not only for revenue due to Government, but even for private debts incurred by the occupants for the time being. Now, in exact accordance with the spirit and intention of such innovation, and apparent disregard for the sacred authority of the Hindu law, might not Government, for the sake of suppressing the most grievous outrages against all that is just and consistent, at once enact, that, henceforward, a change of opinion on matters of religion shall in no wise affect the just and legal right to hold or inherit property?

3. The following is another way of effecting the object, differing from the latter, in the mode, rather than the principle, and is completely in accordance with the former practice of the Government of Bengal, and might be made applicable to both Hindus and Musalmans.

Besides many other great improvements of the Muhammadan Code, (on which criminal law as administered by the Honorable Company is founded,) introduced by Regulation IV. 1822, one very important and salutary alteration, very much in point, has been introduced in the case of murder by Musalmans. By the Muhammadan Code it is enacted, that no Musalman should be liable to *kissas*, (i. e. death by retaliation,) for murder, unless *one of the witnesses be a Musalman*. This restriction being justly deemed contrary to impartial justice, a regulation was passed, by which the *Mufti* is directed to give his opinion, whether the accused is guilty, or not guilty, by the evidence, *had the witnesses been Muhammadans*; and sentence is passed accordingly. Might not, with equal propriety, a Hindu or Muhammadan law-officer be directed to give his opinion as to the share of *property* which would have belonged to any individual, or his heirs, becoming a Christian, had he remained a Hindu or Musalman; and might not that property be secured to him accordingly?

We presume not, by the foregoing hints, to dictate in what way the injustice of which, on behalf of a number of converts to our common faith, already large, and annually increasing, we have ventured to complain, should be removed; but it appeared highly proper for us to exhibit some feasible plan of obviating the supposed difficulty, with the hope of proving that it is by no means insuperable, and that its removal is in strict accordance with the former practice of Government in similar cases of injustice; and would not, in all probability, excite the least dissatisfaction in the minds of our native fellow-subjects.

Such was the Statement prepared and authenticated ten years ago. Of it, several copies were forwarded to leading individuals and Committees of Societies at home, who had embarked on the enterprize of Indian renovation. A partial agitation was in consequence commenced. The Court of Directors and other public bodies were memorialized on the subject. What share of influence, direct or indirect, may have been exerted by the Calcutta statement, it is impossible to ascertain. Nor is it a matter of any moment. The satisfactory result was, that, *early in 1832, the Court of Directors did send a despatch to the Governor General in Council, to institute inquiry and speedily enact some adequate legislative remedy*. In conformity with the declared sentiments and express request of the Honourable Court, the Indian Government lost no time in giving the matter a full and deliberate consideration. The gratifying issue soon appeared. Among the Regulations of 1832, 16th October, was promulgated the following:—

“Clause VIII. Such part of Clause II. Section 3, Regulation VIII. 1795, enacted for the province of Benares,—which declares that, in causes in which the plaintiff shall be of a different religious persuasion from the defendant, the decision is to be regulated by the law of the religion of the latter,

excepting when Europeans or other persons, not being either Muhammadans or Hindus shall be defendants, in which case the law of the plaintiff is to be made the rule of decision in all plaints or actions of a civil nature,—is hereby rescinded; and the rule contained in Section 15, Regulation IV. 1793, and the corresponding enactment contained in Clause I. Section 16, Regulation III. 1803, shall be the rule of guidance in all suits regarding succession, inheritance, marriage and caste, and all religious usages and institutions that may arise between persons professing the Hindu and Muhammadan persuasions respectively.”

“Clause IX. It is hereby declared, however, that the above rules are intended, and shall be held to apply to such persons only, as shall be *bond fide* professors of those religions at the time of the application of the law of the case; and were designed for the protection of the rights of such persons, not for the deprivation of the rights of others. Whenever, therefore, in any civil suit, the parties to such suit may be of different persuasions; when one party shall be of the Hindu, and the other of the Muhammadan persuasion; or when one or more of the parties to the suit shall not be either of the Muhammadan or Hindu persuasions,—the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled. In all such cases, the decision shall be governed by the principles of justice, equity, and good conscience; it being clearly understood that this provision shall not be considered as justifying the introduction of the English or any foreign law, or the application to such cases of any rules, not sanctioned by those principles.”

The announcement of this new regulation was hailed at the time as an invaluable boon—being an important modification of the ancient barbarous law. Still doubts and difficulties of a practical nature, kept floating around the subject—casting their portentous shadows over the first timid motions of weak and irresolute minds. In order, therefore, to ascertain the *present* realities of the case, viewed as a question of law, certain queries have been propounded, and by competent judges answered, in substance, as follows:—

1st. Does a Hindu or Muhammadan, by renouncing his ancestral faith, lose his right to ancestral property?

Ans. By Regulation VII. of 1832, Sections 8, and 9, (quoted above) he would lose no civil right, *if not an inhabitant of Calcutta*. In other words, if resident any where in the Mufassal, or provinces, a native, being amenable to the Mufassal courts only, which are held bound by Act of Parlia-



ment to be regulated by the enactments of the Governor General in Council, may avail himself of the regulation which declares, that the laws and usages of particular religions "shall not be permitted to operate to deprive him of any property to which, but for the operation of such laws, they would have been entitled." On the contrary, any native, resident in Calcutta, being subject to the Supreme Court, which, in this respect, is governed by Hindu and Muhammadan laws, would forfeit all right to property, by *loss of caste*, which is essentially involved in a renunciation of, or apostacy from, his ancestral faith. But if the property be actually vested in the native, at the time of his losing caste by apostacy or otherwise, the case is declared to be *doubtful*.

2nd. Does he lose his right to personal or chattel property?

Ans. By Mufassal law, No.—By Supreme Court law, Yes.

3rd. Does he lose his right to his share of family property, landed or chattel, acquired by himself, (either in conjunction with the other family members or as manager of their joint affairs,) previous to his repudiation of the Hindu or Muhammadan faith?

Ans. By Mufassal law, No.—By Supreme Court law, Yes.

4th. Would ancestral or acquired property be still heritable or retainable, by Mufassal law, irrespective of all conditions?

Ans. No. If certain conditions were attached to the property which the inheritor or holder refuses to perform, he might thus forfeit it, even by Mufassal law.

5th. What is the state of the law, with reference to those who are neither British-born subjects, Hindus, nor Muhammadans?

Ans. East Indians, Parsis, Armenians, Jews, Greeks and others make sad complaints of the discrepancy between Supreme Court and Mufassal law, especially with regard to rights of inheritance. In Calcutta, the Supreme Court obliges them (not being Muhammadans nor Gentoos) to conform to the English law in this respect. In the Mufassal, the Judges acknowledge they have no law at all to guide them. In some districts, the case will be decided by Hindu, and, in others, by Muhammadan law;—in some, by the inheritance laws of the parent nation to which the suing parties respectively belong, and in others, by the English or Canon law (that of the Pandects) according to the varying sentiments or caprice of the acting Judge.

From these replies it is evident that the state of the law, relative to inheritance and acquired property, is still far from

being satisfactory. In order, therefore, to approximate the ends of legislative wisdom, it is recommended or suggested :—

*First*, that,—as it is a breach of all uniformity and a violation of all equity that any class of subjects should be without law at all ; or that one law should be administered to the native inhabitants of the metropolis, and another, in many important respects entirely opposite, to the native residents throughout the Mufassal,—the Mufassal and metropolitan law be assimilated in one consistent and harmonious code which may extend to East Indians and Parsis, &c. as well as Muhammadans and Hindus.

*Secondly*, that,—as it is contrary to the first principles of natural reason and natural justice, that a change of religious sentiments, more especially when that change involves an abjuration of error and superstition, should entail a forfeiture of that property which belongs to a man of natural right,—it be enacted, that one general and all-comprehending law be framed in the spirit of the 8th and 9th clauses of Regulation VII. of 1832 ;—or, agreeably to the tenor of the admirable recommendation of one of the most learned and respected of our Indian Judges, Sir Hyde East, who in his examination before Parliament, previous to the last renewal of the charter, earnestly and powerfully “submitted to the consideration of government, that their protecting hand should be so far extended as to make provision that no native of India shall forfeit any rights of property, or any personal benefit, on account of his profession of any particular faith or doctrine, which he would be entitled to, and claimed by any law of title, grant, inheritance, or succession established in India, which was binding on the persons last seized or possessed, or on those from or through whom they claimed.”

*Thirdly*, that,—in the event of *conditions* being attached to the property, *connected with superstitious or idolatrous usages*—conditions, the imposition of which may be pronounced unwarrantable, as being opposed to, and therefore superseded by, the higher obligations of natural justice and revealed law—conditions, the performance of which may be adjudged intolerable, as being subversive of the dictates of reason and the rights of conscience ;—the Judge or Magistrate be empowered, in accordance with the spirit of British law and the practice of the High Court of Chancery, to review, overrule, modify, or cancel such unreasonable conditions altogether ; or otherwise adjudicate for the relief of the party concerned, agreeably to the first principles of natural equity and the suggestions of a good conscience.

The passing of a legislative enactment, embodying these or

similar recommendations, would do much towards remedying the present untoward state of the law of inheritance and succession in this land. Apart from the many reasons urged in the "Statement of 1830," there is another, arising out of the present movements of Government itself, and the sanctioned operations of Societies and individuals, which loudly challenges attention. What is the natural—the inevitable effect which must ensue, not merely from the directly evangelizing measures in progress, but from the success of the Government and other Educational schemes for the enlightenment of this mighty people? From the nature of the component parts of Hinduism—contrasted with the range of European Literature, Science, and Theology—is it not demonstrable, that one grand effect, wherever a high English Education is imparted, will be, the demolition of those errors which constitute at once its basis and superstructure? Is not such abstract or theoretic demonstration borne out by numberless *facts*? Listen to the testimony of one, whose experience and position in native society must invest his assertions with authority. The *Reformer*,—an English newspaper, conducted several years ago, by a native Editor of rank, learning and wealth; and the organ of a large and influential body of educated Hindus,—contrasting the *visible* fruits of *ordinary* Missionary exertion with those realized by the Hindu College, thus proceeded emphatically to ask:—"Has it (the Hindu College) not been the fountain of a new race of men amongst us? From that institution as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country, to replenish its withered fields with the living waters of knowledge! *Have all the efforts of the missionaries given a tithe of that shock to the superstitions of the people which has been given by the Hindu College?* This at once shews that the means they pursue to overturn the ancient reign of idolatry is not calculated to ensure success, and ought to be abandoned for another which promises better success."

Without being at all pledged to the accuracy of this *comparative* estimate, must we not hold such a *genuine native testimony* to be conclusive as to the *operative power of a superior English Education in overturning the superstitions and idolatries of India?* If so, must not the Government perceive, into what a predicament of inconsistency it reduces itself, as well as all the friends of Native Education, if the law of inheritance and succession be not speedily ameliorated, and made co-extensive with the wants and exigencies of the entire body of the people? An awakening and enlightening knowledge is



communicated which sweeps away the gross absurdities of Idolatry and Superstition from the minds of those who acquire it. In this land, almost all property is left, burdened with *conditions of an idolatrous and superstitious character*. Mark, then, the dilemma into which, in consequence of the Government and other Educational measures, the educated Hindu is brought ! *If* he performs the superstitious or idolatrous conditions, in order to secure his property, he must, by such performance, *do violence to his reason, his conscience, and his publicly avowed sentiments* ;—in a word, he *must act the part of a wicked and deceitful hypocrite !* *If*, on the other hand, he has moral fortitude enough to resist any temptation and suffer any loss rather than submit to the sacrifice of reason, conscience and character, he must, while the law remains unaltered, by his non-fulfilment of the superstitious and idolatrous conditions, *forfeit all right to property* ;—in a word, as if the acquired possession of superior intelligence were a crime of the first magnitude, he must, in consequence of his being the happy possessor of such intelligence, submit to the infliction of one of the highest penal severities !

But, as there is in human nature an extreme repugnance to the loss of property ; and as time will show, that, however much power and wealth may be flattered by the interested and the needy, a course of systematic hypocrisy must eventually call forth the contempt and indignation of an enlightened community ;—what may we expect to be the operation of the present law, as it affects the *future spread* of sound knowledge and intelligence among the Natives ? What can we expect except that the spread of both will be vastly and indefinitely retarded ? What a solemn mockery to be, on the one hand, holding out all manner of encouragements—in the shape of salaries to qualified teachers, and stipends and scholarships to promising students—to stimulate to the pursuit and cultivation of superior knowledge and intelligence ;—and, on the other, by a continuance of the present law, holding out positive discouragements of a nature too appalling to fail of fatal success ! And herein lies the strength of these discouragements. Superior intelligence, *if accompanied by a good conscience*, may become penal ; by being attended with the deprivation of all one's possessions—and that too, in such trying circumstances as to loss of caste and reputation, that the immediate punishment of death might often be more tolerable. Surely that man knows little of human nature who does not perceive in this, the surest check to all *inquiry*, and the most powerful *restraint* on every *desire* to acquire or cultivate any knowledge which must, without a violation of conscience,

issue in such disastrous results. The good things of this life take far too firm a hold of the heart of man, to admit of a different inference being drawn:—yea, such is the strength of that hold which the perishable treasures of this world take of all the powers and faculties of his soul, that man is not only apt to become insensible to the glories of an eternal inheritance, but apt to listen to any account of them with positive dissatisfaction; and is too often willing to forego the anticipated enjoyment of God's favour, and brave the terrors of God's wrath, rather than be induced on any account, to withdraw the strength of his affections from his present possessions.

If such be the power of opposition which the enjoyment of the good things of this life ever presents to the ready reception of all *truth*,—as opposed to error, prejudice, self-seeking, or sinful compromise—even in circumstances, the most favourable, when no demand is made but the reasonable and salutary demand, not *exclusively* to direct towards them the affections of the heart, but transfer these to a far more glorious and enduring inheritance:—who can estimate the force of resistance, which a mind, pervaded in all its powers by an almost superhuman avarice, must present to the very first proposal, as well as to the incipient desire, practically to embrace any improved system of knowledge—any scheme of unbending principle, whether human or divine—the embracement and tenure of which may involve, irrecoverably, the *total* forfeiture of all that the soul naturally most values? Accurately to estimate the power of such resistance, till the lapse of time and experience have sufficiently illustrated the awful nature of the dilemma, is altogether impossible. But it is very possible, yea, very easy, to perceive how inevitable is the certainty of its existence;—since the slightest consideration will suffice to shew that the supposition of its non-existence would imply, that the usual processes of nature are reversed and the constitution of man unhinged—that actions the most prejudicial to every worldly interest are conducted without a motive, and extraordinary effects produced, either entirely without, or directly contrary to the ordinary operation of natural causes.

Let then the Government of this great Empire speedily emancipate itself from the meshes and the remnants of a barbarous jurisprudence:—let it, by a wholesome infusion of the spirit and principles of British justice, speedily divest itself of the anomalous and degrading attitude of appearing to sanction or offer, on the one hand, the largest bounties upon vivifying and illumining knowledge; and, on the other, to expose its

fairest fruit to the consuming blight of legal pains and penalties :—let it no longer, in point of apparent irreverence and inconsistency in its manifested conduct, provoke a comparison with the procedure of the man, who,—with the amplest proffers of recompense and reward to all that may strive to raise the most luxuriant produce from an unpromising soil,—would yet guard, by the threatened interference of an armed force, against every attempt to sow the seed ; or, if already somehow or other deposited, would, by the visitation of flaming fire to blast and devour, prevent the possibility of its ever attaining to maturity ! Let the Supreme Government of these realms prove faithful to the God of Providence by dealing out perfect righteousness and judgment to the multitudes over whom it has, in a way so marvellous and unprecedented, been constituted the Protector and the Guardian ;—and the God of Providence will smile propitious on its efforts, and render its administration a source and surety of abounding prosperity to itself—a guarantee of brightening hope to the millions of the present generation—a fount of reversionary bliss to future myriads, who, as they rise in long succession, may joyously hail the continued waving of the British sceptre, as the surest pledge of the continued enjoyment of their dearest rights and noblest privileges !





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I.—*The Protected Hill States.*

(For the Calcutta Christian Observer.)

The section of country known by the name of the *Protected Hill States* may be described generally, as comprising the whole of that part of the Himálaya mountains, which is situated between Nepál on the East, and the river Sutlaj on the West; and extending from the plains on the South, to the borders of Thibet on the North. It is divided into numerous small districts, the principal of which are Buschar, Jubal, Kyúnhal, and the Rájaships of Baláspúr, and Nóhan; also a number of very small states belonging to Ránas (chiefs). Some of these districts are entirely under British control. The remainder are subject to Ránas or petty Rájas, and only under the protection of the Company, for which they pay an annual tribute.

POPULATION.

The population of the Protected Hill States cannot be easily calculated. The scattered state of the villages, and the prejudice of the Rájas and Chiefs against having their people numbered, render it a difficult task. Their proneness to exaggerate also, makes the data afforded by the natives very uncertain. The population may however be estimated at about four, or five hundred thousand.

ORIGIN OF THE HILL PEOPLE, AND PERSONAL APPEARANCE.

The lower hills were doubtless peopled by emigrants from the plains, and that at a very early period. All traditions however respecting the mother-country appear to be lost, and no records refer to it. The first settlers, like the dwellers on the Alps were likely driven by persecution, or oppression

to the fastnesses of the mountain, or they may have preferred a residence in their secure vallies to the more exposed cities of the plains. The present inhabitants are very similar to their Hindu brethren in religion, customs, and language. They are generally of a middle stature, well made, and robust. Their skins are smooth, and of a lighter colour than the people of the plains. Their countenances are mostly agreeable, open and frank ; uniting in their expression mildness and vivacity. Many of the young females might be called beautiful in any country ; but when they arrive at years of maturity they generally lose almost all traces of beauty. This is owing to their having to undergo the labours of the field, as well as the drudgery of the house, spinning, weaving, &c. The people of the higher hills are evidently of Tartar extraction. They are short of stature, and stout, with broad faces, and high cheek bones. Their eyes are black and small with long pointed corners, and oblique like a pig's. The expression of their countenances is generally disagreeable, and manifests much deceit ; but this is not their character : their hair is long, and black.

#### DRESS.

The dress of the inhabitants is one well adapted to the climate. That of the men consists of a kind of frock-coat made of coarse woollen cloth, just the colour of the wool, often double reaching to the knees ; a pair of trowsers in the shape of drawers, and a girdle of the same material tied over the waist of the coat. For the feet they have short boots of the same cloth soled with leather. The common head-dress is a ring of black cloth, like an indúá, with a flat top of the same. With the exception of the head-dress, that of the women is much the same as the men's, only of a lighter material usually. Many of them have no other covering for their heads than their hair, which they wear very long behind, and ornament it with a variety of shells, and smooth, coloured stones, from the size of a rupee to that of a four-ana piece. These they wear on a string, sometimes two feet long, and suspended from the crown of the head down the back. Many of the women who labour in the fields leave all parts of the body above the waist perfectly exposed. The children go naked in the warm weather to the age of 6 or 8 years, or even longer. The more respectable people among the men wear pashmena shawls (made of goat's hair), loosely thrown over their shoulders, also earrings of gold. Their wives and daughters dress much as the respectable females do on the plains.



## FOOD.

Bread of wheat, or Indian corn flour made into thin cakes and eaten with ghee and vegetables, forms the principal food of the hill people. It is only on particular occasions the poor indulge themselves with animal food. Bráhmans, and all castes eat the flesh of he-goats, white sheep, wild hogs, wild fowls, and fish. The art of cookery has made but little progress among this people. The usual way of preparing a goat or a sheep is to roast it whole, over a large fire, with the hair, skin, and all the appurtenances until it is eatable. Sometimes the raw meat is cut up fine, and prepared with vegetables.

## GENERAL CHARACTER AND HABITS.

The people of the Hill States are much more industrious than those of the plains. This is probably owing to their invigorating climate, and their greater difficulty in obtaining a livelihood among their rocky and sterile hills. They are, also of a more cheerful, and peaceable disposition, and more courageous—have fewer prejudices, and less craftiness. They are, however, under the influence of a dark, and enslaving superstition, from the shackles of which they are never for a moment free. Their bewildered imaginations people every dale, and cave, and grove with genii, and often lead them to suspect each other of secret intercourse with demons. Hence they have frequent recourse to charms, and spells, and enchantments.

Hospitality is practised to a considerable extent; but a reward is always acceptable from a stranger. Lying, and theft are likewise less common than on the plains.

The habits of the people of the upper, and lower hills differ as much as their personal appearance. The farmers resemble the Thibetans more in their customs than they do the people of Hindustan; while the latter scarcely differ from their Hindu brethren. They all usually reside in villages of from 5 to 2 or 3 hundred houses. These are regulated both as to size, and number by the nature of the surrounding country. If there be much arable land, the villages are large and numerous; if not, they are small and scattered. The villages in the interior of the mountains are much neater than they are on the plains. Many of the houses are two stories high, and quite spacious; they are generally built with dressed stones, interlaid with hewn timber to bind them together instead of mortar. They are for the most part covered with slates, and surrounded by a high piazza. The upper story is occupied by the family, or families, and the under by cattle. Many

of the houses are white-washed, and at a distance present a neat, and comfortable appearance ; but their internal arrangements do not correspond with their external. Like whitened sepulchres they are within full of all uncleanness. The under story is a stable, with all its concomitants ; and in the upper a few old filthy mats on a filthy floor—a few old earthen lamps in the interstices of a greased and smoked wall—an old family hukka, and coeval chárpaí, together with a few cooking utensils, constitute the whole household furniture. Almost every village has its temple, or Devtásthán, attended by a number of faqírs, or bráhmans who live by the altar. These are built after the fashion of the dwelling-houses, but more costly and always surmounted by a high steeple and flag. With the exception of a few priests and buniahs the mass of the people are farmers. Men, women and children of various castes and ages may all be seen labouring together in the same field.

#### MARRIAGES.

Marriage contracts, among the people inhabiting the lower hills are made much in the same way as they are on the plains, when the parties are married young. But it often happens when they arrive at maturer years, they are not pleased with each other. In this case the husband says to the wife “ Pay me my marriage expences (about 40 Rs.), and you may go free.” If she can prevail upon her friends to redeem her, she does so ; if not, she looks out for another husband, who will be willing to pay for her release, and espouse her to himself. It matters not whether he be a married man or not. In this way there is a continual interchange of wives, even among the best friends, and it frequently happens that one woman, becomes successively the wife of six or eight men. The husband disposing of his wife always retains the children and her ornaments, and the purchaser having paid her ransom, observes no other ceremony than he would in purchasing a horse, or cow, except it be introducing her to his other wives (if any), or to his friends. Yet these marriages are considered valid, but not quite so honorable as if they had been performed according to the shástras. The common people have scarcely any prejudices against second marriages of females. A widow has, however, in a second, or any number of marriages after the first, only to swear fidelity to her new husband. He then promises to support her, and her children so long as she is faithful. Polygamy is sometimes practised though cases of the kind are not common among the labouring classes. The rájas and ránas usually marry five or six wives, and keep as many concubines as they can afford.

In the interior of the hills, a different custom obtains among the poor people. There as in Thibet the practice of polyandry is universally prevalent. One female associates with four or five brothers of a family without any restraint or regard to age. The choice of a wife is the privilege of the elder brother, and to him the first-born is conceded, and the next to the second brother and so on to the younger. The elder brother is in fact the master of the family. All, however, contribute to the support of the household, and in general they have a community of goods.

This extraordinary and unnatural custom may have been intended to prevent too numerous a population in an unfertile country, or it may have been induced by the poverty of the people. When asked the cause of it, they reply, "How could a poor man support a family himself?" Frequent jealousies no doubt arise among such a plurality of husbands, but it is surprising to witness the apparent good feeling which prevails between them. I have seen the wife seated in the midst of her four or five fraternal husbands enjoying a social puff of the hukka with all the seeming impartiality possible. It is the wife's province to light the hukka, and to set it a going. It then passes round from the eldest to the youngest brother, each one taking two or three puffs until it comes to the wife again, who in her turn partakes of it, and sends it round as before. If the family is travelling, and have no hukka in their possession, a perpendicular hole is bored in the ground with a small stick, and another obliquely until it comes in contact with the perpendicular one. Upon this a small stone is loosely placed to support the tobacco and fire, while from the oblique hole they inhale the smoke through their fists.

The marriage ceremony is very simple, and is only observed by the elder brother. He sees some fair one whom he fancies—consults an astrologer respecting her destiny, who generally reports favourably. He then makes a small present of clothes, and ornaments to his intended or her father, and mother, and on a propitious day takes her to his house, where without any further ceremony she becomes the wife of the younger brothers also.

#### BURIALS.

When a person dies among the people of the interior hills, his body is preserved several days before its interment. In the meantime, attended by the beating of drums, blowing of horns, &c. it is carried by his friends in the night all over his possessions that he may take a last survey of them.

Provisions are also placed near the dead body, and held to the mouth that the spirit of the deceased may be propitiated.



The corpse is then consumed on the bank of some river, and part of the ashes preserved to be committed to the Ganges.

#### LANGUAGE.

The language of the hill tribes under British protection is chiefly Hindí, but very much corrupted, so much so, that the Hindus of the plains can scarcely understand it. Their spoken language abounds with gutturals and nasals, and is announced in a mincing and singing tone which renders it difficult to be understood.

The dialects vary in different districts, as much if not more, than those of the several parts of England or America. The substantives are mostly the same as in Hindí, or so similar as to be immediately recognized by a Hindí scholar, and although in the adjectives, verbs and adverbs, we find the difference somewhat greater, the similarity is here also very conspicuous. The language of common conversation, however, differs much more from Hindí, than that usually written. This corrupt Hindí is spoken on all the lower hills, from Hardwár to Rám-púr, the capital of Buschar by the uneducated classes. Those who have been taught to read, and who mingle with the higher grades of society speak Hindí well. All their books of science and religion are either written in Sanscrit or Hindí, and the Deva Nágrí character. In some places correspondence is carried on in the Tánkna character.

In the upper part of Ranour (far up the Sutlaj river) the Thibetan language is much used. Its characters are remarkably simple, very distinct from each other in shape and easily formed. They are written from left to right like the Sanscrit, and bear a strong resemblance to the Deva Nágrí character. As they are undoubtedly of Sanscrit origin, they partake of the nature of that system, and mostly have the same names. The sacred character is called Udhan, or capital, and that for correspondence, which is quite different, is called Umed (without capitals). The Thibetan language is entirely distinct from Sanscrit, or any of the Indian dialects. It has doubtless received large accessions from the Chinese, and probably some additions from the languages spoken westward of Thibet. Like the Chinese it abounds in monosyllables and in words ending in ang, ing, ung, also mig, chig, &c. A single letter often constitutes an entire word, as ká, a pillar; khá, snow or the mouth; má, mother; pá, father; chhá, a portion; bá, a cow; shá, flesh; sá, earth, &c. Among the verbs there are many impersonal or indefinite locutions, or expressions formed by the participles, which render the language difficult for a foreigner. They are usually conjugated by the help of prefixed or affixed letters, which are mostly silent.

Many of the substantives are also burdened with silent letters, as *bskya*, pronounced *kyá*; *brkya*, *kyá*; *chos*, *cho*. The nouns are declined much the same as in Hindí, as Nom. *miq*, (the eye;) In. *miq gís*; P. *miq-gi*; D. *miq lá*; Acc. *miq*; Abl. *miqnas*. The terminations are regulated by the final letter of the noun. The articles and adjectives are always put after the substantive, as *miq po*, the eye. *Lo* (a year); *lo chiq*, one year. The whole structure of the language appears to be just the contrary of English, viz. *Blaq gis matong paí dpe zhiq ná* (in a book seen by me) makes in Thibetan order *me by seen book a in*.

The following is a list of some of the Thibetan words. The italic letters are silent.

Thib. char.	Rom. char.	Translation.	Thib. char.	Rom. char.	Translation.
དཀོན་མཆོད་	<i>Dkoun Choq</i> ,	God.	ཤིང་	Shing,.....	Wood.
མི	Mi, .....	Man.	ལོ་ཅིག་	Lo Chiq...	One year.
བུ་མེད་	Búdmed ...	Woman.	འཇག་མ	Hchoq pa,	To walk.
ཆུ	Chhú, .....	Water.	གསུང་པ་	Gsúng pá,	To com-
མེ	Me, .....	Fire.			mand.
ལམ	Sam, .....	Road.	ག	Ká,.....	A pillar.
སྐུ་	Slú,.....	Body.	ཆ	Chhá,....	A part.
ཐུག་	Phyaq, ....	Hand.	ར	Rá,.....	Goat.
	pronounced Chaq.		པ	Lá,.....	Páss.

The language of lower Kanour appears to be a mixture of Hindí, and Thibetan, and is called *Milchán*, from the Sanscrit word, *malichh*, which is applied to any barbarous people or language. It has never been reduced to writing.

#### RELIGION AND LITERATURE.

The Religion and Literature of the Protected Hill States are essentially the same as those of Hindus in other parts of Hindustan. The inhabitants of the outer ranges, consider themselves more orthodox even than their brethren of the plains; but the tenets, and practices of those in the interior have become contaminated with *Búddhism*. The commonly received *shástras*, such as the *Bhagawat*, *Ramáyan*, &c. are the fountains of their religion.

Caste, however, has a much lighter hold on the minds of the people than it has in the plains. With the exception of a few pandits all the *bráhmans* in indigent circumstances cultivate land, engage in merchandise, and in all the pursuits

common to other respectable castes without any disgrace. The prejudices of the people are also much fewer than in other parts of Hindustan, and when not initiated into the evil practices of the plains, they are proverbially faithful. On all these accounts they are more accessible to the gospel. Like all hill tribes, they are very superstitious, and have literally erected an altar under almost every green tree, and on every high hill. These are dedicated to numerous Devtas not known on the plains, viz. Banár, Mahású, Bijú, Gogá, &c, who preside over their crops, health, prosperity, &c. These are all deified heroes, who as it appears from the accounts of the natives have been admitted into their catalogue of divinities within the last century. They are, however, mostly well acquainted with the celebrated names that compose the Hindu Pantheon, and occasionally erect temples for them.

The most of their temples, and images are of the rudest description possible. A few rough stones thrown together without any apparent design—a long bambu erected in their centre, and an old piece of white cloth attached to its summit, often constitutes a temple. Their images of wood and stone too scarcely resemble the likeness of any thing on earth—a piece of rough board, rudely cut out with a farmer's axe, or a stone of the same description, is not unfrequently their only object of worship. At some of these temples, or altars there are several melas held during the year to which thousands of people of both sexes resort. Some present a handful of wheat, or a few pice to the Devtas; others offer sheep, goats, and fowls. This done, the men amuse themselves by walking about from place to place, and idle conversation, and the women, collected in groups, entertain the multitude with their monotonous songs. A few of the more devoted, pretend to be possessed of the Devi, (the feminine of Devta,) and to manifest it shake and throw themselves into every possible posture, until they fall down quite exhausted. The shaking, all believe is produced by the Devi, and is considered a token of her approbation. While this is going on a tremendous discordant noise is kept up with drums, and horns. These melás seldom last more than 3 or 4 hours, after which all return home, seemingly much delighted. The victims offered in sacrifice are sheeps, goats, and fowls, and sometimes buffaloes. Their heads are struck off, if possible at one stroke, and offered to the idol. Their bodies together with the wheat and pice are gathered up, and borne away by the bráhmaṇ of the temple, for his own use. If a Christian or any unclean animal touch one of these rude temples, or altars, the sacrifice of a goat is deemed indispensable to purify it from its pollu-



tion. If the former be the transgressor, a goat for this purpose, or the value of it, is claimed from him. Like all heathen nations, while they continue the practice of sacrificing, derived no doubt from our first parents, they have lost its design. They know nothing of the great sacrifice for the prefiguration of which the rite was instituted. They know not that the rite itself has been abrogated by the death of the Son of God, and that the remission of sins is only by faith in his blood.

#### INFLUENCE OF RELIGION.

Of a future state of rewards and punishments, or of sin and holiness these people seem to have scarcely any conception.

They imagine the spirit after the dissolution of the body will depart far away to the summit of some high mountain, and there wander among lonely rocks, and caves, until it obtains some new birth; consequently they look forward to death without terror, except such as may arise from the prospect of bodily suffering, or a long separation from their friends. The idea of an immediate interposition of supernatural agents in human affairs possesses an unbounded dominion over their minds: yet as they assimilate the nature of their presiding divinities to their own depraved practices and passions, this belief has no conservative influence on their conduct. All their prayers and worship at their temples, they say are for temporal blessings: such as good crops, prosperity in business, children, health, &c. Their past sins, they say, can be removed in no other way than by bathing in the Ganges, at Hardwár, or other sacred places. Hence they make frequent pilgrimages to these places. The practice of daily ablutions, so strictly observed by the majority of Hindus and so necessary for personal cleanliness, is almost entirely neglected by the hill people. Their clothes and persons are therefore extremely filthy.

#### AGRICULTURE.

The whole surface of the country is very broken, and precipitous. Many of the higher hills consist of little else than large masses of rock, apparently thrown together in a confused state by some mighty convulsion of nature, and here and there thinly strewed over by a light gravelly soil, on which no vegetation, except a coarse kind of grass in the rainy season, is ever seen. A few on their northern sides are covered with verdure, and rich with abundant forest trees. The lower hills often afford good pasturage, and whenever practicable they are covered with terraced patches of cultivation. The valleys are

very numerous, and generally fertile ; they are, however, much broken by deep ravines, through which flow streams of excellent water. Many of them bear populous villages amid orchards, and neat little plantations. Several of the valleys are eight thousand feet above the level of the sea.

The productions of the Protected Hill States are wheat, barley, buckwheat, *dál*, rice, *úrd*, *más*, *bátu*, potatoes, and various kinds of pulse, such as are common on the plains. Also apples, peaches, apricots, grapes and walnuts. Iron, copper, lead, and rock-salt are likewise found in several places.

#### IMPLEMENTS OF HUSBANDRY.

The implements of husbandry of the hill people are essentially the same as those used on the plains.

A billet of wood about three feet long and six inches broad, at one end, and pointed with iron at the other, with but one handle attached to it, and drawn by small oxen, is a substitute for a plough. A piece of timber, four or five feet long, and six or eight inches square, dragged horizontally over the ploughed ground, serves for a harrow. For digging around rocks, and in places inaccessible to oxen they have a small hoe but little larger than a man's finger. This is a specimen of all their implements for agriculture. They are all of the rudest, and most trifling description. The little patches of cultivation on the sides of the hills are all terraced, and rise one above another like the seats of an amphitheatre. They are usually irrigated by conveying water along small canals from some fountain, or rivulet, and discharging it on the fields below as they require it.

The climate of the hill states is for the most part delightful. On the lower ranges it is cool in summer, and agreeably cold in winter. On the higher it is cold even in summer, and braces up a debilitated constitution, equal to that of any other country in the world. By ascending or descending according to his fancy, a person may suit himself with any temperature he wishes, at any season of the year. He may one hour bask in the scorching rays of an Indian sun, and the next inhale the chilling breezes of her snow-capt mountains.

I have now laid before the Christian community, a brief sketch of the inhabitants, &c. of the Protected Hill States. It is doubtless imperfect, and in some things may be erroneous ; but I trust a residence of upwards of three years amongst them, a careful observance of their customs, and a particular inquiry into their matters of faith, has enabled me, upon the whole, to represent things as they are amongst this, in many

respects, interesting people. In searching into their characters and conditions it has not been my object to satisfy a vain curiosity, nor merely to throw light upon the moral chart of the world. I wish rather to elicit Christian sympathies, Christian prayers, and Christian efforts, in their behalf. Could I accomplish this, it would be my great privilege to guarantee a greater blessing to these poor benighted mountaineers than even the protecting arm of Great Britain has secured for them. I would therefore raise the "Macedonian cry," "*Come over and help us.*" Especially would I say to my missionary brethren, whose natural vigour has yielded to the "destruction that wasteth at noon day" on the plains, or whose family circumstances may make it necessary to leave their fields of labour for a more congenial climate,—*here* is room for at least twenty missionaries—*here* is a *hilly* country—a comparatively fine climate, and a comparatively simple-hearted people to labour among—*here* a missionary could have a good *log* or stone house—an abundance of cold spring water close by to drink, and many of such fruits as are common in his native land to eat;—*here* his constitution might be restored, and he might labour many years in his Master's kingdom—*here* is a portion of the great field which is already "white for the harvest." Too long has it been neglected by the Church of Christ, and her messengers. The votaries of science have penetrated to its centre, and traced its boundary—stood on every high hill—explored every valley, and trod its snow-capt mountains where foot of man never before dared to tread. With mathematical precision the heights and distances of their towering peaks have been measured. By the pencil their sublime and awe-inspiring scenery has been reduced to canvass, and now adorns the halls of the lovers of fine arts in all parts of the world. Their minerals and botanical productions have been collected by the curious to enrich the cabinets of the learned—their river-courses have been traced with untiring zeal, through perilous rocks, and mountains of snow to their sources, to increase geographical knowledge. This is all well. But while this untiring research is going on among the votaries of science, why has the mountaineer himself, for whom all the beauties of nature which adorn his dwelling-place were spoken into existence, been neglected? Why have not the feet of those who bear glad tidings preceded scientific adventurers, or at least followed in their foot-steps to these regions of the shadow of death? Shall men of science risk their lives in scaling the steepes, and spend their time in bending over the pebbles of the Himálayas to ascertain their quali-



ties or for vain amusement, while the ministers of Christ neglect the immortal souls of their inhabitants?

Would the heralds of the cross manifest but half the zeal, for the evangelization of these benighted mountaineers, exhibited by men of science for the promotion of their favourite cause, soon would they be gathered into the fold of our Redeemer; soon would idolatry, and superstition, and ignorance disappear, like the mist which rolls up the mountain side before the rising sun, and all the region on which they rested, shine forth enlightened, and redeemed.

J. M. J.

*Sabathu, October 13th, 1840.*

NOTE.—We trust the appeal of our intelligent correspondent will not be in vain in the Lord. We feel great pleasure in having awakened an interest in the hill tribes of northern India.—Our prayer is that it may increase until they shall all be brought to the knowledge of Christ.—ED.

## II.—On Hindustáni Translations of the “Word” and “Son of Man.”

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As every thing which has a bearing on the illustration of the Bible is important, I feel inclined to offer a suggestion or two on the translation of a term in the current U'rdú Testaments. It is the term “Word,” occurring in the 1st chapter of John and the 1st Epistle of John. Martyn translated it by the Arabick word “Kalma.” Messrs. Bowley, Yates, and the authors of the Banâras translation have all taken the word Kalâm. I think this change was not happily made. There is no doubt but they have all made this change with the view of simplifying Martyn's translation. There is no doubt that “Kalâm” is a plainer word, and more likely to be understood by common people in *common circumstances*. But in these places the word is used in very peculiar circumstances—viz. as a title or name of Christ, the second person of the Trinity. And for this purpose I think “Kalma” is very much better suited. When the native reader takes up the Testament and reads “Shurú men Kalâm Khudâ ke sâth thâ, aur Kalâm Khudâ thâ,” he is likely to pause to ascertain what this means. He knows that “kalâm” means “word,” “speech,” “discourse;” he concludes that this must be its meaning—that when God created the heavens and the earth he used some form of speech or language. But he does not suspect that it is a name or epithet of Christ. Thus the word is plain, but it does not help him to get its meaning.

“Kalma” corresponds more accurately with the Hebrew or Chaldaic word “Memra” and the Greek word “Logos.” It is the word also used in the Qurán, which gives us high vantage ground with the Musalmâns. We can show to them that the Jewish commentators, before the time of Jesus were accustomed to refer the word “Memra” and also the more ancient Hebrew word “Dabar” in several cases to their expected Messiah, and thence to ascribe divine attributes to him. St. John seems

evidently to have had this in his mind when he commenced his history of Jesus. And falling in with this Jewish doctrine he merely stated definitely that this Memra—or Logos who was with God and was God, is this same Jesus of Nazareth respecting whom there were such contradictory opinions. Then the Qurán in the Surah "Imrán" twice uses the word "Kalma" as the name or epithet of Jesus, and once in the Surah "ul Nisa." True Abdul Qádir in his translation renders the Arabic word "Kalma" by the word "Hukm," and once "Kalám," but he manifestly does it so on purpose to conceal or obliterate the force of the word Kalma. Thus by steadfastly keeping this on the high ground where Martyn placed it, we have the Tauret and Injil and Qurán uniting in a strong and unequivocal testimony to the pre-existence and dignity of the Messiah.

We can then establish from the Qurán itself that "*Alláh ká Kalma*" was the appropriate and peculiar name of Jesus before his incarnation—that *after his incarnation* he was called "*Jesus the son of Mary*." And this quite agrees with the Injil and the Prophets. According to them also before his incarnation "Logos" or "Memra" was his peculiar title; after his incarnation he was called "Jesus." And I think that all the ingenuity and sophistry of Muhammadans cannot evade the force of this argument. But if we change the ground by using Kalám or other words for the sake of making the subject plain, we only make the subject more confused, and surrender a vantage ground which it is of immense importance for us to keep. I think the position in which the Qurán has placed the "Kalma" and "Rúh Pák" is one of the strongest and most available positions which we can at present use in discussions with Muhammedans. It thus gives unequivocally the *elements* of the doctrine of the Trinity, and we can use them in support of the Bible doctrine on that subject.

The same argument holds, though not to the same extent, in regard to the term "Son of Man" as applied to the Saviour. Martyn translates this "Ibn Ádam"—Mr. Yates adheres to the same. Mr. Bowley and the Banáras translators (not the Banáras Committee) attempt to make it more plain by using, (the former) "Ádam ká farzand" and "Admí ká farzand" and (the latter) "Ádmí ká Betá." Now what we want in this case is, not to simplify terms, but to use that term which most aptly designates Christ in his human nature. Of the four forms found in our current Testaments I think "Ibn Ádam" is the most eligible. Neither of them has any plainness about it till the person learns that it means "Jesus Christ." I suppose the Saviour in the frequent application of the term "Son of Man" to himself, had especial reference to the place in Daniel where he "saw in the night visions that one like the *Son of Man* came, and there was given unto him dominion, and glory and a kingdom, that all people, nations and languages should serve him, and his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed."—Daniel, in the visions of the night, saw among the Heavenly hosts one who bore the form of *man*. That one was brought prominently before him as one who was to possess a kingdom and dominion that should be universal and perpetual. There is no doubt that this was with the Jews a favorite prophecy—one on which they delighted to dwell, until the time that Jesus of Nazareth began to appropriate it to himself. And there is little doubt that the steadiness with which the Jews applied it to their Messiah was one reason why Jesus so frequently applies the term to himself. They were prepared to see their Messiah in *human form*, and to believe that though he wore a *human* appearance he was in *reality divine*. Just so in Jesus of Nazareth, we recognize both *their* and *our* Messiah. His *form*

bespeaks him *man*. His words and actions bespeak him more than man—declare that “in him dwelleth the fullness of the Godhead.” Now this same prophecy of Daniel is to us a precious prophecy, and one which I apprehend will have much to do in our discussions both with Muhammadans and Jews, in this country. It is therefore desirable in our translations to use and adhere to those terms which will throw our discussions back on the original ground where the prophets placed it. Thus these terms which at first seem difficult come to our hand full of meaning, and full of force. And I think that “*Ibn Adam*” is better adapted to express this term in Hindustání and to throw the discussion back upon its origin than either *Admí ká Betá*,” “*Adam ká farzand*,” or “*Admí ká farzand*,” or any other term that is likely to be used. To my ear it also sounds more dignified and definite than either of the others.

I shall be exceedingly delighted to see the translators of the Scriptures uniform on such points. Every difference of this kind which finds its way into printed editions of the scriptures lays up unnumbered difficulties for our future use, and puts into the hands of Muhammadans the means of very much trouble and annoyance to us afterwards.

I may not however, have come to the most correct views after all on the subjects which I have thus briefly discussed. I have therefore no wish to dictate, but hold my mind in readiness to take different views whenever it shall be shown on sufficient grounds that my conclusions are hasty, or formed from insufficient data. I should be glad to see some one who is more familiar with the resources of eastern languages, and especially with the doctrines and discussions of the Jews between the time of Daniel and the coming of the Messiah, take up this subject and develop its real position and bearing.

If you think the thoughts thus hastily and rather crudely put together would be either acceptable, or useful to the readers of the *Observer*, kindly insert them—if not lay them aside.

W.

Allahabad, October 20, 1840.

### III.—Sketch of the Lodia American Mission.

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I hasten to comply with your request, as I find it in the September No. of the *Observer*. A long tedious history would be both unprofitable and altogether out of place. I shall therefore give you but a rough sketch of facts.

The Rev. J. C. Lowrie, a Missionary of the Foreign Missionary Society of the Presbyterian Church in the United States, arrived at Lodia in the latter part of the year 1834. His attention had been directed to this region by the fact of its entire destitution, and because a door was open for the dissemination of gospel truth in the Protected Sikh States. The door to the Panjáb was then, as it still is, closed against the Missionary; but we hope the day is not far distant when the Missionary of the cross will be permitted to travel its length and breadth, making known the glad news of salvation to those who are sitting in darkness and the shadow of death. Even now we are able to do something for the people of the Panjáb. Thousands of them



come to or pass through Lodia every year, many of whom are anxious to obtain our books for themselves and their friends. Mr. Lowrie was not permitted to remain long at this station. Ill health obliged him to remove to Simla in March 1835. In November following he returned to the plains, and in December he had the pleasure of welcoming to their field of future labor the Rev. Messrs Newton and Wilson. Mr. Lowrie's health still continuing in an unfavorable state, early in 1836, he was obliged to leave the station and return to America. Early in 1837 Mr. Wilson left the station. Since that time however the number of Missionaries has been annually increased. We now number *four*: "The Rev. Messrs. J. Newton, J. Porter and W. S. Rogers, and Mr. R. Morris, together with our wives—and one native Catechist, Goloknath.

*Presses.* We have now in operation two presses—one of them an iron press. A new iron press, of a large size has been received, but has not been brought into use yet. We have large founts of Persian, Nágrí and Gurmukhí type, and some small founts of Roman type: we have also two Lithographic presses at work. A book-binder is connected with the office. Last year we printed in Urdu and Panjábí 46,000 copies of books and tracts, making a total of 1,236,000 pages in those two languages. In this number of books are included 3000 copies of John's Gospel, and 3000 Acts of the Apostles, both in Urdu. During the present year we have printed the Gospel according to Matthew, translated into Gurmukhí by the Missionaries at this station, and the Pilgrim's Progress in Urdu (Persian Character). During the present and past years we have also printed a number of tracts in Persian, Urdu, Hindi, Panjábí, and Kashmírí.

In addition to the Scriptures and tracts printed here, we receive supplies from the several Societies in Calcutta.

*Schools.* The English High School. This school was established by Col. Sir C. M. Wade, and supported by him for some years. On the arrival of Mr. Lowrie he was requested to take the superintendence of it, which he did with the understanding that Christian instruction was to be communicated in a prudent manner. It has since then been made over entirely to the Missionaries who now have its sole management. Col. Wade since making it over to the Mission has continued to manifest a warm interest in its welfare. Last year there were seven classes. The first had studied Evidences of Christianity, Intellectual Philosophy, Chemistry and Arithmetic. The second Physical Geography, Astronomy, part of Natural Philosophy, embracing Hydrostatics, Hydraulics, Pneumatics, Acoustics, and Optics. The third and fourth classes, Geography, Grammar, Arithmetic and New Testament. The other classes were studying the Elements of English language and translating. During the present year a change has been made in its arrangement—the lower classes have been formed into what is called a Primary School. The Primary School numbers about 40 pupils, and the High School, about 25. The exercises are commenced (daily) by reading the Scriptures and prayer.

*Boarding Schools* for boys and girls. The number in each school is *seven*. One of the girls (since married) and two of the boys, have

been admitted to the communion of the Church during the present year.

*Sabbath School.* We have a Sabbath School, composed chiefly of pupils from the High School, and a Bible class of young men, chiefly from the printing office and High School.

*Church.* We have erected a large and comfortable Chapel in one of the principal streets of the city, in which a sermon is preached every Sabbath. The language used is Hindustání. The Church numbers, exclusive of the Missionaries and families, 6 *members*,—making our whole number *fourteen*.

*Languages and Population.* The whole population of Lodiana has been estimated at 30,000 persons. Of these 7000 or more are Kashmírís, who in their intercourse with each other, use the Kashmírí language: indeed many of them know no other. Of the remaining 23,000 perhaps half speak Hindustání, and the remainder Panjábí.

I have endeavored to give you a short sketch of our operations as they are now conducted, and hope you will find it of some use in preparing the History of Indian Missions you have in contemplation.

Yours very faithfully,

R. MORRIS,  
*American Missionary.*

*Lodiana, Sept. 22, 1840.*

NOTE.—We shall print all the documents received on this subject as they may afford instruction to some, while it is a sure way of preserving the facts connected with the history of Missions in India. We entreat our friends to communicate similar statements concerning their stations.  
—ED.

#### IV.—*Some causes for the slow progress Christianity is making in India; in a letter to a Friend in America.*

MY DEAR BROTHER,

I have often felt a wish to say a few things to the good people at home through the medium of the *Chronicle*, in explanation of some of the latent causes from which the progress of Christianity appears so slow in India. As the dear people of God at home who contribute, and pray, and long for the bringing in of the Gentiles, have to share with us in the delayed hopes and disappointments and trials which belong to this subject; it is right they should be made as fully acquainted as possible with the outward and visible causes which operate in this case. The more they see of the silent influences at work the less are they likely to be stumbled when they find that the outward and manifest results do not seem to come up to the full measure of the means and efforts used. And their faith and prayers and expectations will bear on the subject more exactly as it is.

I mentioned in a former letter, which I hope you have received, the extent to which the native mind is filled—utterly filled—with legendary tales, all of which are decked in the strongest colors of romance. Hence

many times the very strongest announcements of the Bible often only serve to throw the mind back into the midst of them, and make them think how utterly rapid and feeble are the strongest figures and illustrations which we use when compared with those which are common among themselves. Where they are familiar with men "weeping tears of iron," and figures equally strong on all subjects, the strongest statements that Christianity makes are considered as only second rate. Immemorial custom has taught them not to accord to any the character or title of an author until he is able to write his sentiments, or doctrines, or what he wishes the people to read, in *Poetry*. A prose writer is regarded merely as an aspirant to a name of which he is unworthy. Hence nearly all their works are written in verse. Hence too that extravagant fondness for the gingling, measured lines of poetry so characteristic of Asiatics. Hence too the florid style of poetry decked in the most exuberant and gorgeous imagery has transfused itself through all the Prose which they do write. Thus the commonest prose writer cannot write on the commonest subject without striving to soar into the regions of poetry: *e. g.* A common approved writer now before me, speaking of a few of the hangers-on of a great man in office who were begging some appointment from him, instead of saying "they indulged sanguine hopes of success in their application," says, "the rose of desire bloomed in the garden of their expectation." This is but one of a score which are found in a chapter. Take one other specimen; it is a reply to an order about some work. It begins thus—"Your devoted slave Sikandur, having performed the ceremonies of the prostration and the dependency of slavery, sendeth health to the 'Qibleh\*' of this world and the next, at the petitioning place of the servants of your heavenly palace, I became dignified and elevated with the honor of the auspicious contents of the illustrious mandate that was issued in the name of this meanest of your slaves, on the subject of repairing the fort of Rajore," &c. And this is found among the forms of law where perspicacity and plainness are peculiarly necessary. Capacity in this kind of gorgeous decoration is that which in a great measure gives character to a writer and brings his services into demand in this country. And the simple unpompous "doctrines of the cross" in the hands of foreigners, can do very little at captivating the ear in this style.

Again the native works contain many very judicious reflections and precepts, mixed up with a great deal that is childish and even corrupting. So when the *Christian stranger* repeats the purest sentiments and precepts from the Bible in their presence, they are even ready to reply "We have so and so in our books just like that," and immediately set their minds at work to show the similarity of their moral precepts with those we wish them to receive as *new*.

Again natives have to do with *despotic* mind in all the affairs of life. Hence all their skill and training bear on the point of learning how to manage mind in this form. The books which are prepared for the

\* "Qibleth" means the place towards which one turns in prayer, as the Musal-mans do towards *Mecca* and the Jews to Jerusalem.



especial use of Kings and Rulers bend all their powers to the preparation of rulers to rule and manage men in the way of absolute despotism. And all the training and experience of the common people are directed to the management of mind (especially of superiors) in that form. One of their first and highest efforts is to learn "with the water of endurance to quench the fire of anger." And by means of cunning and artifice to get that which they cannot obtain by power. And every man must adapt his mind and all his measures to be treated by all above him as a slave, and make up his account by bearing down the harder on all below him. The ramifications of this run through the whole framework of society, and in a thousand forms retard the progress of society from the present to a later state.

Again Christianity comes into a land where all the channels of thought are in almost every possible form pre-occupied in favor of some of the native forms of religion. Thus even a *virtue*, or excellency of character can scarcely be named which does not to their ear express some of their own forms or modes of worship. Thus "believer" is to a Christian ear a very familiar term and full of meaning. So is it in Hindustán. But here it means belief in Muhammad and the Qurán. And if we change and compound a word to express the idea, still the elements of that new word point to the Qurán and its prophet. When we speak of "Musalmáns," we use a term "*Ahli islam*," (the most popular term for Musalmáns) we utter a term which means "Master, a possessor of *safety* or *orthodoxy*," whilst we are labouring to show that this very people are far from either *orthodoxy* or safety. If we use the term "*Kalam-ullah*," (Word of God) it means the Qurán as distinct from the books of *Moses* and *Jesus*. If we use the term "Qurán," or its more popular form "*Furkán*," it means the book which "distinguishes *truth* from falsehood." When we speak of "*Ahlullah*," (people of God) it means dervises, faqirs, &c. When we recommend "piety," and the "fear of God," "deadness to the world," &c. we are in danger of requiring people to throw off their clothes and besmear themselves with dirt, and forsaking society go and dwell in the jungle.

Thus Christianity has to wear or cut for itself *new* channels, whilst all the old channels are flowing full and strong with a tide which carries far away from where the Bible bids us to go. The languages of India are copious and capable of expressing great varieties in the shades of thought. But it seems as if almost every possible combination is already brought into the services of the current forms of religion. So that Christianity has to take one of three alternatives; viz. either stand back and be content with very few simple, religious and theological terms, and express the most important and oft-recurring ideas by a tedious circumlocution, or attempt to form *new compounds*, the elements of which will still point to persons and opinions which Christianity proves to be false and unworthy such honor, or come forward with a confident and vigorous step and wrest a sufficient number of the most clear and simple and expressive terms already in use and appropriate them to its own use. The latter is the alternative, which I think it were most desirable to choose. *e. g.* The word "*Kalá-*

mulláh," "word of God" is perhaps the most simple, musical and expressive which the language affords; and if we have to stand back at respectful distance and yield the term entirely to the Qurán, and use some other compound or circumlocution in its stead, we tacitly give them the vantage ground. Thus in a whole class of most important terms Christianity has to consent to the enemies occupying the vantage ground, whilst it occupies the plains and vales below. As a matter of policy this is not wise. When military men make a hostile advance into a country, their first and steady effort is to get possession of the *forts* and citadels, and eminences from which they can with ease bring their artillery to bear on the surrounding lower grounds. Whether Christianity will take no valuable hint from the policy of the world or not remains to be seen. Hitherto the aspect of things seems rather to say "no." Christians seem hitherto to be toiling each in his way to mould or form, or compound such terms or circumlocutions as will express the religious and theological terms of the bible without encroaching on the ground conceded to the qurán and the shástras.

And thus until Christianity shall have either formed or appropriated terms to express her important and oft-recurring doctrines, terms which will be recognized as implying just what the Christian preacher wishes to express, the power of Christian instruction will be greatly diminished.

Thus it will be many years before Christianity will have learned the exact force of her own terms, and have the lines drawn around the definition of terms used, so as to have it known exactly what is meant. But as Christianity goes forward in this work, exhibiting her doctrines and fruits along with the terms she uses, and thus illustrating their exact meaning, the announcements of the great truths of the Gospel will be constantly acquiring new strength.

Now whilst Christianity is thus, as it were, feeling her way through this mass of preparatory work, let not Christians who dwell on the opposite side of the globe, are acquainted only with the simple, clear, and holy doctrines of the bible propounded in well-understood terms, be stumbled or perplexed when they seem to see the results of the gospel preached in this country not proportioned to the means and appliances used.

When Christianity shall have made a *channel* for herself, and when the ground is more thoroughly explored, and the high grounds and citadels are a little more in possession, on the principles of mere human calculation she will begin to exert and exhibit a very different power in possessing the country. Add to this the assurances, of Him whose cause it is, that "the kingdom given unto the Son of man is such a kingdom that *all people, nations and languages* shall serve him; that his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed; then the faith that was wavering cannot but be strong. The vividness, the hope, the panting expectation of immediate and greatly abundant fruits, will give place to that more deep and steady faith of the Prophets which saw the certain establishment and glory of the Messiah's kingdom through a far more extended tract of time than now lies before

us; and led them to act steadily on the connections of that faith though they saw that not to themselves, but to other generations they did minister in the toils and labors and privations which they endured.

As ever, your affectionate brother,

J. W

*Allahabad, Oct. 16th, 1840.*

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### V.—*The Temples of Wún in Nemár.*

The province of Nemár is interesting for its fine diversified scenery and several interesting places. The climate during the rains and cold weather is agreeable, but during the months of March, April and May, it is considered the hottest part of India; its fervid heat is then particularly ungenial to a European constitution. Wún is a small town in this province, and from the number of old Jain and Bráhmaṇ temples in its vicinity must have been the residence of a considerable number of those two sects. The present inhabitants, however, know but little regarding them; some are not at all respected, a few (Bráhmaṇical) which contain Lingams are resorted to by the wretched inhabitants for the benefit of púja; only one of the Jain temples is visited by the Banyans, of whom there is a very small number, and that they have not thought proper to have cleaned out. However, I should have thought it more strange if so dirty and absurdly prejudiced a set of people as the Banyans had ventured on having their temple cleaned out, for, from the neglected state of these temples, they must contain many a happy, contented insect, which would have been brought to an untimely end, had the use of a broom been ventured upon.

Last hot weather, I passed through Wún; it was one of those closely hot, sultry days that precede the setting in of the rains, which draw the perspiration from the body like the action of a heated oven on a piece of meat. I was anxious to visit the temples during the day, and once ventured out, but after inspecting one was obliged to retire to my resting-place much discomfited, for the heat and glare combined were irresistible. It would have been an excellent state of atmosphere for Monsieur Chabert to have practised upon. I was compelled to hide my diminished head. However, during the day I was indulged with a dust storm and slight sprinkling of rain, which enabled me to visit them some time before sunset.

Temple No. 1 in the town is dedicated to Mahádeva. In front is a detached pillar with capital on the summit, on which are four stout figures, (one on each side) on their bellies, very similar to the cherubim we sometimes see outside the churches in England. The base is square, and on it are some carved bulls. The steeple of the temple is of a pyramidal shape, open in the middle of its faces, and hollow inside; the corners are friesed; at the entrance are two shafts of pillars on each side of the vestibule; one side is uninjured; they are merely half pillars; above them are very well carved figures on their bellies; on each side of the entrance are longitudinal carved lines; at the base of each side of the entrance are seven female figures in alto relievo, all in good condition but one; on the ceiling are some well executed medallions; in the centre is a large one very well worked; inside below are two Lingams and on each side are some carved figures; outside are a number of carved figures of both sexes, seated and standing in recesses; the sides of the temple are richly carved in smaller pyramidal shapes; the top, especially in front, is falling into ruin.



Passing through the town to No. II. a small structure dedicated to Mahádeva with many detached pieces of sculpture of Hindú deities scattered about; inside are two Lingams, outside two Ganpats, a Bull and three standing figures with many smaller ones around them.

No. III. is outside the town to L. with a Lingham inside. At the entrance is carving on either side; some small figures are indulging in strange fantastic contortions of body; outside in recesses are seated figures, three of which are in a supplicating attitude. No IV. has a portico projecting in front, supported by pillars: at the bases are figures and outside are fringes of elephants, and figures both large and small in various positions but falling into decay; the inside above is ornamented with devices and figures;—in front of the portico, two pillars are thrown forward, and behind are three on each side; the east and west porticos have fallen down; pieces of sculptured stone lie about; inside the temple are eight pillars, above the capitals of which are couples of each sex; and in some three are grouped together, one playing a bansli is very well carved. The deity of this temple they called Parasnáth; in Gujárat I have always seen this character represented as seated, but here he is standing and sports a head-dress. The Márwári Banyans worship this.

No. V. On rising ground, beyond the south of the town. The exterior of this is in better repair than any of the preceding ones; nearly the whole pyramidal steeple is perfect, but there are no figures outside excepting a few that have fallen; a flight of steps leads to the entrance, at which are pillars, the capitals of which are adorned by sculptured figures; the interior is square with circular dome above, round which are carved circular lines and figures of kinds; on the sides and angles are twelve pillars; in recess to S. under the steeple is a large standing figure which the people here call Gwaleshwar; on each side are figures, and about devices.

To the L. of the town. On turning to that direction passed over a rising ground, on which are vestiges of what were four pillars and left without anything to support. Further on, near the town standing in relief against a stone is a figure possessing Buddhist characteristics, it having a head of hair or a wig. It is about seven feet in height, with arms broken at the joints; there are two foundations of temples close by and several other figures, some in high relief but rather damaged.

No. VI. The best of all the Temples. The projecting portico has an apartment branching off on either side; the interior is square with a circular dome above; on each side is a projecting balcony with four half pillars, surmounted by figures on their bellies, with heads upright; there are a number of pillars to this temple surmounted by male and female figures on their bellies; on each side are figures in relief about eighteen inches in height; above and about are many others. Indeed the elaborate carving of this temple is not equalled by that of any other at Wún. Four of the pillars are very minutely worked, especially at the bases. Above is a female standing figure; the interior is about 24 feet square; in the recesses is a standing figure which differs somewhat from others which I have seen here; in the vestibule at the base is a line of seven figures and many smaller ones. The balconies are of red stone, the remainder of basalt. Inside against the wall is some writing, which differs but little from the Nágari character: an attendant said that it was in the Nimari language and professed to read it. However it was too late for me to inquire into its purport; I may do so at some other time, should chance lead me in that direction. Against the wall to L. in relief is a small standing figure about eighteen inches high, a triad, with head very similar to the celebrated Trímúrti of Elephanta. This is a Jain temple; the

exterior is much ruined. Close by are two smaller temples, one of which possesses a Lingam : around are scattered many sculptured fragments. Beyond, under a tree with sculptured figures and foundations of temples intervening, is a small temple with plain exterior and domed roof, in good condition ; below, outside are Ganpat, Mahádeva and Párvati, and inside a Lingam ; the domed roof is very probably a modern renovation.

Here ended my ramble, for darkness was approaching, and I had no time to look after more foundations. I had, however, seen all the standing temples and I was satisfied. It is probable that these temples were formerly in the interior of the town, and on the decrease of inhabitants the Kacha buildings may have returned to mother-earth, and the paka temples remained as monuments, showing that this now small place was formerly inhabited by a large sect of wealthy, and in their peculiar religion, zealous Jains ; the workmen may have been indigenous or exotic, but they were evidently skilful handicraftsmen and excite our admiration. The neighbouring workmen at Mahesar, though excellent for the present day, do not come up to the bygone architects of Wún. As the plan of architecture of these temples is generally uniform, it is not improbable that the Hindú deities and Lingams may have been subsequent additions. The Jain religion was more prevalent in this part of the country many years ago than it is now ; and I think it very probable that Ahilya Bai from the neighbouring town of Mahesar, on seeing the disuse into which many of the temples had fallen (supposing the whole of them to have been at that time Jain temples) may have converted them (with the exception of two or three) into Hindú temples, on the same principle as she has had a temple to Mahádeva near Mahesar raised over an old Jain temple, (see O. C. S. vol. 10, p. 478.) This however is nearly a conjecture, for there may have been an equal number of zealous Jains and Hindús formerly resident at Wún, who had their temples erected by the same architects.

The country about Wún is rocky, but the vallies are fertile. The town consists of about 200 houses, inhabited by cultivators and a few Banyans. The country to the south of the town is wild and desolate jungle, with here and there a poverty-stricken village ; the country towards Mandlesar is open undulating but rocky in general. Kurgon the former capital of Nemar is ten miles from Wún ; it is still a tolerably sized town, but has nothing remarkable to boast of, being now entirely superseded by Mahesar.

About fifty years ago, when under the immediate cherishing rule of Ahilya Bai, this province must have been in a prosperous condition, but Jeswant Rao and his friends the Pendhâris, used their utmost endeavors to transform the smiling face of this formerly favored province into a cheerless waste. However, under a peaceful Government and British surveillance, Nemâr is gradually resuming its wonted cheerful aspect. Nemâr is principally famed as a grazing country, and its breed of bullocks is much esteemed in Malwa ; they are small but compact and hard working animals ; a good pair may be obtained for 50 Rs. ; the ghee is highly spoken of by the Hindús who it must be allowed are no bad judges of that article. Jawari and dhall are the principal products of the soil ; sufficient gram for internal consumption (not much) is grown ; wheat is imported from Malwa, famous for the fine white and sweet quality of that grain. Al, the root of a bush (*Morinda citrifolia*) from which a red dye is extracted, used in dyeing cloths and staining leather is grown here, and exported to Baroch, from which place they receive salt, cocoanuts, &c. Turmeric is another root cultivated and exported.

The dialect peculiar to Nemâr assimilates very much with that of Malwa, and the character used is very like the Balbodh.

NEMO.

VI.—*Dissenting Ministers and Cantonment Burial Grounds.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,

It is apprehended frequent difficulties have arisen between Dissenting Ministers and Episcopal Chaplains with reference to the former officiating in Cantonment Burial Grounds. Indeed within about the last three years two cases of this kind have occurred in connexion with the Orissa Mission. In the former instance the late Rev. R. Arnold objected to the Rev. A. Sutton officiating in the Burial Ground at Cuttack, and after some discussion the whole affair was referred to the Bishop of Calcutta, who refused to interfere with such long established usages. In the latter a few months ago the chaplain of this division expressly prohibited to the officer commanding, my officiating here. I felt assured he was assuming an authority which did not belong to him, and one in which the Government of this country would never justify him; accordingly I referred the matter to the Governor of Madras in council with whose reply I have been favored. As the result if known, may tend to prevent future difficulties on this subject, allow me herewith to enclose copies of letters dispatched and received by me, which you will greatly oblige me by inserting in the "*C. C. Observer*."

Yours sincerely,

(Copy.)

J. STUBBINS.

To R. Clerk, Esq. Secretary to Government.

SIR,

I do myself the honor to request you will have the goodness to lay the following subject before the Right Honorable the Governor in council for his Lordship's consideration, as I and my brother dissenters at this station feel it a matter of severe consequence, and trust if we have been unjustifiably interfered with we may be relieved from the restriction which has been laid upon us.

It has hitherto been considered that the Burial ground at this station is open for the reception of the dead of every denomination of European Christians and their offspring; and that any minister, Dissenter or Episcopalian, is at liberty when requested to officiate, as the ground is not consecrated, and no objection on the part of any minister of the Episcopal church has ever that I am aware of been made.

When the Rev. R. W. Whitford, the Chaplain of this division, visited the station last month, he informed the officer commanding that he had heard that the dissenting minister had officiated in the Burial ground, and that he had interred there the unbaptized child of a dissenter, but that he (the Rev. R. W. Whitford), now took the liberty of distinctly prohibiting any person who had not been baptized being buried there, and any dissenting minister officiating under any circumstances; and also every dissenter (in other respects qualified) who was



not so far an Episcopalian that he could and would use the form of Burial service as contained in the Book of Common Prayer "without impropriety or variation."

It will be seen that the above prohibition affects every Christian community, for not unfrequently are infants so suddenly removed that even where parents desire it they cannot have their children baptized. Others again conscientiously object to infants being Baptized at all, believing Baptism to be an ordinance to which only believers in our Lord Jesus Christ can attend. In these and other cases the rites of sepulture would be denied in the common burial ground.

The second part of the prohibition refers to Dissenters generally who could not use the form of service, &c. but particularly to Dissenting ministers who are prohibited officiating under any circumstances.

Now, sir, it is well known that Presbyterians, Congregationalists, Baptists, in short every denomination of Dissenters, decidedly object to, at least the indiscriminate use of the burial service as contained in the Book of Common Prayer, and to make the use of that a *sine quâ non* to interment in the public Burial Ground would be at once virtually to shut it up against numbers of European dead, in which case no inconsiderable proportion of the Honorable Company's Servants both Civil and Military, with many others not ranking in either of the above classes, as Missionaries, merchants, &c. who have an equal right to Government protection, must be buried by the side of the high road, the effect of which upon the European and Native community, and especially upon the minds of surviving friends, will not be difficult to divine. It must also be esteemed an invidious distinction and persecution too that Dissenting ministers are prohibited officiating when requested, especially for members of their own church, and in the absence too, as in the present case, of a resident Episcopal clergyman.

It is apprehended to be contrary to the avowed liberal principles of the Honorable Company that religious party considerations should have had any influence in providing cemeteries for the burial of their servants as well as Europeans generally and their offspring, or that it was ever contemplated making the use of any particular form of service a *sine quâ non* to interment, or that Dissenting ministers should not officiate.

Trusting his Lordship will give this subject his serious consideration, and if possible relieve us from what appears to have been a needless and unjustifiable restriction,

I have the honor to be,

Sir,

Your obdt. servt.

Berhampore, near Ganjam,

Aug. 25th, 1840.

J. STUBBINS.

(Reply.)

*Ecclesiastical Department, No. 176.*

*Extract from the minutes of consultation under date the  
15th October, 1840.*

Read the following letter from the Right Rev. the Lord Bishop of Madras.

(Here enter 18th September, 1840.)

The Right Honorable the Governor in Council observes that the number of Protestants in this country of every denomination is very small, and that it would be impracticable or at least superfluous, to provide each sect at every station, with a separate place of interment.

His Lordship in council conceives, that it would not conduce to harmony and good feeling, if the performance of the service of the Church of England were insisted upon at the funerals of Presbyterians and Dissenters; that the religious feelings of those present on such occasions, will be generally best consulted by the interment of the dead according to the forms of the religion which they professed while living, and that under the circumstances above adverted to, such a course can hardly be held by any to desecrate the common burial-place of all.

The Governor in Council is not therefore prepared to order any deviation from the practice which he has reason to believe has hitherto prevailed of allowing the use of the Burial Grounds at the different stations under this Presidency, to all denominations of Christians, without rendering the performance of any particular funeral service compulsory.

(A true extract.)

(Signed) ROBERT CLERK,

*Secretary to Government.*

*To Mr. Stubbins, Missionary, Berhampore.*

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## VII.—*Revival of the Lord's work, in Ross-shire, North Britain.*

The body of Christ is one; and this unity is manifested in that sympathy which we severally feel with its most distant members. There are many in India who take a deep interest in the progress of salvation, even in the remote districts of Scotland; and who will rejoice to hear that the Spirit of the Lord is still recognizing in that land a portion of the Redeemer's great heritage. It will appear by the subjoined extracts, both from private letters and public papers, that there is a spirit of deep concern and anxious inquiry about salvation sprung up among hundreds, if not thousands, within a short period of time. The minister referred to, as the chief instrument in this work of grace, is one well known to those connected with the north of Scotland; to those who know him not, a notice from a correspondent would be of little consequence.

Suffice it to say that he is a minister of 35 years' standing; has been well tried and proven in the Church; has been

honoured of God in the conversion of thousands\* ; and that to him scenes of excitement are no novelty. Concerning his own share in these, he has himself ever been silent;—and it is therefore left for others to describe them as best they can.

Let the facts speak for themselves ;—we give them as we have received them.

*No. 1.—From a correspondent.*

*“ Tain, July, 1840.*

“ It hath pleased the Lord to awaken many dead souls lately in this corner of his vineyard. The preaching of Mr. Macdonald of Urquhart (or Ferrintosh) has been made the means. It began in a neighbouring parish (*Tarbet*) on the Monday after the communion. Numbers were crying out, during preaching, for ‘ Christ,’ and that their ‘ souls were lost.’ Many were able to bear their agony in silence, though their hearts were like to burst at the view they got of their lost estate. Mr. Macdonald remained amongst them, and many soon found Christ and peace.

“ Our communion (in *Tain*,) was immediately after; and although there seemed much feeling and attention, there was nothing very remarkable until Monday evening, during a Gaelic discourse by Mr. Macdonald. I was glad I was there to witness so striking a scene; for about the middle of the sermon, from every corner of the Church were heard cries of the greatest distress. Mr. Macdonald remained some days labouring here, and at *Tarbet*, where so many were concerned: and I witnessed here, on another evening, after sermon in the open air, the same deep feeling. I think I can never forget the sight of young men borne along between two, weeping as if for a first-born or an only son; and young women, gaily dressed, in the same state; not to speak of hoary-headed sinners. I trust, very many will shew the world, by the fruits, that this is a work of the blessed Spirit!”

*No. 2.—From a correspondent.*

*“ Urquhart, 19th August, 1840.*

“ I am now going to mention a much more important subject. In the parish of *Tarbet*, for twelve months past, the people have manifested an increasing desire to attend prayer-meetings, Sabbath-school instructions, as well as regular church service. On Monday of last year’s communion, whilst Mr. David Campbell [their minister,] was preaching, there appeared a shaking among the dry bones; and since then instances of conversion have been occasionally occurring. This year, on Monday of the communion it was proposed to have an additional sermon at 6 in the evening, in the church, and in the Gaelic language. This seems to have been the commencement of a great revival. Mr. Macdonald was obliged to stop preaching for some time, and order a few verses of a Psalm to be sung, the crying and weeping were so general. Some persons screamed out and spoke aloud—many were unable to leave the church or churchyard for a considerable time, from the agitated state of their feelings.

“ On Tuesday evening following, Mr. Macdonald preached at *Tain*, to a large congregation, *with similar results*. The Rev. C. Mackintosh [the minister of *Tain*] has had an evening sermon on the Sabbath, and an additional prayer-meeting, during the week, for nearly a year:—and by these means good has been done.

“ On *Tuesday* last (August ) Mr. Macdonald again set out for *Easter-Ross*. Tuesday evening, on his way, he preached to nearly 3000

\* We say *thousands*, deliberately.



people at Alness; text Job xxxvi. 18. Twenty persons are said to have been awakened. *Wednesday*; he preached at Tarbet, in the open air, in the Gaelic language—great appearance of seriousness among the people—sobs and weeping. *Thursday* evening, preached at the Tent in Tain, to an immense congregation. *Friday*, at Edderton, in Gaelic from Jeremiah l. 4, 5, 6,—several persons awakened. Same evening, in Tain Church, in the English language, when there seemed to be people affected in different parts of the Church. [N. B.—This was a month after the scene mentioned in the letter No. 1.] On *Sabbath* last, Mr Macdonald preached an evening Gaelic sermon *at home* (Urquhart). His text Habakkuk iii. 2. ‘O Lord, I have heard thy speech and was afraid!’ He said, in a striking manner, ‘My friends, you have for many years been hearing my voice; but, will you not now hear the words of God himself addressing you!’—We trust the Holy Spirit was poured out—about *one hundred* were alarmed:—but none can yet say with certainty, what it will turn to. The people awakened here, are of all ages, but chiefly young persons.”

No. 3.—*From the INVERNESS COURIER of August 26, 1840.*

“The great Religious movements which are taking place in various quarters of this country, are drawing a large share of attention; and a short account of what has occurred in the parish of Alness may not be uninteresting to some of your readers.

“The usual fast-day preparatory to the celebration of the Lord’s Supper was held on *Thursday* the 30th ultimo, but nothing remarkable was observed on that day. The first symptoms of any thing like an awakening made their appearance on the *Friday* evening, when, under the ministrations of that faithful and self-denying servant of God, the Rev. Mr. Macdonald, Ferrintosh, a considerable number were brought under concern, and made to cry out beneath the stings of an awakened conscience, “What must we do to be saved?” During the sermon which completed the duties of the Sacramental Sabbath, the movements in the congregation, which had been begun on the *Friday* evening, were increased to a much greater extent. Then, but more especially on the services of the following day (*Monday*), one could not cast his eyes around in any direction among the thousands collected on the occasion, without witnessing in almost every half dozen of hearers, one, if not more, deeply moved, some sobbing audibly, others, evidently by the greatest effort, restraining themselves from bursting out aloud, while many, utterly unable to command their emotions, gave vent in loud screams to their agonized feelings. Nor was this confined to any age or sex. The young and the aged, the gray-headed man and the child of tender years might everywhere be observed deeply affected; and we conceive we are within the mark when we say, that on this occasion many hundreds were brought under serious impressions; for there is scarcely a family in the district but has one, two, or more of its members under deep convictions. It was truly a heart-stirring sight, and we could wish that those who make a mock of such scenes could have looked upon it. Insensible to every good and holy feeling must he have been who could have beheld it with cold indifference.

“When witnessing or hearing of such events, one is irresistibly led to ask, Is this the work of the Spirit of God? Though time alone can give a perfectly satisfactory answer to this question, yet there are circumstances attending this particular work which tend to show that it is indeed genuine, and not spurious. This revival has followed the means which the word of God teaches to employ. Prayer meetings have for some time been established through the parish by the faithful and zea-

lous clergyman, Mr. Flyter, who has now had the satisfaction of seeing his labours blessed, and his supplications answered. There was nothing in the instrument which could lead us to attribute the result to him. He is well known to all who heard him, and his style of preaching is as familiar to most of them as is that of their own clergymen; and he has been often known to proclaim the thunders of Sinai with as much, if not with greater force, on previous occasions. Indeed, the terrors of the law and the consolations of the gospel were, as they ever ought to be, blended together.

“But whatever opinion may be formed as to this interesting event, it is a matter too serious to be laughed at or ridiculed; and sure we are, no man who has the fear of God in his heart will talk scoffingly or in mockery of such scenes. Reason against them, pray God to arrest their progress, if convinced that they are mischievous in their tendency; but, beware of hurling at them the withering sneer of contemptuous scorn. If genuine (and what good man would not wish to believe so), they are a token for good, and a proof that, desert her who may, God has not forsaken his church; and that in the difficulties into which she has been brought by Iscariots within, and Herods without, He will stand by her and defend her, and bring her unscathed out of every trouble that can assail her.”

No. 4.—THE WITNESS—*an Edinburgh Paper*, July 22, 1840.

“We owe the following letter to the *Montrose Standard*. The Editor, a respectable intrusionist, and not at all more inclined to patronize revivals than most of his brethren, describes the writer as a person of unquestionable veracity and great sobriety of judgment. We deem his testimony valuable. Mr. Burns of Kilsyth would have written a different kind of letter in the circumstances, and so would the Rev. Mr. Pirie of Dyce; but it is something to be put in possession of the evidence of an individual who at least strives to write fairly, and who, if devoid of the experience of the one clergyman, would shudder to employ the language of the other.

“Tain, 15th July, 1840.

“MY DEAR \* \* \*,—I write you very hurriedly, to inform you of a fact of absorbing interest in this quarter at present, as I am anxious to anticipate the newspaper accounts of it. I mean, a religious awakening in the parish of Tarbat, and in part also in Tain, through the ministry of Mr. M'Donald, Ferrintosh. The sacrament of the Supper was dispensed at Tarbat a week from Sabbath last. Many persons were affected by Mr. M'Donald's preaching, but nothing remarkable was observed until the concluding service on Monday, when an extraordinary commotion spread through the congregation—many crying out in agony—many groaning—many weeping bitterly. He preached again that evening, and has preached several times since. Every night several have been awakened, and several now have found peace, and rejoice, as there is reason to believe, in Christ. One instance:—The man who, as the minister of Tarbat informs me, manifested the most painful bodily emotion of all, was first startled on Sabbath by seeing his wife proceed to the communion table; he used to persecute her for becoming so religious, but he did not know before that she had applied for admission to the Lord's Supper. Mr. M'Donald, in his table service, was led (accidentally? or providentially?) to state, that on the great day we should see the wife enter heaven, and the husband shut out. His agony became inexpressible, and continued for several days; on Saturday, he was rejoicing, apparently on good grounds.

“I have not been at Tarbat; I must briefly mention what I have witnessed here. On Thursday,—there were several cases of awakening

—on Sabbath many. On Monday evening, Mr. M'Donald preached in Gaelic in church; and there occurred the most heart-rending scene I have ever witnessed. Towards the close of the sermon, the groans and cries became so great that the preacher was obliged to pause, and give out some verse of a psalm. Several fainted—many were groaning in agony—*very* many were weeping.

“Now, I have *honestly* tried to account for this awakening on natural principles; and honestly, I am obliged to say, I cannot. I have supposed it *sympathy*; but long before the crying began, or those in one part of the church knew that those in another part were affected, many, many were weeping unnoticed, save by a few *observers* near them; every observer thought the commotion began first in his own part of the Church—it was so instantaneous; it was *impossible* it could be from sympathy (though very many, of course, were violently excited, when the emotion of those who were awakened, burst forth so violently). Throughout the parish there are many in deep distress and anxiety. I have seen two; one a boy of thirteen; I asked what moved him; he repeated certain expressions of Mr. M'Donald's. I have seen a woman in the deepest anxiety to be found in Christ. The most notorious prostitute in the town is awakened. They all can tell the *reason* of their alarm; it is not sympathy, then. I have tried to account for it by the eloquence of their preacher; but I have often heard him preach as eloquently, as forcibly, as alarmingly. The only *outward* antecedent circumstance was much prayer by the parish minister and others for an awakening; much and constant prayer among “*the men*” for the effusion of the Spirit, and many meetings among the pious for that purpose. But outwardly such meetings can never account for the awakening of the careless, the profligate, and the light-headed. Account for it how you will, I have *honestly*, stated the facts.”

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“In the first Confession of Faith, drawn up by the Church of Scotland (1560), there is a section occupied by ‘the notes whereby the true Kirk is discerned from the false.’ ‘Sathan from the beginning,’ it is stated, ‘hath laboured to deck first his pestilent synagogue with the title of the Church of God.’ And hence the necessity of some distinguishing test.

“Now, one of the ‘assured’ tokens, it is added, a token which the false Church does not borrow, is ‘the faithful preaching of the Word, as revealed in the prophets and the apostles.’ We are convinced that, tried by this test, the revival in Ross-shire will be found to be of no wild or extravagant character. We are not quite unacquainted with the clergymen named in the letter; and we know that sounder or more Scriptural divines are not to be found in connection with the Scottish Church, nor yet more judicious men. All our readers would sympathize with us in our feeling of pleasure of seeing, that ‘*the men*’ have been engaged in the work of revival at Tarbat, did they all know who the ‘*men*’ are. They are the venerable relics of the religious peasantry of a former age—a race well nigh worn out, even in those northern districts, and which, in the greater part of Scotland, entirely disappeared more than an age ago. The reader has but to cast his eye over the death Testimonies of Naphtali, or the Cloud of Witnesses, in order to acquaint himself with the character and the theology of ‘*the men*.’ Some of them have been living in the parishes of Moderate ministers for many years,—travelling far on Sabbaths to hear clergymen of the better school,—maintaining churches in their humble cottages, when all around them was sinking into a state of indifference and torpor; and boding gloomily for the future as they grew up in years, and saw their devout friends and cotemporaries dropping, one by one, from beside them, and



men of a different stamp rising to occupy their places. It is something to see such men in their twilight of life, for the greater part of them are far stricken in years, finding cause of joy, after a long and dreary winter, in the indications of a second spring time. It serves, besides, to connect the present with the past by more than mere association, and furnishes as a guarantee for the nature of the present awakening, the experience of men recognized, both in their lives and their beliefs, some of them for more than half a century, as Christians of a high order."

These testimonies are sufficient to attest the fact that there existed, at the time referred to, an extraordinary degree of concern on the part of very many people, in regard to their eternal interests; and that this state of concern was felt to be of a very unusual kind, and not to be accounted for on ordinary grounds. Let the following circumstances be considered.

1.—The *Parishes* in which these extensive movements have taken place, have not now been hearing the Gospel for the first time. By no means. *Tarbet* was for many years favoured with the pious ministry and spiritual preaching of the late Rev. W. Forbes. *Tain* long enjoyed the presence and ministrations of one of the holiest and most fervent of God's servants, the Rev. Dr. Mackintosh, who is gone to his heavenly rest. *Urquhart* also, for more than a century, has been blessed with a succession of Gospel ministers, some of the chief lights of the country. *Alness* and *Edderton*, until lately were not so favoured;—still, nearly half a generation (or fifteen years) have passed, during which they too have had the truth preached with sincerity and with purity;—and even when they possessed not the Gospel themselves, they were in its near neighbourhood.

2.—The chief *instrument* employed was not a stranger just come amongst the people affected, or one whom they had not before known. He was well known to those several parishes; for, during many years past, he has been in the habit of preaching in them, and so has become familiarly known to the people. His tones, his gestures, his divisions, his applications, are familiar to the Highlanders of Easter-Ross. For twenty-seven years has he been preaching amongst them;—so that his name is a household word with them. In his own parish also he has ministered during that period; and has ever seen the pleasure of the Lord prospering in his hand, in a greater or less measure.

3.—This revival was *unexpected*. There was no previous excitement of mind, calculated to induce the persons interested to lay hold of even a straw, as an indication of a self-created movement. The intentness of mind was fixed on the Gospel of Christ, and not on a revival as a distinct and individual thing; and when the burst of irresistible feeling came, under the

sceptre of the Gospel, then was there surprise and astonishment. In some of the places there was no thought on the subject at all; and where there was, it was not concerning the peculiar externals of a revival, but concerning the grand realities of salvation.

4.—Different persons, and of different views in religion agree in the peculiarity of this work, as manifested to them and witnessed by them. By all there is shewn a desire to write cautiously, but decidedly as to the facts of the case. The one class ascribe the effects produced to something extraordinary but impalpable;—the other class at once attribute it to the agency of the Holy Spirit of God, because it corresponds with what is attributed to that agent in scripture.

But why multiply considerations to shew what, we trust, few of our readers will feel desirous of doubting—Let us rather improve the tidings which have been related, by a few serious thoughts, that may edify us, in our several spheres of action, as the servants of the Lord.

He that hath sent such a blessing *there*, is *our* Master *here*. He is the same Jesus—the same in remote Britain, and in this India. The trophies won there, He wears here. Our Master is honoured, and that is enough to us;—and if we mourn that he is rejected by the Hindu, let us rejoice that he is accepted by the northern Highlander, although we could desire to include both.

How *mighty* is the Spirit of God when He comes forth in power! As Sampson rent the lion, so rendeth He a congregation at once. He hath no law of numbers; He doeth as seems good to Him. If there be a semblance of proportion in His operations, it is that He will honour most the agency of those who most honour His ministration. This has been manifest in the agency chiefly employed in the northern revivals—it has ever been distinguished for a distinct, constant, and powerful magnifying of the ministration of the Holy Ghost: alas! how rare a thing!

How unnecessary is the formation of *new* schemes for the conversion of sinners. The old one is not become feeble with age. The gospel, if preached in the spirit of the gospel, is sufficient in its original form for its original ends. Without any change, save in the purity of its ministration, and in the measure of the Holy Spirit's power accompanying it, the whole world may be converted in a day. No change would be required in its agency, save the multiplication of its messengers. Every minister has in his hand what will one day convert India.

If the time and measure of the effusion of the Spirit, depend

on the will of God, O how careful ought we to be that we *displease* Him not, seeing that we deprive ourselves and others of a blessing so vast ! How often may ministers, by some besetting sin, quench the Spirit, and make it inconsistent for that holy agent to work by them, until they be purified from their iniquity. Ministers should never forget, that, whilst they are wielding the pure Gospel with all its power, they may be offending in some other form the Holy Spirit with all His power :—and so, all will be in vain, and yet they may wonder “ *Why.* ” Deep humiliation of soul, and vivid holiness of life, are concomitants of agency in true revival ;—and no expence of thought in preaching, no earnestness of effort, will ever bribe the Spirit of Holiness to signalize the ministry of the worldly, the sensual, the vain, the compromising, or the inconsistent. It matters not that their sin may be secret ; God will openly act on that which is secretly done. “ If I regard iniquity in my heart, my God will not hear me ! ”

Who can tell *when* God will work ? It may be to-day, or to-morrow or a year hence, or a generation after we are gone. Why then do men reduce the extension of the Gospel to be a matter of numerical calculation ? There is no law of increase in the gospel kingdom, that man can apprehend ;—for every conversion is by a direct divine agency. Now, who can calculate when *that* shall be put forth, or on whom, or on how many ? There is a law of *operation* indeed ; but, that is not of *increase*. One man preaches the gospel for thirty years and sees but a few conversions ;—in another case, a man preaches one sermon and a hundred are converted unto the Lord, besides some hundreds more awakened. No man could foretell this ;—neither would any one have said that under the former ministry, faithful it may be, conversion would be so rare ; yet, so it is—and it is good for us that it should thus be. We cannot endure to hear men talking of rates of conversion, and rates of entrance into the ministry, as they would talk of insurance tables and the rates of national population. This is God’s work—and this is better than all our rationalized rates. He that hath his hand on man, and his eye on God, is the true calculator.

How should we be always *ready* for divine interposition ? How should we be as servants that wait for the coming of their master, whilst we are in the church, the chapel, the bungalow, the school, the street, the bazar, or on the river side ! Oh what daily supplication, what daily watching, what daily contending, what daily faith, are needed in order to receive the blessing that may be hovering over us, ready to burst on our heads ! Are we ready then in spirit ?



Could we with humility bear "the opening of the windows of heaven?" Would there be no sectarian vaunting—no individual vanity—no invidious comparisons—no love of religious notoriety—no preference of schemes—no impatient urgency—no claims of priority—no—but we cease from the theory—what is the reality? The writer feels himself to be thus unprepared, and owns it as his sin:—what saith the reader? Look and see!—alas,

"THERE IS NONE THAT STIRRETH HIMSELF UP TO TAKE HOLD UPON GOD."

J. M. D.

### VIII.—*The Missionary Conference.—Rejoinder to T. S.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

It may seem uncourteous to allow the respectful notice of my letter taken by T. S. to pass in silence, may I therefore request the insertion of this rejoinder, and with this I make my bow.

T. S. is quite right in saying that he and I have other matters to mind than controversy, at least the remark applies to me. I have no wish to provoke or continue discussion. My remarks on the resolution of the Missionary conference, as expounded by T. S., I consider rather as a testimony against it than any thing else, and here I am willing to leave it, and I do so the more cheerfully as since my remarks were written the review of a work has reached me, though not the work itself, which appears to me to contain a suitable antidote to the above resolution and exposition.

T. S. will I am sure give me credit for being ignorant of the defect in his olfactory nerves, as from his letter I suppose is the case; nor did I object to his scribeship, but simply to incompetence from inexperience to pronounce with so much confidence on the subject in hand; and here I crave the indulgence of extending my remark to his more experienced colleagues. I cannot help thinking, that the *great words* they have employed in the advocacy of a favorite system are calculated to do considerable disservice to the general cause of Missions. It is not necessary to the prosperity of institutions where English is the medium of instruction, to depreciate the clearly divine institution of preaching to the people in their own tongue. The moral of all such ultra representations seems to be, "There is nothing like leather."

How far T. S. may have embodied the views of the Missionary conference I cannot of course decide, but I hope if all who were present "marvellously agree in holding" the views he has put forth, that the attendance was unusually select on that occasion, and that many non-cons. were from some cause or other absent.

Two paragraphs of T. S.'s letter might have been spared. He discovered himself that by clerk I did not mean parson, and therefore

any implication that I was averse to an educated ministry should have been cancelled. The last paragraph might have shared the same fate, for though not so clearly expressed as it might have been, yet by the word 'some extent' I meant not the degree of education but the number of pupils and schools.

I see no relevancy in the remarks of T. S. about asking me why I do not learn the Chinese language, &c. If Cuttack were inhabited by Chinamen, as Calcutta is by Bengalis, I should think it a very suitable remonstrance. My respected correspondent may see by my first letter that I feel not the least objection to those who cannot or will not learn the native languages teaching in English, the more help the better; I wish to pour all the light possible by any and every means, into the minds of the people, but I dissent from the doctrine that teaching English is the way to bring truth to bear most effectually on the minds of the MASS of the people. This is the only point about which I am anxious.

I still think T. S. must wait a few years before he criticises the native languages. It would be doing the cause of truth and righteousness good service, if those who have a very superficial knowledge of the native language would express their opinions less confidently. I make this remark in reference to much that has been written lately on this subject. The remarks of T. S. about the time necessary to qualify a man of ordinary ability to preach in the native languages are calculated I think to do harm. Far be it from me to underrate the difficulty of acquiring and speaking an Indian language; or to convey an idea that a man may not be employed in studying it till his death, and then not be perfect, for so he may in Greek. But I can testify from the experience of our own Mission that a much less time than T. S. mentions will suffice to enable a man to make known the Gospel with tolerable clearness and saving effect.

Let a missionary resolutely commence the language in which he expects to labour, during the voyage or on landing; let him work at it every day, and in the evening regularly accompany a missionary brother in his preaching trips to the bazar, villages, or native chapel; as soon as he can, let him take a catechism and read it over with a class of boys, sit down and read a verse in turn or sing a poem with them (he will catch many words and sounds from children he will not get from a pandit); let him note new and useful words and make a point of using them in various sentences till he feels their force and extent of application; let him begin to speak at once with any persons with whom he can be familiar; and I will engage that at the close of the first year he will be able to make himself understood on most subjects, and by the close of the second he will feel his ground to go out with a native preacher on a missionary excursion in the country. Let him pursue this plan, reading at the same time missionary journals relating to his field of labour, and he will soon become a workman that need not to be ashamed, rightly dividing the word of life. I could point to many living illustrations of my advice—nor do I know of an instance where it has been properly tried, and the missionary has failed. T. S. in "Thirdly" of his first communication, furnishes us with a specimen

of his gift of speedy penmanship, and after having "as clearly established his point as any point can be," viz. that English must be the medium of communication to teachers, he concludes as clearly that the vernacular in general must be the medium of dispensing to the mass. Now this argument appears to me to be nearly suicidal. Are not the teachers of the many to have books through which to teach? and if so the labour of preparation whatever it be, must be endured, and my friend with his ready pen has rattled on to his conclusion rather too rapidly. But for the sentiments which have been so industriously circulated on this subject we should by this time have had a respectable body of Bengali literature; but alas where are the successors of the *Pioneers of Missions to India*!—Since the death of Pearson and our Serampore Brethren we have scarcely an addition of any importance to our vernacular book-store. Let us hope there are works already prepared which only await a little encouragement to bring them into use.

I have filled my paper: I have no time to notice what remains of the letter of T. S. Whatever force there may be in his method of making ministers I hope will be well employed. I do not love the resolution any better for his sentiments. I must not begin to praise the venerable and Apostolic Church to which I belong, because I should not know where to end, but with every sentiment of respect for T. S. and for yourselves,

I am, Gentlemen, yours obediently,

Cuttack, Nov. 12th, 1840.

A. SUTTON.

## **Missionary and Religious Intelligence.**

### **1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.**

Since our last, the following Missionaries have arrived. In connexion with the Mission of Mr. Start at Patna: Rev. J. D. Prochnow and wife, Rev. Messrs. E. Schulze, G. Niebel; Misses Henriette Just, Auguste Winter, Sophia Wernicke, Dorothea Feldner.—The Church Mission has been strengthened by the arrival of following brethren: Rev. Mr. Osborne and Mrs. Osborne, Rev. Mr. Bowman and Mrs. Bowman, Rev. Mr. Wenargerl, and Mrs. Wenargerl, Rev. Mr. Makie, and Rev. Mr. Long.—The Baptist friends in the midst of their losses have received help in the arrival of the Rev. W. W. Evans and Mrs. Evans, Rev. J. Parsons and Mrs. Parsons. Mr. Evans will most probably superintend the Benevolent Institution. We rejoice in the arrival of these good brethren: may they long abide in health and strength, and abound in the work of the Lord.—It is our painful duty to announce the death of the Rev. G. B. Parsons, late of Monghyr. He died at Calcutta on the 13th of November, on his way to Europe. Though in a very weak state, his end was unexpectedly sudden and yet was it peace. He was but in his prime, 27. He was a generous, lively, and Catholic minister of Jesus Christ, and gave promise of much usefulness. Be ye also ready.—The Rev. Mr. Becher and Mrs. Becher, arrived on the *Plantagenet*. Mr. B. is a Chaplain, on this establishment.—The Bishop of



Calcutta is on his way down, the last account reports him at Karnaul, in health and strength.—We regret to learn that Mrs. Mather of Mirzapoor is obliged to visit Europe for the restoration of her health, accompanied by Mr. Mather: she is on her way from Mirzapoor to Calcutta for that purpose. Verily we are in a land of changes and death.—Two laborers in that interesting department of labor Female Education, have also arrived. Miss Lang, who is to labor in connexion with the General Assembly's Missions and sent to this country by the Edinburgh Ladies' Association for the promotion of Female Education in India, and Miss Swinborne, one of the agents of the London Ladies' Society. Miss S. is to labor at the Central school.—The brethren referred to in connexion with the Church Mission, are to be located as follows: Mr. and Mrs. Osborne, Agarparrah; Mr. Lang, Mirzapoor, Calcutta; Mr. Makie, Goruckpoor; Mr. Bowman, Banáras.—Mr. Parsons proceeds to Monghyr, Mr. Evans remains in Calcutta.

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## 2.—MISCELLANEA.

News from China announces the cessation of hostilities for the present, the Chinese are disposed to accede to our proposals if we give up *Chusan* and carry on our negotiations at Canton; Lin is to be punished and a large sum of money to be paid by the Chinese, and the Opium trade is to be *legalized*.—In the Punjab matters of a melancholy nature have occurred. The son and grandson of Runjeet Sing, have both fallen by the hand of death; the former it is reported through treachery, the latter from the falling of a beam. Dost Mahummud has been again defeated, and our arms victorious. Events are evidently coming to a crisis in the North-west.—In Egypt all is commotion. The tocsin of war has been sounded in Syria by the British, and it is to be feared the overland intercourse will be suspended for the present.—Rumour with her hundred tongues prophesies war between England and France. We trust this is merely the idle speculation of some Stock-jobber.—An intelligent young Native, formerly a student of the Medical College, on his death-bed requested his friends to allow his widow to marry again.—A number of poor girls who had been long incarcerated in the *Kuttra* were liberated on the representations of the press.—It is stated that *Thuggee* is practised in and near Calcutta, and that the purchase of female children as prostitute slaves is still very common in our city. Surely these things, together with *Ghat murders* and the state of our streets, in reference to accidents and nuisances call for redress.—Another *Sati* has taken place in the *Punjab*. Can the British do nothing in this matter?—The British India Society lives and prospers, notwithstanding the carping of the press and the prophecies of its death.—The celebrated *Dharma Shabha* is again called upon to awake from its slumbers. A letter in the *Hurkaru*, written by an anonymous native, calls upon that conclave to prevent native Christians from holding their rightful possessions on change of religion!!! Well, let them try. The *Hurkaru* thinks the Missionaries are not prudent in agitating this matter, and would quiet the fears of the *Shabha*, by intimating that the Missionaries have but little, if any influence with the council. This may be; but they have *an* influence; and that influence abolished *Sati*, and the Government connexion with idolatry, and this encourages them to agitate every legitimate subject until they shall have emancipated both native heathens and native Christians from every species of civil and religious bondage.—Dost Muhammad has surrendered; his troops have been entirely routed by Sir R. Sale. Afghanistan is therefore conquered and now we may hope that the Gospel will no longer be withheld from the inhabitants of the far West. The *Panjab* alone re-

mains in an unsettled state. Thus is the Lord of Hosts giving victory to our troops—surely it is for a wise and merciful end.

\* \* We are indebted to our contemporaries the *Calcutta Christian Advocate*, the *Oriental Spectator*, and the *Herald* for the following items of intelligence and information for which we tender our best thanks.—ED.

### 3.—TWENTY-SECOND ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

On Sabbath the 15th November, Sermons were preached on behalf of the above Society. The Rev. A. F. Lacroix preached in the morning at the Union Chapel from Rom. i. 16; and the Rev. J. Macdonald in the evening at the same place from James iv. 17. The Rev. Charles Piffard preached at the Cooly Bazar Chapel on the same evening.

The 22nd Anniversary Meeting of the Society was held in the Union Chapel on the Evening of Tuesday last: there was a respectable attendance, as attendances go in India. The services commenced with devotional exercises conducted by the Rev. Mr. Gogerly, at the conclusion of which A. Beattie, Esq. took the chair, and called upon the Rev. Mr. Boaz, the Secretary of the Society, to read the Annual Report. This document will soon be before the public, and therefore we shall only state in the most general terms that it is very interesting; as bespeaking the faithful patience and noiseless perseverance with which the agents of the Society are prosecuting their work of faith and labor of love.

The Rev. Mr. Yates rose to move the first resolution as follows:

“That the Report, extracts from which have just been read, be adopted and circulated by the Committee.”

Mr. Yates said the Report is cheering as shewing that some good has been effected by the humble instrumentality of the few agents that are employed in the Missionary work. Compared with the great work to be achieved, all human instrumentality is weak and feeble. To go into the jungle and lay hold upon a savage tiger, to subjugate him and train him to the docile habits of a domesticated animal, seems an impossibility. Now the object of the Missionary work is to civilise men, to change their habits and modes of thinking and acting, to make those who are living in darkness and ignorance fit companions for intelligent Europeans. But this is not all; the object is still further to make them partakers of a new nature, and render them worthy associates of the pure and sinless angels. For this vast work the human agency is weak and feeble; but God works by feeble means. If you saw a man with a worm in his hand beating a mountain with it, and if he told you that he intended with the worm he held in his hand to break down the flinty mountain and level it with the plain, you would think he had lost his reason. Yet God has declared that he will thrash a mountain with a worm, and he is by the instrumentality of men, who are as worms, levelling all mountains and obstacles, and preparing a highway for the glorious advent of his Son. Sanballat and his associates derided the feeble Jews when they saw them rebuilding the walls of Jerusalem with the instruments of war in one hand and the implements of masonry in the other; and so men of the world many deride the Church and call her romantic and extravagant in her expectations; but the hopes of the Church do not depend on the number of her agents, but on the infallible promises of God; if there was but one Missionary in all India, these promises would nevertheless stand for ever.

Capt. Paton seconded the resolution which was passed unanimously.

The Rev. Mr. Lacroix moved the second resolution which was as follows:

“That this meeting records its gratitude to the Lord for those of his favors which have appeared to this and other Missions during the last year, and at the same time

it would humble itself before God for the manifold sins which have mingled themselves with all their doings; while in the spirit of a scriptural faith and earnest believing prayer, it would commence and continue the labors of a new year."

He wished to act in the spirit of this resolution himself, and he wished all other Christians to do so. Those who have done most are most sensible of their deficiencies, and all must be sensible that they have fallen far short of their duties. Yet is there cause of warm gratitude to God. His work has been going on; and the time has been coming nearer when this whole people shall cast their idols to the moles and to the bats. It might be well, in order to give some idea of the various forms of evil with which, in our Missionary work, we have to contend, to state that the case mentioned in the Report (of a Guru proposing to embrace Christianity provided the Missionaries would lend him their aid in a suit he had pending in court), was by no means a solitary one. The natives have the idea, however often they are assured that it is a false one, that the Missionaries have great influence with European judges and magistrates. They therefore frequently ask them to use their influence in order to sway the minds of the judges in their favor when they happen to have actions in the court. A Zemindar who had uniformly resisted all Missionary operations lately offered to open his Zemindary to Missionaries, to give refuge to all native Christians, and permit his ryots to embrace the gospel, provided the Missionary would exert himself in this way. He blessed God that no countenance had ever been given by the Missionaries of this Society, nor he trusted by those of any other, to those ideas. He rejoiced at the catholic spirit in which the resolution was expressed, and he trusted we would all act in that spirit. We are called on to express our gratitude for the success that has attended the labours of other Societies as well as our own. We have heard of great success having attended the labours of the Church Mission, especially at Krishnaghur, and also the labours of the Baptist Mission, and shall we not rejoice at this? What is it if we be Episcopalians or Presbyterians or Independents; what is it if we be Baptists or Pædobaptists? Are we not all Christians? Let us then as Christians unite against the hosts of Satan. When this battle has been fought and won it will be time enough to discuss our questions as to these lesser points. This is the spirit in which he desired to act, and he hoped it was also that of his brethren. While we ought to rejoice with our brethren over their success, we ought also to sympathize with them on account of their losses and sorrows. Our Baptist brethren especially have been severely tried during the past year. It may be that we shall soon be tried in a similar way. He had often remembered a circumstance from which our brethren may derive comfort under their bereavements. When a Missionary of the London Society, was on his death-bed, just in such a year to this Society as the last has been to the Baptist Society—a year in which they had lost many labourers. He said to Mr. Hill, who was lamenting over the fact "Do not be discouraged, remember that after the holy land was promised to Abraham and his seed, it was first occupied by his purchasing in it *a grave*. Yet God had not forgotten his promise, but in due time brought the seed of Abraham into the promised land." In like manner we may have to begin by making many graves, but the time will come when our Lord shall take possession of this land as part of His kingdom. Where are now the idols that the Greeks and Romans and our own ancestors the Celts and Teutones worshipped—ninety-nine out of a hundred of their descendants of the present day have never heard the names of Jupiter and Juno and Neptune, of Thor and Friga. So it will be in India: the day will come when the idols shall be cast to the moles and the bats, and the names of Shib and Durga shall be forgotten. In order to the realization of this glorious hope Christians must be alive to their duties. The de-



claration of Nelson was, "England expects every man to do his duty," and our Lord expects the same of those who have entered into his service. Would our recent victories in Afghanistan ever have been achieved, had officers and men in our army, from the Commander-in-Chief down to the humblest camp-follower not been more strenuous in the discharge of their several duties than Christians generally are in the discharge of theirs?

The Rev. Mr. Smith seconded the resolution. He had at the meeting last year either moved or seconded a resolution precisely similar, but there was no impropriety in committing the same resolution to him again, for every day of the past year had shewn him renewed reason for humility and for gratitude. In reviewing the doings of the past year every one of us will find that every day, yea every hour, his short-comings and sins have been abundant, and the mercies of God equally abundant, so that our causes of humility and of gratitude may be measured by the hours that we have lived. There is no better preparation for the Missionary work than humility, an habitual temper of humility and special acts of humiliation. Till a man is divested of all fancied excellence in himself, till he finds that his talents and his acquirements are all but as dust in the balance towards the effecting the great work of the conversion of a soul, he is not fitted to enter upon Missionary work. It is only when we are weak that we are strong, for then only we can be endowed with strength from on high—for God resisteth the proud, but giveth grace to the humble. With humility then on account of our weakness, with special acts of humiliation on account of our manifold sins, let us go to the good work; and God will bestow his blessing on labours performed in this spirit. But in passing this resolution you also pledge yourselves to an expression of thankfulness, and if you be Christians in reality as well as in profession, you will feel gratitude as well as express it. The report which has been read affords abundant cause for humble thanksgiving. It tells of the body of Missionaries having been preserved in life and generally in health during a year of peculiar mortality. It tells of some souls added to the church of those who, so far as human knowledge can judge, shall be saved. It tells of others who have continued to adorn the doctrine of God their Saviour by lives and conversations becoming the gospel. And it tells of others who have fallen asleep in Jesus and have gone to the enjoyment of eternal glory;—and which of these is not cause to the Christian of abundant gratitude to God?—If you be Christians you need not be told that you ought to be grateful to learn of others being made partakers of like precious faith with yourselves. You once like the heathen around you wallowed in the deadly gulf of darkness, ignorance and sin; by the grace of God you have been rescued. Well what then? Are you to be told that you ought to rejoice when you hear of others also being rescued from the devouring flood and brought to the shores of happiness and peace? But while the report tells you of the few who have been rescued, it at least by implication reminds you of the many—the millions upon millions—who are yet in the same condemnation. Let the consideration of their miserable estate be before our minds when we come to consider the third part of our resolution, which has reference to your conduct for the future. We are to enter upon our work for another year. Yes *our* work; for you and I have all a work to do. We have to plunge into the tide and stem and buffet the waves, and lay hold upon the drowning wretches and drag them out. Say not it is enough for us if we be saved ourselves. What if this spirit of selfishness had been found in the breast of the Holy Jesus? Where had you been to-day? Do you say that this one and that one swims with a bold and nervous stroke, and it is possible they may of themselves reach the shore? My brethren, it cannot be. No one has ever yet of himself

come out from the gulf of heathenism to the shore of peace and happiness. They must be rescued, and rescued instrumentally by you. We are to go about our work in the spirit of scriptural faith and earnest persevering prayer, faith in the promises of God, faith in the power of God. He only can give us strength to swim. He only can give us the power to keep afloat ourselves, much more must the power to rescue others come from Him. Hence the necessity of earnest persevering prayer. Not the mere wedging in of a general, and, so far as we are concerned, an almost meaningless petition after we have prayed for all the blessings we desire for ourselves and our friends; but a spirit of earnest importunity, a spirit of determination to lay hold upon the blessing, a spirit like that of the widow who gave the unjust judge no rest day or night till he granted her request. And while we pray we are not to neglect our work; while all our success must come from God, the use of the appointed means is ours. It was the declaration of John Elliott, grounded on the experience of a long life spent in Missionary work, that "pains and prayer, by faith in Christ Jesus, will do any thing." But they must not be separated—there must neither be pains without prayer, nor prayers without pains. When men of the world have an object to accomplish, they know that it is indispensably necessary that they should devote their whole heart to it. It was thus that Nelson overcame all the obstacles that lay in his way and rose to the highest rank in his country's service and his country's esteem. Let us do likewise, and remember that we war not in a vain service. We are called to begin this year in faith, and we may be called to begin many years more in faith before we be privileged to see the full fruit of the Missionary enterprise. But we know assuredly that whether we ever see it or not, the gospel shall be preached to all for a witness to all; and from this and all other lands the chosen of God shall be gathered out to swell the train of our Lord at His coming.

The third resolution was moved by J. F. Hawkins, Esq.

"That the business of the Society for the next, be conducted by the Committee of the past year, Mr. H. Andrews being added to their number."

Mr. H. said, Such a motion as this is generally reckoned a matter of mere form—but it ought not to be so. In appointing a Committee we ought at the same time to resolve to give them something to do. Both the treasurer, who has charge of the funds, and the other members of the Committee ought to have work given them. There must be an increased liberality on the part of Christians; there must be greater exertions made. Mr. H. in a very forcible but brief manner addressed the audience on the responsibilities resting upon us as God's stewards, and of the certainty that we must give an account of our stewardship at the last day, and this however we might get rid of our idea of responsibility now, would assuredly be felt then, and felt in a manner too fearful to be described and too awful to be contemplated with indifference.

The Rev. Mr. Macdonald in seconding this resolution begged to call attention to a comparatively new feature in the constitution of the committees of our religious Societies. He alluded to their containing so large a proportion of laymen. In the scriptures all Christians are called servants of God. In the primitive Church all Christians acknowledged their obligation to engage in the service of God according to their abilities and opportunities. There were diversities of gifts and diversities of calling: some were apostles, some prophets, some evangelists and some pastors and teachers, but all acted in accordance with their designation as servants of God, and felt themselves bound to do whatsoever they could for the promotion of his glory. But when the Church fell from her purity an unscriptural distinction was made between clergy and laity, and gradually the

idea was formed that it was only to the former that the work belonged of carrying forward the work of spreading the gospel. Now it would appear that the Church is beginning to act on a more just and scriptural principle, and her lay members are beginning to be associated in the management of her Missionary operations. It is of great moment to laymen to be thus associated. They talk and consult in meetings of Committees, and thus their interests are joined with those of the cause. They are associated in the eyes of the world with the work, and so they become accustomed to the name of saints, and cease to consider it a reproach. The speaker concluded by cautioning the members of the Committee against the admission of a secular spirit into their deliberations. This is only to be guarded against by watchfulness and prayerfulness.

The Chairman then made some very suitable observations, remarking especially on the Catholic and Christian spirit of the second resolution, and on the signs of the times as an incitement to Missionary exertion. The success of our country's arms in the east and the west ought to stimulate us to exertion in order to carry out the designs of Providence in putting so much power into our hands. Surely the design of God in all this is not merely that we should enrich ourselves, or that we should get honor or reputation for ourselves, but rather that we should use the influence which He has given us for the promotion of his own glory.

A hymn was then sung and the meeting separated. The service was very interesting and well adapted to induce a proper state of feeling in the Christian mind. The collection we understand was very liberal.—*Advocate.*

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#### 4.—THE SAND HEADS.

What a crowd of associations connect themselves with the *Sand Heads*. How many a youthful heart has beat high as it has heard — the Sand Heads! Hope with uplifted foot has lit up its future career with brightest scenes, now about to be realized. How many a heart has sickened as it has approached the estuary of the Ganges; children anxious to hear of the life and health of parents not seen since childhood's days; and wives and others returning from a search after health to those they hope are living but who yet may be dead. How many a man has bid adieu to the Sand Heads with joy, having gathered amply of the barbaric gold of this land of sun. He is hasting in the "May of life" over the bosom of the deep blue sea to the shores of his native isle—with a glee and gladsome mind. He is about to enjoy the fruit of his toils in his father-land. How many with riches burdened but despoiled of health, with care-worn countenances have cast one sad lingering look at the muddy banks of Gangá;

"Grateful yet sad and scarcely joyous to depart or stay;"

while some neither permitted to go or stay linger in search of health on the very threshold of the deep blue sea. How many a captain's heart is lightened when he sights the pilot, and how the pilot watches and toils, marking lights and buoys as he guides the noble vessel into a safe but difficult port. How like the turbid and restless waters of the Sand Heads must be the turmoil of thought of those who are ever and anon passing over the treacherous channel. How like to life in general with its anxieties and trouble. Such a mixture of sunshine and shade, tears and smiles, sorrows and joys, hopes and fears, agremens and disagremens. How like unto life in its entrance—its troubled waters—its wide yet dangerous entrances—its land and sea marks—its experienced pilots and its noble and peaceful port, once entered. How like life in its close—the troubled waters of the *Jordan*—the really narrow though apparently wide and expansive entrance to the haven of rest—the blessed pilot, Christ—the sure marks of salvation, and the noble and delightful port of the new heaven. Reader! when at the Sand Heads



either going or coming or remaining, look on it as an emblem of life in its progress and close, and be edified as you see the works of God in the great deep, and his creatures and people therein.—*Ibid.*

#### 5.—PROPOSAL TO TRANSLATE AND PRINT THE QURAN IN THE URDU AND ROMAN CHARACTER.

We have had forwarded to us a prospectus for printing a Romanized Urdu and Nāgri edition of the Qurān by Christian men. The object is, that by a plain, faithful translation of this heterogeneous mass of selections from other sacred books, Musalmāns may be enabled to judge more accurately of its merits, and be better informed as to its contents than they can be now that it is doled out to them in the flowing numbers of Arabic poetry, which but few among them comprehend. It is the poetical mysteries which attach themselves to the Qurān which constitutes its chief recommendation. Another object which the translators have in view is to place in the hands of Missionaries and Native Christian teachers, who may not be conversant with Persian, a plain and faithful translation of this most important book in all discussions with the Muhammadans; so that they may be able to quote it in the ordinary language of the people to whom they preach. The Hebrew scriptures, the Greek scriptures are translated into the Vulgar tongues, why not the Qurān that it may be brought by the people to a fair test with the truly holy books? Such a test the people may be able to appreciate. This is the reasoning of the translators. It is proposed to add notes explanatory. We regret that we cannot recommend this plan, and we candidly confess we look upon it with sincere regret. Had the Musalmāns attempted it or had it been the work of any literary body, we could have had no objection; but as it is the work of Christian men, we cannot approve it. That it may effect some good we are convinced, for the good men who have undertaken to translate it would never have made the attempt had they not so thought: but that the good will counterbalance the evil we very much doubt. As Christians it is our duty to print and distribute Christian truth, but certainly not that which we know to be a cheat and a lie, and that lie firmly and fanatically believed by so large a section of the human family. Let us put what notes we please, will not the impression get abroad that Christians are printing the Qurān?—and what effect will that have on the illiterate Musalmāns which impression the Maulvis will not fail to strengthen?—but whatever be the impression, it is clear that Christian men cannot do evil that good may come, and that to translate, print and circulate that which we know and believe to be the grossest and most influential of all impostures certainly comes within the category of evil. The intention of our friends who have undertaken this work we believe to be good, but we entreat them to pause ere they set one type to press in such a matter.—*Ibid.*

We entirely concur in the sentiments expressed in this extract.—**ED. C. C. O.**

#### 6.—CHRISTIAN EDUCATION—INCREASED EXERTION NEEDED.

The advocates of what is called a neutral education, that is education without Christianity, are making great efforts to extend their schools and colleges in every direction. They have at their command considerable pecuniary resources and political influence; and hence they are not likely to contract the circle of their operations. They must and will increase. Whatever may be the estimate formed of education without Christianity by the upholders of the Government system, there are many who deem all knowledge, except it be accompanied by the truth of God's word, to be but an engine for evil put into the hands of this people. We would therefore entreat the friends of native Christian education not to rest on their oars, but in every district of this densely populated country

to plant Christian seminaries that the stream of knowledge may be accompanied by that which can alone make it a blessing to the people—true and pure Christianity. The educational wants of the people of India are clearly becoming much greater than can be supplied by the different Missionary Societies as such. The subject is evidently becoming one which cannot be treated as an appendage to missions: it must be taken up and dealt with as a great national question by the Church of Christ and friends of Christian education both here and at home. A Society should be formed for this express object—the Christian Education of India on a scale commensurate with the demands of the people and the efforts of the anti-Christian system. We merely throw out the suggestion. We may return to the subject in a little.—*Ibid.*

#### 7.—THE MONTHLY MISSIONARY PRAYER MEETING.

The Monthly Missionary Prayer Meeting was held at the Lal Bazar Chapel, on Monday the 2nd inst. The address was delivered by the Rev. J. Wenger, who gave a brief account of *The present state of the Greek Church in Greece and Turkey*. Religiously considered nothing can be more deplorable than its present condition. The priesthood are sunk in ignorance and the people held under the influence of the grossest superstition. Ceremonies and miracles occupy the place of vital godliness. Preaching is a thing almost unknown. The efforts of Protestant Missionaries have been directed to this field. They have prepared school and other useful books on general knowledge and have commenced a library of Christian knowledge in the translation of standard authors. The Scriptures have been translated into modern Greek, and Schools of a very superior character have been established in Greece. The priests alarmed at this state of things, have anathematized those of the people who have dared to benefit by the labors of the Missionaries. Persecution has ensued—the Scriptures have been burnt by order of the Patriarch of Constantinople, and all books printed at Mission presses—scientific as well as religious—have been ordered to be burnt by the same authority. The Missionaries are stigmatized as foreigners, the Bible as a dangerous book, and the efforts of these men of God are declared to be subversive of order and peace. This is but another form of the papacy—another of those cheats by which the evil one deludes the erring children of men into the belief and practice of a lie. Amidst all this there are a few who stand fast, who are, according to the election of grace; and a large party of what may be called the liberal, that is, the educated party, are fast progressing, towards that state of things which will forbid their tamely submitting to the anathemas of an ignorant and besotted priesthood. The devotional parts of the service were engaged in by Rev. Messrs. Bradbury and Smith.—*Ibid.*

#### 8.—REPUTED REVIVAL OF SATI AT MIRZAPORE.

A correspondent of the *Englishman* states that a Sati has occurred in that neighborhood. Some time ago we stated that two had occurred in the vicinity of Calcutta. We have little doubt of their being perpetrated, though they could not be distinctly traced by the authorities. That the brahmans would, if possible, revive this or any other barbarous custom, we have little doubt—that they may ever and anon make an attempt “to try the spirits” is not improbable. Wherever such things happen, the authorities ought to leave no stone unturned until the whole matter is sifted and the parties made a public example of; for if they can with impunity perform such a rite in the very vicinity of the authorities, what may they not practise in the remoter and less regulated portions of our territories? We do hope for humanity’s sake such thing has not occurred,

but if it has, and can be traced home, it ought to be visited by the severest punishment which the law can inflict.—*Ibid.*

#### 9.—THE MEDICAL MISSIONARY SOCIETY.

Christianity is not only benevolent but ingenious in the modes by which she would commend her benevolence to mankind. Like the mercies of nature, though provided for all and tending to the same end, the happiness of man and the glory of God—like these, though having one object, Christianity assumes different aspects and presents her mercies, in different forms. In nature now mercy comes in the sunshine, and then in the shadow—now in the valley, and then in lofty mountain. So does Christianity:—now it comes to the guilty in the preached word, and then in the form of the Asylum, the Hospital and the Refuge; and now it has determined to commend itself to the inhabitants of China and the East through the medium of medicine—the superior science and skill of Western pharmacy. A Society has been formed in London, under the auspices of some of the most talented and humane laymen and others—most of them medical men, for the purpose of sending forth Medical Missionaries to China—a noble and commendable object indeed, and one which has the high sanction of the Lord himself, who while he came to seek and to save the souls of the lost, did not forget to minister to the temporal wants and necessities of the people and to relieve their bodily ailments. In the East, medicine is a powerful key. It is almost like the magician's wand and may in wise hands be made a powerful means for introducing and propagating the truth of the gospel. The Rev. Mr. Kidd, formerly of Malacca, now Professor of Chinese in the London University, is Secretary to the Society. We shall be happy to convey the donations of any of our friends to the Secretary.—*Ibid.*

#### 10.—THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

The Society for the Diffusion of Useful Knowledge connected with the Hindu College have just issued a volume of Essays in English and Bengali. These Essays have been delivered by the Members at the Meetings of the Society. The publication of this volume forms an era in the history of the Hindus. It is the first tangible literary fruit of a party of intelligent native youth, and may be taken as a specimen of their talent and general modes of thinking, and conveying their thoughts, both in English and Bengali. We hope that every encouragement will be given to this effort. The Society is a vast improvement on the Debating Societies and Spouting Clubs of the native youth, of which this volume is an abundant evidence. Might not the Society issue its proceedings in a less ponderous and more frequent form?—*Ibid.*

We understand the volume in question has not been published but only printed for the use of the members and their friends. —ED. C. C. O.

#### 11.—STATE OF NATIVE FEELING—WIDOWS—NOBLE EXAMPLE OF A NATIVE YOUTH—GHAT-MURDERS AND THE CHARAK.

The indications that a spirit of change in a religious point of view is coming over the people in this country are many. "Straws," it is said, "shew which way the wind blows;" and acts, though they are but the acts of individuals, indicate the state of feeling amongst the native community. Some time back a wealthy native offered a sum of money to any one, *cæteris paribus*, who would marry a Hindu widow. The offer we understand was accepted. Not to revert to other singular phenomena in Hindu Society equally opposed to native prejudice and practice, we cannot pass over in silence the dying act of *Raj Kirshna Dey*, a young well-educated and highly intelligent youth, one of the pupils of the Medical College, and



acting, since the completion of his studies, in the Upper Provinces as a native surgeon. In his dying moments this promising young man entreated his friends, nay enjoined it upon them, not to allow his wife to remain a widow, or at least not to prevent her marrying again if she wished. The time was when such an act would have called forth the anathemas of the *Dharma Shashtra*, and the ire of the whole Hindu community; but this, as well as the previous offer of Muttu Lall Seal, have fallen dead on the ear, and show how little impression of an unfavorable kind they have produced on the minds of the people. The prejudices of the people are weakened, and it only requires the example of such men as those we have alluded to to check the disgraceful practices of Hindu life. Some of these evils however are of such a character as to need the interference of the strong arm of Government as well as the influence of personal example. We refer now more particularly to *Ghat-murders* and the *Charak Pujá*—but more especially to the former. This practice is carried on in all its horrors, and they are horrors dread enough to awaken the sympathies and energies of the most inert. Only imagine a man or woman prostrated by fever or other disease, remonstrating against removal but yet dragged away to the Ghat by relentless and hungry brahmans and terrified relatives. This happens every day at our doors: men and women are deliberately murdered every day under the sanction of religion, and by the hands of brahmans. Can nothing be done in this matter? Will no hand move or no voice be raised to arrest the progress of this Moloch-like practice? Aided by the wise and humane legislation of Government, the *Charak Pujá* will, we hope, effect its own cure. Oh for more such noble spirits as Raj Krishna Dey.—*Ibid.*

#### 12.—INDIAN MISSIONARY SOCIETY.

The *Madras Protestant Weekly Visitor* gives an account of the fourth Annual Meeting of the Indian Missionary Society. The object of this Society is to employ lay agents in the Mission field irrespective of peculiarities on the subject of Church Government. All are eligible who hold the fundamentals of our holy faith. The Society we are happy to state, has hitherto answered every expectation. The agents are all attached to the country, and hence have none of those temptations to quit the field of labor which strangers have; that they are not laborers for filthy lucre's sake is clear from the fact that the income of the Society is not more than £200, yet with this thirteen agents have been sustained. We are happy to see the clergy and laity of every denomination engaged in this Society: it is a proof, if of nothing else, of this at least, that the members of the Church of Christ at Madras are imbued with a truly Christian spirit in practice as well as theory. We have more than once heard of the truly Christian temper which prevails at Madras, and would earnestly commend it to all the Churches of Christ in India. We pray the Lord of Missions may bless effectually the Indian Missionary Society in all its operations and agencies. The Agra Missionary Society was formed on a similar principle; but we have heard nothing of its operations for a long time.—*Ibid.*

#### 13.—NEW EDITION OF THE NEW TESTAMENT IN HINDUSTANI.

We are happy to state that another edition of the New Testament in Hindustáni has just been completed. The volume consists of 510 small 12mo. pages; it is therefore the most compact form in which this large portion of the word of God has hitherto been presented in this popular language. The edition consists of 3000 copies of the entire Testament, besides 1000 copies of the Four Gospels and the Acts of the Apostles in a separate form. May that great Spirit, by whose inspiration the sacred text was originally written, render this version the honoured instrument

of imparting to very many the saving knowledge of the truth as it is in Jesus.

For the generous aid rendered them in this important department of their labours, the missionary brethren desire to present their very grateful acknowledgments, while they indulge the hope that the example set by some will be followed by many more, that as the demand for the word of God increases, the means of multiplying copies of the sacred volume may also increase.—*Herald*.

#### 14.—DESIRE FOR RELIGIOUS BOOKS AT DACCA CONTINUED.

*Extract of a letter from Rev. W. Robinson.*

Sept. 3.—I shall now give you a few hints, concerning the state of things at Dacca during the last month. I may state in general terms, that the demand for books is greater than ever, and that the disposition to hear seems on the increase. I have seldom spent 60 rupees to better purpose, than in the erection of our native chapel. Let it be opened whenever it may, we are sure of some hearers, and we often have a great number. But I will give you a few particulars.

On the 7th ultimo in the afternoon I went to the chapel and spoke from these words: "It is appointed for all men once to die," &c. As soon as I had done, many requested books, that they might, as they said, learn more of these things. Before we left the chapel, a letter was brought for Chánd informing him that a native teacher was on his way to Dacca. This cheered him much.

On the 8th brother Leonard and I went to Fraganj with an intention of preaching, but I became so unwell, that we were obliged to content ourselves with the distribution of a few books, which brother Leonard had brought with him. On this day your first box arrived, containing 1302 volumes; but I did not open it till Monday the 10th.

On Sabbath morning the 9th the congregation in the native chapel was about 40. My text was Isaiah xlv. 5—8. I succeeded in fixing attention better than usual. The poor people appeared quite surprised, but not at all offended, to hear their own idolatrous practices so exactly described in our shástras.

On the 11th brother Leonard and I went to the chok or square. About 50 gospels in Hindustáni, a large bundle of tracts in the same language, and a few in Bengáli, went off in a few minutes. On such occasions it is impossible to preach; the uproar is too great.

On the 15th brother Leonard and I went to Dhákáishwari, where there is a temple of Káli in a thick jungle, perhaps a mile out of the city. A few bráhmans, who inhabit a few mean huts were the only persons to be seen. The bráhmans were very civil, and gladly received portions of scripture. I wonder at the bráhmans of Dacca; they come to my house in great numbers for books, and claim them in preference to other people, because they are bráhmans.

After the box above mentioned was opened, crowds came for books, and I had to live, for a few days, in the midst of a great uproar. On the 18th another box containing 810 volumes arrived with the native preacher. On the 19th I employed him in distributing books at my house. He continued the distribution perhaps an hour, and then the tumult became so great, that I thought it prudent to desist.

On the 21st the people began to come in to celebrate a Hindu festival, in honor of the birth of Krishna. In the evening, brother Leonard and I went to the native chapel, and found our native brethren engaged with a crowd. Leaving them at the chapel we took about 100 copies of Matt., and went to one of the outskirts of the city to meet the people, who were coming in from the country. We saw many flocking into the city, but

there were few readers among them ; and some of those who could read were very shy : they had not heard much of our books. We persevered however, and gradually the whole number was disposed of, either to persons who begged them, or to persons who gladly received them when offered.

Saturday 22nd was the day of the festival ; crowds of people paraded the streets all day. I had so many applications for books at my own house, that my stock in Bengali was soon exhausted. I had determined to go out about twelve and join the native brethren ; but I was taken suddenly unwell, and was unable to go. I went in the evening with brother Leonard, and when we reached the native chapel, we found that nearly all the books were gone. Our native brethren had opened the chapel in the morning, and had been engaged, either in the chapel or near it, in talking and giving away books many hours. They had distributed, on that spot, in two days, about 1000 volumes, chiefly, of course, single gospels. On this day, a few volumes in Hindustani excepted, the contents of both the boxes were exhausted. They contained 2,112 volumes. Supposing about 112 volumes in Hindustani remained, mostly single gospels, it follows, that from the 10th to the 22nd, i. e. in 13 days, 2,000 volumes were distributed.

It may perhaps be thought, that many of these books must have been given in a very indiscriminate and careless manner. Such however was not the case. We never force books on people ; on the contrary we withhold them till we are satisfied that those who solicit them, can read and are likely to read them. This plan we adopt as much as possible, even in a crowd, where we seldom give any thing larger than a single gospel ; and when people come to our houses for large books, we make them submit to many interrogatories before they obtain their request. I now refuse even small books to many who can read, when I think they have received them before or are not likely to read them. Some now come to me for books, and beg with great importunity, just to amuse themselves and inflict a little trouble on me ; but long practice has taught me to know these characters, and I send them away as they come. On the other hand, as our books spread in the country, many new faces appear. They have seen books with their neighbours and they want some for themselves. Thus, for one volume given away, we may expect three or four new applicants. This, I think, is the secret of the increasing demand, after so many have been supplied, and so many refused.

On the 25th Chánd went to Naríndiya, a place crowded with boats. Many of the boat people requested books, but he had none to give. This was to be regretted, as they might have been very widely dispersed.

Last Sabbath morning, in our native chapel, I again preached on the subject of idolatry, taking for my text Isaiah xlv. 9—20. The people, about 40 in number, heard with fixed attention. When I had done, a man stood up : “ All this is very true ; give me a book, that I may learn more of Christianity.” Chánd gave him a Testament which he had reserved for his own use. The same man attended again in the afternoon.

Would it not be well to publish, in a separate form, the book of Isaiah and the first nine chapters of Daniel ? They contain some very pointed passages against idolatry, many predictions concerning our Saviour, and many about the nations of the earth, which may be illustrated by profane history. I would say, Print it in both languages.—*Ibid.*

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#### 15.—MISCELLANEOUS NOTICES.

We have been sorry to learn that the funds of that most excellent institution, the District Benevolent Society are quite inadequate to the



demands which are made on its benevolence. In its native asylum, there are at present about 200 inmates. the number of out-pensioners is very considerable. In many instances, it affords temporary relief to those who are suffering from want and disease. In order to give effectual relief to the objects at present dependent upon it, it requires an income of about Rs. 12,000 per annum, while only Rs. 8000 form about the average of its annual receipts. It is manifest that some extraordinary effort must be made on its behalf.

Considerable additions have lately been made to the Translation and Examining Committees, of the Bombay Tract and Book Society. It is hoped that greater expedition in the publication of the Scriptures and tracts in the vernacular languages of this Presidency will be the consequence. For some time past, the Committee of the Bible Society has had monthly meetings for the despatch of business; and by this arrangement the interests and efficiency of the institution have been materially advanced. The Committee of the Tract Society has determined to meet once in the two months.

It has been resolved, that in consideration of the extent of the province of Gujarát, the prospects of increased missionary agency within its borders, and the multitudes of the mercantile class of natives speaking its language who reside in, or visit Bombay, a fourth part of the funds of the Tract Society be set apart for the publication of tracts and small books in Gujaráthi.—*Bombay Spectator*.

#### 16.—MISSION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND TO KÁ'TIA'WAR.

In our last number, we expressed our expectation of soon welcoming to the shores of India, the ministers lately appointed by the Presbyterian Church in Ireland to labour in the peninsula of Gujarát. In doing this, we were guilty of a lapsus pennæ in reference to the name of one of the missionaries. The necessary correction will be made, and additional information given, by our introducing the following extract of a letter to Dr. Wilson, from the Rev. Mr. Morgan, of Belfast, dated the 12th August.

"You may think it strange that no answer has yet been forwarded to you from the Synod of Ulster on the subject of your communication recommending the district of Kátiáwár as a suitable field for a Mission to the heathen. Allow me to assure you this has not arisen from inattention or disrespect. Your communication was highly esteemed, and determined us in the selection of our first Missionary field. But we did not wish to write until we could do so with entire satisfaction, and that, by the blessing of God, we are now enabled to do. Our two Missionaries have been chosen, both tried men, having been ministers in congregations and having renounced their charges at the call of the church to go to the heathen. They have both been married within a few weeks. Funds have been raised sufficient to make a commencement. . . . The names of our Missionaries are James Glasgow, formerly minister of Castledawson, and Alexander Kerr, formerly minister of Portadown. May the Lord carry them to the heathen with the fulness of the blessings of the gospel of Christ. You will accept the thanks of our missionary directors and of our Assembly for your valuable communication and the interest you have taken in our cause. The name of our church now is 'The Presbyterian Church in Ireland,' and that of our principal ecclesiastical assembly 'the General Assembly.' This includes the General Synod of Ulster and the Secession Synod, who are now happily united."—*Ibid*.

17.—MOVEMENT AMONG THE LINGAYATS OF BAINTHUR IN THE SOUTHERN MARATHA COUNTRY.

Some of our readers may perhaps have heard some rumours respecting the existence of religious inquiry at Bainthur, originating in interpretations which have been made of different passages of Lingayat books, which are supposed to intimate the conversion of the people to another faith through the instrumentality of foreigners. We are happy to have it in our power to give precise information on the subject.

The three following notes are from the pen of the Rev. Joseph Taylor of Belgaum, who has shown a very commendable zeal in early embracing an opportunity of personally investigating the circumstances of the case.

Bainthur, Sunday night, 23rd November, 1839.

(1). Through the mercy and care of our Heavenly Father, I arrived safe and well here last Friday. I spent the day before yesterday with the German Missionaries at Hoobly. Immediately on my arrival, I had an interview with the people, by whom I was invited, and saw them to-day also. I find they know very little, or rather scarcely any thing, of Christianity more than the name. They profess however to have no faith in their own religion, and that the Linga which they wear is of no use, and can profit them nothing, and may be cast off. They would, I suppose, in one way immediately embrace Christianity, or rather take upon themselves the profession of it, that is, if I would engage to secure them from loss, and procure the power of Government to support them against any unpleasant results. But of course I can give them no such assurance. I purpose staying here a day or two longer to sift them further, and ascertain, if I can, their true motives. There is certainly a stir among the people in this and some of the adjacent villages, who are of opinion that some great change is about to take place, and that one religion only will prevail, and that all castes will become one, or rather that there will be no caste at all. And though some readily say, that the Christian religion, according to what is predicted, is to be the prevalent religion, yet they are very ignorant of the doctrines and requirements, the graces and duties of Christianity. They listen to me very quietly, and apparently with attention; but there is no anxiety evinced about their soul's salvation. There is no earnest inquiry made, "What must we do to be saved," nor any desire evinced to make themselves acquainted with the nature of Christianity and its author, the work he did, the salvation he wrought out, and the glory to which he exalts his people. Nor do they inquire to know the temper, dispositions, and conduct required of those who believe on his name. May the Lord direct and give me wisdom and grace to know and do what will be for his Glory and this people's good. I would ask all my friends to pray for me.

Tuesday night, 25th November, 1839.

(2). I have had a long, and on the whole an interesting interview with the people for about five or six hours to-day. One of their promised books was brought this afternoon, and part of it read. It is indeed surprising that many things are predicted, which have been either already accomplished or are now being accomplished. They have agreed to let me take the book with me to translate into English. There seems to be something worth knowing further regarding this book, and one or two others which they produced this night while I was at the Guru's house, and parts of which they read. A few of his disciples, from one or two of the adjacent villages, came in this night, and I had a very favourable opportunity of setting before them the nature of the Gospel. They seem fully to believe that the time is not far distant when all the people will become one, that is, that the distinctions of caste among the people will

cease, and that the Christian religion will universally prevail, and all merely from what is predicted that a religion will be brought to their notice and which they will be invited to believe by a people corresponding with the English (and many particulars are recorded regarding their appearance, dress, simple manners, their power, conquests, &c.) and which they are assured is to be the prevalent religion. They are likewise in those books exhorted to receive and follow this religion, and threatened with severe judgments if they despise and reject it. So far it is good and hopeful; but the greater portion of the people know little more of the Christian religion than that it is the religion of the English. They have no apparent sense of sin and their need of salvation by Jesus Christ to save them from sin, with the teaching and influence of the Holy Spirit to make them wise and holy. But they may, notwithstanding, be a people prepared of the Lord, to hear and receive his word; and I think a residence of a month or so is desirable, or frequent visits among them, until something more satisfactory or tangible is manifest, so as to make it necessary to make some arrangement for their further instruction and to admit such as may afford evidence of a change of heart and true faith in Christ, into his Church by baptism.

(3). Since writing the above, I had an interview (on the morning of the 26th November) with several individuals who were assembled at the Guru's house. Extracts from one or two of their books, which they appeared to venerate very much and consider inspired, were read by a man of the goldsmith caste, to whose judgment and interpretations much deference appeared to be paid; but, the interview was to me not at all satisfactory, for when I endeavoured to set forth the truths of the Gospel, there was much evident listlessness and apathy. No anxiety was evinced to understand the things which were spoken. Some questions were put about forms and ceremonies which would be necessary to observe if they became Christians. I told them there were other things of greater importance for them to know and experience first; otherwise, whatever they may profess or whatever they may do, would avail them nothing. This kind of address they did not at all seem to relish; but they would profess the Christian religion (holding still in veneration their own books), under the assurance of protection from harm by the Government, and security against any temporal loss. After being with them upwards of two hours, I left them, but was invited to return again in the evening, which I purposed doing, but, having ascertained that in consequence of several additional persons having during the day come in from adjacent villages, flags were hoisted and other ostentatious preparations made for shew, I was induced to decline going, especially as I had also learnt, that a report was in circulation that I was come with authority from Government to install the Guru there, as the High Priest of this new sect. My duty appeared clear, that I should not lend myself to promote any improper views or expectations, among the people, and that the evil should be nipped in the bud. I therefore, preferred rather to represent the Gospel to them in its native unostentatious character and at once to tell them that instead of immunities and emoluments those who embraced it would be exposed to loss and persecution. And as several were assembled in the vicinity of my halting-place, Solomon (the native teacher who accompanied me) and I went out and alternately addressed them for a considerable time. A few objections were made by some bráhmans, but we appealed to the common people who heard us apparently more gladly. We endeavoured fully to explain to them the nature and doctrines of the Gospel, the obligations and duties of those who embraced it, with the happy results attending the reception thereof both here and hereafter. It was not till it was quite dark the people separated.



The disappointment was evident in the party which had made the preparations alluded to, and they used various means to induce me to change my purpose. Nothing, however, was evinced to indicate any particular concern for the welfare of their souls, but rather, like Saul with Samuel, they sought to save their credit among the people. Though I felt it my duty not to support what appeared to me a worldly scheme, under the cloak of our holy religion, I still think the people there should not be altogether neglected. Some further attempts should be made to instruct them more fully in the truths of the Gospel. I therefore communicated the particulars of my visit to the German missionaries at Hoobly; and as they are the nearest to them, they may easily go among them. May the Lord direct them and bless whatever endeavours they may use to bring them to right views of the things which make for their everlasting peace, and may it be found that my short visit, has, by the Divine blessing, been attended with some beneficial results. I should have remained out for a few days longer on my tour; but the sudden indisposition and death of a dear child induced my return home sooner than I intended.

The following note is from Mr. Laver of the German Mission.

“Mr. F. and I have returned from a tour to those people who from prophetic books of their own have been led to recognize in the religion of Christ that true religion which the above books speak of as to come, and which they require their readers to embrace. It is now a year and two months since two of their head-men came first to our notice, on a visit they paid us at Húblí. I had several conversations with them; but so crude and carnal were their notions about Christianity and conversion to it, and so little did we see, as we thought, of any signs of the Spirit of God working in them, that we rather believed them to be persons who wanted to aggrandize themselves by a connection with Europeans. They came to us in Húblí and Dharwar again and again, and afterwards they went to Belgaum too to the Missionary brethren, and received afterwards a visit from Mr. T. in their own region, who was however called away from them by family afflictions. Since that time, their head-man has been very much with us, and grown much in our esteem. About three months ago, Mr. F. and Mr. E. were for about three weeks among these persons, and on their return stated to have seen many things which they could not help regarding as proofs of a sincere desire to forsake Idolatry and to receive the Gospel, and yet also many things which had no reference to the kingdom which is not of this world. The result of our present visit to them, is the conviction that there is indeed a work of the Spirit of God begun in them, and that we must therefore apply ourselves with all zeal and earnestness to the business of making them disciples of Christ, in so far as our own instrumentality is concerned. As to their own prophecies (a mass of confusion as they are), it is not impossible that the Lord should make use of them as of a star that must lead them to Christ. O that the great head of the Church might pour out his Holy Spirit upon them, that many of them may indeed become children of God. The way in which they themselves desire to become separated from Heathenism and brought under Christian instruction and Christ (and besides which we ourselves see as yet no other), is the raising of a new village. This has great difficulties, and lies still very dark before our eyes. However, our consolation is, that if the Lord has ordained it so, light and open doors will in the proper time spring up.”

We shall mark with interest the progress of this work.

The Lingáyats are not so gross in their idolatrous observances, nor so bigotedly attached to caste, nor so much devoted to polytheism, as the followers of the Brahmanical system. A very interesting account of their

tenets and practices, from the pen of Mr. Brown of the Madras Civil Service, is to be found in the last number of the Madras Journal of Literature and Science.—*Ibid.*

#### 18.—HORRID PERSECUTION AND MASSACRE OF THE NATIVE CHRISTIANS OF MADAGASCAR.

The existence of the London Society's Mission at Madagascar, is well known to our readers. It was founded in the year 1818, under the auspices of Governor Farquhar of the Mauritius, and Mr. Hastie, the British agent at Madagascar; and after struggling with many difficulties, arising principally from affliction and bereavements in the mission families, and the distrust of the natives, it began, in a few years, to assume a very promising appearance. Radama, the general sovereign of the island, proved decidedly favourable to the missionaries, and zealously countenanced them in their endeavours to advance the cause of education, and to introduce the arts of civilized life. About the commencement of 1828, when through the blessing of God, favourable appearances began to present themselves in several individuals who had received instruction, it was proposed to admit them into the visible church. Radama declared his satisfaction with the arrangements which it was intended should be made; but he was removed from this sublunary scene, on the 27th July, 1828, before they were carried into effect. The sovereignty was assumed by Ranavalona, one of his concubines; and under her sway the whole aspect of the mission speedily became changed. The missionaries were not without apprehensions as to their personal safety. The son of Rataffe, the brother-in-law of Radama, who had visited England in 1821, the rightful heir to the throne, and a youth of hopeful piety, was cruelly murdered; and his parents afterwards suffered a similar fate, being transfixed through the heart by a spear. "Their only crime," says Mr. Ellis, whose history of Madagascar we cannot too strongly recommend to our readers, "was, that they were the immediate descendants of the ancestors of Radama, and were favourable to the education and the improvement of the people." Other atrocities were at this time perpetrated by the usurper. During the long season appointed for ostentatious mourning for Radama, the missionaries devoted themselves to the preparation of elementary and other useful books, and the translation of portions of the Holy Scripture. When they were ready to resume their regular labours, they met with great discouragements; and they had the mortification of seeing about 700 of the native teachers, and senior scholars, withdrawn from the schools, to serve as recruits for the army; while they were prohibited from establishing any seminaries, however humble, in any of the villages in which the national idols were kept. The Queen annulled the treaty with the British Government which prohibited the slave trade, and refused to receive Mr. Lyall, who had come as British agent in succession to Mr. Hastie. The island having been afterwards invaded by the French, there was a slight remission in the efforts to impede the missionaries. An edition of 5000 copies of the New Testament was completed; and there were favourable indications that the divine blessing rested on their spiritual labours. The attendance of the people at the Chapel increased; and even the Queen assented to the baptism of the candidates for that ordinance. On the 29th of May, 1831, twenty persons were publicly baptized by Mr. Griffiths; and on the following Sabbath eight individuals were baptized by Mr. Johns. Inquiry continued to make progress among the people; but it excited the jealousy of those who were devoted to idolatry. The use of wine in the sacrament was interdicted by the authorities; and all connected with the army and government schools were forbidden to be baptized. Mr. and

Mrs. Atkinson, who had come to strengthen the mission, were ordered to depart from the island. Their loss seems only to have quickened the exertions of their brethren who were permitted to remain; and the cause of Christianity continued to gain ground, till the 26th February, 1835, when the queen prohibited her subjects from abandoning the customs of their fathers. A few days afterwards, notwithstanding the remonstrances of the missionaries, and after a council at which 150,000 persons were supposed to have been present, she denounced death as the penalty of maintaining the Christian profession. The missionaries, becoming apprehensive that they would be driven from the island, completed, by extraordinary exertion, the printing of the entire Bible. They were shortly after induced to take their departure. The proceedings of the native government immediately became very sanguinary; and the Christians were reduced to the greatest distress. Some of them denied their Lord and Master; but a number of them glorified God in the furnace of affliction, and thus evinced the power of their principles, and the grace imparted to them by the Great Head of the church.

We are unable to continue their subsequent history, except so far as to state, that such of them as did not escape from the island continued privately to meet together when practicable, to call upon the name of the Lord, and to encourage one another amidst the awful trials to which they have been subjected; but we have now the melancholy duty imposed upon us to announce to the Christian public its dreadful close. The following letters, addressed to Mr. Webster of the American Mission Press, and which reached Bombay a few days ago, contain the dismal tidings. The writer is a Greek.

Dear Sir,—I embrace the opportunity of His Highness the Emaum's yacht the "Prince Regent's" departure for Bombay, to write you, advising you of my return to Zanzibar from Madagascar after an absence of four months.

I have very little news to communicate. The Christians in Madagascar are being persecuted to the greatest extent. Every native with whom a bible is discovered, is condemned to death. There were sixteen unfortunate beings, native Christians, who were converted to Christianity by the missionaries; and about two years since they were discovered praying, and were condemned to death; but with the assistance of the Europeans they made their escape, after which a plan was formed for their final escape from Madagascar; but on the 7th of last July, when within one day's journey of the coast, they were discovered and put to a most cruel death, by being boiled alive for the crime of being Christians. Six of these unfortunate beings were females of about 18 years of age. I myself was obliged to leave five days after, being suspected. Mr. D. Griffiths and Dr. L. Parrell, who were residing at the Capital "Antananarivo," contrived their escape, and are in consequence in great danger. If I have time and my hand is better I will send you a translation and copy of one of the letters from the unfortunate sixteen Christians, written some time previous to their being discovered.

You may, if you think proper, publish any part of this for the eye of the Christian public, with my name to prove the above authentic.

I remain, dear Sir, your most obediently,

HENRY C. ARCANGELO.

*Translation of the letter from the persecuted Christians.*

"Antananarivo, 20th Addo—10th Nov. 1839.

"May you live long and be happy. May God bless you. O beloved friend; for we are still alive by the blessing of God to us—so that we can visit you by a letter and tell you of our troubles. O friend! if it should meet with your wishes, because we are so miserable on account of



the fear of the enemy we remain in perpetual jeopardy, and if you can effect our escape; and if there is any way for us to go over the waters—and if there is any work for us that we can do there, please to think how and in what manner we can go out of the country. Let our mutual friends know our troubles and misery, for you know and see our misery; please to let our friends know of what has befallen us for it is reported that if they can find us out, that our hands shall be tied behind our backs, put into a small basket tied up, and a large whole be digged for us, and then we are to be put into this hole with our heads downwards, and then pour boiling hot water into the hole upon us. It is also reported that we shall not be allowed at all to come into Antananarivo, for they (the enemy) say these fellows have received such a quantity of the strong medicine (sorcery) from the white people. ‘Do not bring them at all to the Royal city (the town of the sovereign) but kill them on the very spot where you find them,’ said the officers to the persons sent to search for us; it is this that we are afraid of, for Jesus saith the spirit is truly ready, but the flesh is weak, (Mark xiv. 28) and saith David, ‘Trembling and terror of death has encompassed me.’

“We deserve to suffer for our sins, but Christ who was without spot or blemish suffered for the sins of men, but we deserve to suffer, and may you live happy saith your friends Paul and Josiah and all their companions who love the cross together.

“If you approve of this and it can be done we shall be very glad, say your friends, for we are afraid because the terror of death is upon us.”

*Note.*—The above unfortunate sixteen Christians were discovered within one day’s journey of Foul Point, Madagascar, and put to a most cruel death by being boiled alive.

(Signed)

HENRY C. ARCANGELO,

*Supercargo of the schooner Hawk.*

Tamatave, Madagascar, }

July 14th, 1840. }

The blood of the martyrs is the seed of the church. May this proverb be verified in the case of Madagascar. This must be the prayer of every Christian heart.

Since we received the information which we have given above, we have been favoured with two extracts from letters from England, and which give a very interesting account of some of the Madagascar converts who have been enabled to escape to our own happy island, and who are living under the care of the Rev. Mr. Freeman, missionary.

Walthamstow, July, 1839.

“We walked the other day to Mrs. F.’s, to meet the six good Madagascars who had suffered so much for their Saviour’s sake. They have been baptized, and have chosen the names of David, Simeon, Mary, Sarah, Joseph, and James. I will relate to you all I can remember of their sufferings. David, aged 28, Simeon, aged 22, had their choice of death, either by poison or to be buried alive. They took the former, which however had no effect on them! these two men have left their wives and children in Madagascar.

“Mary was imprisoned. The morning of the day she was to have been stabbed to death, a fire broke out which enabled her to escape from the prison. She fled to the house of a friend and concealed herself in a bundle of faggots. The soldiers searched the very spot, and struck their spears into the very bundle of faggots, but Mary was unhurt! She has left a husband and a child of 14 years old. Mary is 32 years of age.

“Sarah aged 21 has left a husband in Madagascar, who assisted her in making her escape from her persecutors; she has fretted much about him, as his life is in danger. He is a Chief, and in consequence of some note. David and Simeon are the sons of Chiefs.

"During Mary's distress in prison, &c., she contrived to conceal a small book, which she showed to us. This book she used to read unobserved.

"Joseph, aged 18, is the son of a Chief. Because he refused to renounce Christianity he was sent to prison, where he remained six months, was beaten every day, and scarcely allowed any food. His body has several marks.

"Joseph has left a wife. She was to have been put to death for reading the Scriptures: we heard these six sing in their own language, 'O'er the realms,' &c. to the tune *Calcutta*. The Rev. Mr. Freeman interpreted for them. Mary's favorite chapter, the 14th of John, was read with the 13th and 15th chapters, it was her comfort in prison, and 'fear not them that kill the body,' in particular, afforded her solace.

"She understands as yet but little English."

"Walthamstow, July, 1840.

"I am truly happy to be able to give a good report of our Madagascar friends. They do indeed continue *humble faithful* Christians. The health of one of the women, and one of the men, has failed a good deal. The rest are well in body, and all are truly consistent in their walk and conversation. I fear the wretched Queen continues her persecutions—but we know her power is limited, and in due time God will appear to deliver his suffering and faithful people."

Madagascar has not inappropriately been denominated the Great Britain of Africa. It is one of the largest islands in the world; and has in many places, the capacity of great productiveness. Its present population has been estimated at about four or five millions of souls. Like every other country of the world, it must sooner or later yield to the sway of the Redeemer. May the day of its merciful visitation speedily arrive!

#### 19.—THE CHURCH OF SCOTLAND.

We have now the gratification of presenting to our readers a league worthy of the venerable class of documents to which in the religious history of Scotland that name has been wont to be applied. It was submitted and solemnly adopted at a large and influential meeting of ministers and elders of the Church, held at Edinburgh on Tuesday last. The meeting is said to have been pervaded by deep religious feeling, and conducted in a spirit worthy of the occasion and of the cause. Several of the most aged and revered fathers of the Church—men of the most elevated piety—men who, for half a century, had laboured and prayed for the coming of such a time of revival and reformation to the Church of Scotland—conducted the devotions of the assembled brethren. The spirit of remarkable unanimity and Christian love, and calm but resolute determination, which reigned throughout the whole proceedings, is described by those who witnessed and shared in it as peculiarly striking and impressive. The "ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE CHURCH AND PEOPLE OF SCOTLAND," as the document is termed, written out on an immense sheet of parchment, was subscribed by all present, including ministers and elders from almost every quarter of Scotland. Steps, we understand, will immediately be taken for affording opportunities to the office-bearers of the Church throughout the country to adhibit their names; and we have no doubt that by and by it will exhibit, in one firm phalanx, the vast majority, and certainly all those who constitute the very heart and soul, of the Church of Scotland.—*Scottish Guardian*.

ENGAGEMENT IN DEFENCE OF THE LIBERTIES OF THE  
CHURCH AND PEOPLE OF SCOTLAND.

AUGUST, 1840.

Whereas it is the bounden duty of those who are intrusted by the Lord Jesus with the ruling of his House, to have a supreme regard in all

their actings to the glory of God the Father, the authority of his beloved Son, the only King in Zion, and the spiritual liberty and prosperity of the Church which He hath purchased with His own blood :

Whereas, also, it is their right and privilege, and is especially incumbent upon them, in trying times, as well for their own mutual encouragement and support, as for the greater assurance of the Church at large, to unite and bind themselves together, by a public profession of their principles, and a solemn pledge of adherence to the same, as in like circumstances our ancestors were wont to do :

And whereas God, in his providence, has been pleased to bring the Church of Scotland into a position of great difficulty and danger, in which, by acting according to the dictates of conscience and of the Word of God, imminent hazard of most serious evils, personal as well as public, is incurred :—

In these circumstances, it being above all things desirable that, in the face of all contrary declarations and representations, our determination to stand by one another, and by our principles, should be publicly avowed, and, by the most solemn sanctions and securities, before God and the country, confirmed and sealed :—

We, the undersigned, ministers and elders, humbling ourselves under the mighty hand of our God, acknowledging His righteousness in all his ways, confessing our iniquities, and the iniquities of our fathers, mourning over the defections and shortcomings which have most justly provoked His holy displeasure against this Church ; adoring at the same time his long-suffering patience and tender mercy, and giving thanks for the undeserved grace and loving-kindness with which he has visited his people and revived his cause ; under a deep sense of our own insufficiency, and relying on the countenance and blessing of the great God and our Saviour ; do deliberately publish and declare our purpose and resolution to maintain in all our actings, and at all hazards to defend, those fundamental principles relative to the government of Christ's house, his Church on earth, for which the Church of Scotland is now called to contend ; principles which we conscientiously believe to be founded on the Word of God, recognised by the standards of that Church, essential to her integrity as a Church of Christ, and inherent in her constitution as the Established Church of this land.

The principles now referred to, as they have been repeatedly declared by this Church, are the two following, viz., I. "That the Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate." II. "That no minister shall be intruded into any parish contrary to the will of the congregation."

To these principles we declare our unalterable adherence ; and, applying them to the present position and the present duty of the Church, we think it right to state still more explicitly what we conceive to be implied in them.

1. We regard the doctrine—"that the Lord Jesus is the only King and Head of his Church, and that he hath therein appointed a government in the hand of Church officers distinct from the civil magistrate,"—this sacred and glorious doctrine we regard as fencing in the Church of God against all encroachments and invasions inconsistent with the free exercise of all the spiritual functions which the Lord Jesus has devolved either upon its rulers or upon its ordinary members. While, therefore, we abhor and renounce the Popish doctrine, that the government appointed by the Lord Jesus in his Church has jurisdiction over the civil magistrate in the exercise of his functions, or excludes his jurisdiction in any civil matter, we strenuously assert that it is independent of the civil magistrate, and that it has a jurisdiction of its own in all ecclesiastical matters, with



which the civil magistrate may not lawfully interfere, either to prevent or to obstruct its exercise.

2. In particular, we maintain, that all questions relating to the examination and admission of ministers, or to the exercise of discipline, and the infliction or removal of ecclesiastical censures, lie within the province of the Church's spiritual jurisdiction, and all such questions must be decided by the Church officers, in whose hands the government is appointed, according to the mind and will of Christ, revealed in his Word, not according to the opinions or decisions of any secular authority whatsoever. We are very far, indeed, from insisting that the judgments of the competent Church officers, in such questions, can of themselves carry civil consequences, or necessarily rule the determination of any civil points that may arise out of them. In regard to these, as in regard to all temporal matters, we fully acknowledge the civil magistrate to be the sole and supreme judge—bound, indeed, to have respect to the word of God and the liberties of Christ's Church, yet always entitled to act independently, on his own convictions of what is right. But, in regard to all spiritual consequences, and especially in regard to the spiritual standing of members of the Church, and their spiritual privileges and obligations, the judgments of the Church officers are the only judgments which can be recognized by us as competent and authoritative. And if at any time the civil magistrate pronounce judgments by which it is attempted to control, or supersede, or impede, the sentences of the Church officers, in these spiritual matters, and in their spiritual relations and effects, we must feel ourselves compelled to act upon our own conscientious interpretation of the will of Christ—disregarding these judgments as invalid, and protesting against them as oppressive.

3. As the Lord Jesus has appointed a government in His Church in the hand of Church officers, so we believe at the same time that He has invested the ordinary members of his Church with important spiritual privileges, and has called them to exercise, on their own responsibility, important spiritual functions. In particular, we are persuaded that their consent, either formally given or inferred from the absence of dissent, ought to be regarded by the Church officers as an indispensable condition in forming the pastoral relation; and that the act of a congregation, agreeing either expressly or tacitly, or declining, to receive any pastor proposed to them, ought to be free and voluntary, proceeding upon their own conscientious convictions, and not to be set aside by the Church officers—the latter, however always retaining inviolate their constitutional powers of government and superintendence over the people. We hold it, accordingly, to be contrary to the very nature of the pastoral relation, and the end of the pastoral office—altogether inconsistent with the usefulness of the Church, and hostile to the success of the gospel ministry—an act of oppression on the part of whatever authority enforces it, and a cause of grievous and just offence to the people of God—that a minister should be settled in any congregation in opposition to the solemn dissent of the communicants. We deliberately pledge ourselves, therefore, to one another, and to the Church, that we will, by the help of God, continue to defend the people against the intrusion of unacceptable ministers, and that we will consent to no plan for adjusting the present difficulties of the Church, which does not afford the means of effectually securing to the members of every congregation a decisive voice in the forming of the pastoral tie.

4. And, further, with reference to the question respecting civil establishments of religion, which we believe to be deeply and vitally concerned in the present contentings of the Church, we feel ourselves called upon to bear this testimony:—that, holding sacred the principle of establishments, as sanctioned both by reason and by the Word of God—recognising

the obligation of civil rulers to support and endow the Church, and the lawfulness and expediency of the Church receiving countenance and assistance from the State—we at the same time hold no less strongly, that the principles which we have laid down regarding the government of Christ's Church, and the standing of his people, cannot be surrendered or compromised for the sake of any temporal advantages or any secular arrangements whatsoever; that it is both unwise and unrighteous in the civil magistrate to impose upon the Church any condition incompatible with these principles; and that no consideration of policy, and no alleged prospect of increased means of usefulness, can justify the Church in acceding to such a condition. We emphatically protest against the doctrine that in establishing the Church, the civil magistrate is entitled to impose any restrictions on the authority of her office-bearers or the liberties of her members. On the contrary, we strenuously assert, that it is his sacred duty, and it is his interest, to give positive encouragement and support to the Church in the exercise of all her spiritual functions—for thus only can God, from whom he receives his power, be fully glorified, or the prosperity and greatness of any people be effectually promoted. We admit, indeed, that, as supreme in all civil matters, the civil magistrate has always command over the temporalities bestowed upon the Church, and has power to withdraw them. But he does so under a serious responsibility. And, at all events, the Church, whilst protesting against the wrong, must be prepared to submit to their being withdrawn, rather than allow him to encroach upon that province which the Lord Jesus has marked out as sacred from his interference.

5. While we consider the Church's course of duty to be plain, if such an emergency as we have supposed should arise, we have hitherto believed, and notwithstanding the recent adverse decisions of the civil courts, we still believe, that the constitution of the Established Church of Scotland, as ratified by the State at the era of the Revolution and the Union, when, after many long struggles, her liberty was finally achieved, effectually secured that Church against this grievous evil. The only quarter from whence danger to her freedom ever could, since these eras, be reasonably apprehended, is the system of patronage; against which, when it was restored in 1711, the Church strenuously protested, and of which—as we have much satisfaction, especially after recent events, in reflecting—she has never approved. The restoration of that system we hold to have been a breach of the Revolution Settlement, and the Treaty of Union, contrary to the faith of nations. Even under it, indeed, we have maintained, and will contend to the uttermost, that the constitution of the Church and country gives no warrant for the recent encroachments of the civil courts upon the ecclesiastical province; that, in terms of that constitution, the Church has still wholly in her hands the power of examination and admission, and, in the exercise of that power, is free to attach what weight she judges proper to any element whatever, that she feels it to be necessary to take into account as affecting the fitness of the presentee, or the expediency of his settlement; and that, unquestionably, in whatever way the Church may deal with the question of admission, the civil courts have no right to interfere, except as to the disposal of the temporalities. But while we have taken this ground, and will continue to maintain it to be lawful, constitutional, and impregnable, even under the restored system of patronage, we avow our opposition to the system itself, as a root of evil in the Church which ought to be removed—the cause, in former times, of wide-spread spiritual desolation in the land, as well as of more than one secession of many godly men from the Church, and the source, in these our own days, of our present difficulties and embarrassments. We look upon the recent decisions of the civil courts as

illustrating the real character of that system of patronage which they attempt so rigidly to enforce ; making it clear, that it does impose a burden upon the Church and people of Scotland greatly more grievous than it was ever before believed to do. We consider it to be impossible for the Church, so long as this matter continues on its present footing, fully to vindicate or effectually to apply her inherent and fundamental principles ; and it is now more than ever our firm persuasion, that the Church ought to be wholly delivered from the interference of any secular or worldly right at all, with her deliberations relative to the settlement of ministers. We declare, therefore, our determination to seek the removal of this yoke, which neither we nor our fathers have been able to bear ; believing that it was imposed in violation of a sacred national engagement, and that its removal will, more effectually than any other measure, clear the way for a satisfactory and permanent adjustment of all the questions and controversies in which we are now involved.

Having thus set forth the principles on which we are united—being deeply impressed with a sense of their sacredness and magnitude—having our minds filled with solemn awe as we contemplate the crisis to which God, in his holy providence, has brought this Church and kingdom—a crisis of immediate urgency and of momentous issues, in which great principles must be tested, and interests of vast extent may be affected—and desiring to deliberate and act with a single eye to the Divine glory, and a simple regard to the Divine will—

We, the undersigned ministers and elders, do solemnly, as in a holy covenant with God and with one another, engage to stand by one another and by the Church which God's own right hand has planted amongst us—promising and declaring, that, by the grace and help of Almighty God, we will adhere to the two great principles which we have avowed, and in all our actings as office-bearers in the Church, will do our utmost, at all hazards, to carry them into effect ; and that we will consent to no surrender or compromise of the same, but will faithfully and zealously prosecute our endeavours to obtain a settlement of the present question in entire accordance therewith.

And considering, that, in this struggle in which the Church is engaged, it is most necessary that we should be assured of the concurrence and co-operation of the Christian people, on whose sympathy and prayers we, in the discharge of our functions as rulers, greatly lean, and by whose influence and assistance we can best hope effectually to press upon the governors of this great nation the just claims of the Church—

We do, most earnestly and affectionately, invite our friends and brethren, members of the Church of our fathers, to come to our help, and to the help of the Lord—to declare their concurrence in the great principles for which we are called to contend, and their determination to do all in their power, in their station, and according to their means and opportunities, to aid us in maintaining and defending these principles ; so that they, as well as we, shall consider themselves pledged to uphold the Church in her present struggle, and, in particular, to use the powers and privileges which, as the citizens of a free country, they have received from God, and for the exercise of which they are responsible to Him, for this, above all other ends, that the determination of the Legislature of this great nation, whenever this subject shall come before them, may be in accordance with those principles which all of us hold to be essential to the purity of the Church and the prosperity of the people.

We, in an especial manner, invite them to raise a united and solemn protest against the system of patronage, which, unjust and obnoxious as it was in its first enactment, the decisions of the civil courts are now riveting more firmly than ever on the reclaiming Church of their fathers. The



entire removal of that system they have the fullest warrant, as Scotsmen and as Presbyterians, to claim, on the ground of their ancient constitution, and the solemn guarantees by which their national freedom and their religious faith have been secured.

And finally, recognising the hand God in our present troubles, depending wholly on his interposition for a happy issue out of them, and remembering what our fathers have told us—what work the Lord did in their days and in the times of old, we call upon the Christian people to unite with us in a solemn engagement to bear the case of our beloved Church upon our hearts, in prayer and supplication at the throne of God, beseeching him to turn the hearts of those who are against us, and to guide us in the right way, so that, under his overruling Providence, and by the operation of his Almighty Spirit, the cause of truth and righteousness may be advanced, and the work of righteousness may be peace, and the effect of righteousness, quietness and assurance for ever.

#### 20.—JEW<sup>S</sup> AT JERUSALEM.

A missionary writing from Jerusalem says:—As you are already aware, from my first letter, I arrived here at a time when the plague was just beginning to abate the rigor with which it had been raging here for sometime previously. Nearly three weeks therefore passed away before I commenced my missionary labor, but then I was fully occupied several weeks, during which I had many controversies with some of the most learned Jews here, and concluded by a public controversy in one of their synagogues. Soon after this, however an excommunication was promulgated in all the synagogues, cutting off from their communion every Jew that should hold any intercourse with me. But here I must observe that a very respectable Jew took great pains to assure me, before the excommunication, was proclaimed, but after it had been resolved upon, that this arises from no ill feeling towards me personally, but they considered it a duty they owed to their religion, in spite of friendship and every other consideration; and here I may also add, that all my controversies, both public and private, were carried on in the most becoming spirit, without any thing like strife or bitterness.

Now, in Jerusalem you must know an excommunication in a case like the present, has both a double incentive to issue it, and a double incentive to regard it. The first was common to all Jews' prejudices; and secondly, their very existence depends on their Judaism. The Jews here have neither trade nor profession, but live entirely on the free contributions of their benevolent brethren abroad; and these contributions are tendered entirely on the supposition that the Jews here are peculiarly devout, and most assiduous in their meritorious study of the Talmud. As a collective body they are therefore bound to preserve their reputation, and as individuals, it is the only means of subsistence they have or could have. One thing more, the number of Jews here is nothing like what you think in England. Mr. Nicolayson thinks it is in all 5,000, and this is the highest number I have heard yet. But some of the Jews told me that the number of souls does not exceed half this number. Nor are the number of those that annually come here so great, and they are barely or scarcely sufficient to make up for the ravages that the periodical visitations of earthquakes, plague, &c., make among them. A Jew told me, he had now been four years here, and the greater number of the Jews he then found here are now no more, while the majority of the present are new comers.

This is an affecting statement respecting the Jewish population, entire generations of which seem to be cut down by pestilence, earthquake, or the sword in the space of a very few years. A considerable accession of

new comers must be required to keep up the number, and continual changes must spread among the Jews throughout the world the knowledge of what is doing at Jerusalem. It is well known that the Jews are in the habit of studiously concealing their real numbers.

Amongst the rest of my controversialists, there was a young Talmudist, reputed for his sound mind and piety, who, after my first controversy with him, was not indeed converted, but most firmly convinced that he had spent his whole life in a most awful delusion, and requested me to read the Prophets together with him; and from this time he at once gave up all his other studies, and spent almost his whole time with me. This began to ferment among the Jews; signs of persecution, too, began to show themselves, till it came so far, that he considered himself in danger of his life in his own house, and I was obliged to afford him a few nights' lodging in my house. By that time we had read about twenty chapters of Isaiah, the whole of St. Matthew's Gospel, &c. and we had the most confirmed conviction of the truth of Christianity, and I am sure a good work had begun in his heart, which his fervent spirit easily manifested; and he declared himself ready to encounter any thing, though by nature he is rather of a sedate and solemn turn of mind. What brought the matter to a crisis was that he at last thought himself no longer justified and actually declined, but all in a humble, Christian spirit, to discharge those duties which as master of the house, devolved upon him. This happened on a Friday night, after I had just pointed out to him several instances wherein Jews tell God in solemn language, that He had commanded them things which he has not commanded, and thus make themselves guilty in a manner equal to a parallel. The Saturday and Sunday following, Jerusalem was turned almost upside down, and on Monday the chief rabbi sent for me. I immediately obeyed his summons, and went to him, together with Joseph (for that is the name of our friend) and Levi. Several very sharp contests took place, which lasted the best part of the day. Joseph they succeeded in separating from me, and with a select number of Jews were locked up in a room by themselves, while I and Levi with the rest, were in the adjoining synagogue. Joseph avowed his faith in the Lord, and stood his ground remarkably well—while my chief object was to attest the truth and allay if possible their excited feelings. The whole ended in triumph of truth over error—and God's holy name be praised, I am enabled to say the gospel has been faithfully preached to the Jews as a body in Jerusalem—they all know what it professes to be, and have many proofs that they cannot refute. But this led to the unpleasant but unavoidable conclusion that Joseph must instantly divorce his wife. My utmost attempts to prevent this were in vain—they would not even postpone it in the hope of a change of mind on the part of the husband, who was very averse to it; and even his wife was only led to demand the divorce, by over persuasion, and I fear against her will, though she is now already engaged again to another man. The divorce took place two days after, and then followed the excommunication. The Jews however would not give up Joseph yet—and now commenced a kind of manœuvre that he could stand less than all that hitherto was resorted to. He of course disregarded their excommunication, and continued coming to me for instruction, &c., but never hinted that he wanted a penny from me. In spite of this however, they began so to load him with kindness and entreaties that it quite unmanned him. One whole night while his heart yet smarted from his divorce, and he was almost surfeited with sorrow, he told me that fathers and mothers some of his best friends came around him with their children in their arms, or leading them by their hands, telling him he should rather take a knife and kill them all at once, than take such step, which must inevitably as

they thought have the effect of depriving them of every further support from abroad, or a great part of it at least—and this was so small already, that it could scarcely support them—for if the rumour were once abroad that the Jews here embrace Christianity, nothing would be left them but absolute starvation. And when he pleaded his duty towards God, &c., they told him that he ought to be ready to sacrifice even that too, in consideration of the well-being of so many—and he was almost ready to say with the apostle, though in somewhat different sense, “I could wish that myself were accursed from Christ, for my brethren, my kinsmen, according to the flesh.” I have only room to add, that he has remained a witness to the truth as it is in Jesus, in the midst of the Jews where he yet lives; but I cannot persuade him to stay in Jerusalem, and he is now on the point of leaving for Constantinople, with letters from us to the missionaries there, where he wishes to embrace Christianity.—*Jewish Int.*

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#### 21.—LETTER FROM ST. PETERSBURG.

Most of our readers, says the N. Y. Observer, will remember the communications we published several years since from Hannah Kilham, a distinguished philanthropist of the Society of Friends, who left England to establish schools for the negroes in West Africa. Her husband, a pious Methodist minister, died soon after their marriage, leaving a daughter by a former wife to be brought up by his widow. This daughter now also a widow, (Mrs. Biller,) in a letter from St. Petersburg in Prussia, to a lady in this city, dated July 22nd, communicates the following interesting information.

For eighteen years I have been at the head of a government school belonging to the grand Duchess Helen, in which reside from thirty to forty poor girls, principally motherless children, and over these I generally have at least a slight influence after they leave the school. These girls are taught Russian, reading, writing, arithmetic, needle-work, and knitting—and as we keep no servants, they do all the work of the house in turn, according to their ability and strength. Therefore by the time they are sixteen or seventeen, they are ready to enter into light service. We have also in the house a considerable day-school for girls, about eighty, who are taught with the boarders, on the plan of mutual instruction; and in addition to these, we have an infant school of about fifty children. To assist in this undertaking, I have two young women who have been educated with me. I take a pretty minute oversight of the whole myself, and spend about one and a half hour daily in actual teaching. Although this situation is arduous and responsible, yet being unfettered by restrictions, I can teach as I please, and am allowed to explain the Scriptures to them in the way that I feel to be the most natural. The priest knowing the confidence I enjoy, does neither thwart nor contradict it in his manner of instruction, which is a great favor. I often feel that I am not thankful as I should be for this and many other privileges.

#### *Asylum Schools.*

Since our infant school was opened, another kind, named asylum schools, are become general in this city. They are principally on the plan of those in Berlin, with a little mixture of the infant school system. The children are left there the principal part of the day—are dressed in a kind of uniform, and fed. They are not taught much but being kept in clean rooms and pure air, and having wholesome food, these are great advantages—and besides they do learn to read and to sew. A number of those asylums are supported by private individuals, and this is good in fostering a kind feeling between the upper and lower classes.



*House of Industry—Provision for the Poor.*

These schools are a branch from a large institution for promoting industry, by providing the poor with work according to their ability; and this work, whether weaving collars, making gloves, embroidery, &c., is sold in a public shop at a moderate price. Work-people are also provided with food at a very reduced price. Indeed all who please may receive a very sufficient dinner of soup, bread and thick gruel for twelve copicks a meal; and this provision is so good, that the servants' refuge is regularly supplied from thence. In order to bring so seasonable a help within the reach of all the poor, eating rooms on the same terms are opened in different parts of the city, and the stock of provisions after being cooked in the principal institution, is carried to these eating houses in large vessels of tinned brass, placed in still larger ones containing boiling water. This is a very nice help to the poor. They may either take their dinner at the general table, or carry them home; and if the latter, they may generally out of three portions have enough for four persons. There is a great desire to put down begging, and this is one of the means resorted to, as well as a lodging for the homeless. But all does not do, for although lessened, many still live by mendicity.

Mr. and Mrs. Brown are very dear Christians, and of my most intimate friends. The health of the latter is very indifferent, so they are going to Scotland to winter.

*Pastor Gossner of Berlin—Self-supporting Missionaries.*

I do not know whether you have heard of Pastor Gossner of Berlin, who is a very eminent Christian minister and author. He is a man of much prayer, and a remarkable blessing has attended his ministry for many years. A few years ago he was led to believe that missionaries might be sent out at much less expense, and he himself began the trial.

He took young men who conceived it their duty to labor among the heathen, whether they were mechanics or not—let them follow their trade for a livelihood, and make use of their leisure hours in gaining such needful information as their calling required, himself appropriating some hours daily in reading the Scriptures with them, and in conversation, and in prayer. Before he had any ready for the missionary field, an Englishman in affluent circumstances hearing of it, wrote to Pastor Gossner, proposing to assist in sending the young men to their fields of labor. What they need is but little—a small stock of clothes—books, and tools to pursue their occupation. No allowance is made further—they are expected to earn their own living among the heathen, as they are expert in trades which may be of value to the people among whom they are to live. Twice in this manner has Pastor Gossner sent about twenty young men, and the accounts he has from them from time to time are most cheering. Very lately he had six more ready, and called to join their brethren laboring in India, (indeed the request for such missionaries is far beyond his means of supply,) and he wrote to ask his English friend's assistance. The latter hesitated, said he would wait till more intelligence was received from those already laboring. Of course such an answer was unexpected and disappointing. Pastor Gossner called together the young men and communicated it to them. They did not long hesitate, but came forward observing—"We believe ourselves called to the missionary field, therefore we can depend upon being provided for by Him who sends us, and who careth for the birds of the air." After this conclusion in strong faith, supplies came in from unexpected quarters, and Pastor Gossner was enabled to send them out stocked with all that was necessary. I often wonder that the Lord bears with our puny, wavering faith; how different would be the conduct of man under similar circumstances. He would spurn us from him, and leave us in our deserved pover-

ty. Not so our wonderfully-loving and impassionate God. He entreats us to believe—tells us how soon our enemies world all be subdued—what joy and sweet peace we should have, and even uses the astonishing language we find in Malachi iii. 10. And are not the Psalms full of similar promises?

*English lady Missionary on a Chinese island.*

A very devoted young woman of the neighborhood of London, who is of good property, after waiting eleven years ere the way opened for her to go as a missionary, has now to her soul's delight settled in a Chinese island on which missionaries are not allowed to labor. She resides in a Dutch family, and has opened two schools, one for boys, the other for girls. She superintends and provides for her mission entirely herself. She writes that in the town she is known by "The English lady come on a singular errand." During the last few years of her waiting to go, she acknowledged that the delay was in great mercy in order to deepen her feelings of religion. How often does the Christian require to be made passive that the Lord may work in him of His good pleasure. My heart delights in such missionaries, and I long to see more in the field go in simplicity and faith. Physicians might be most acceptable laborers.

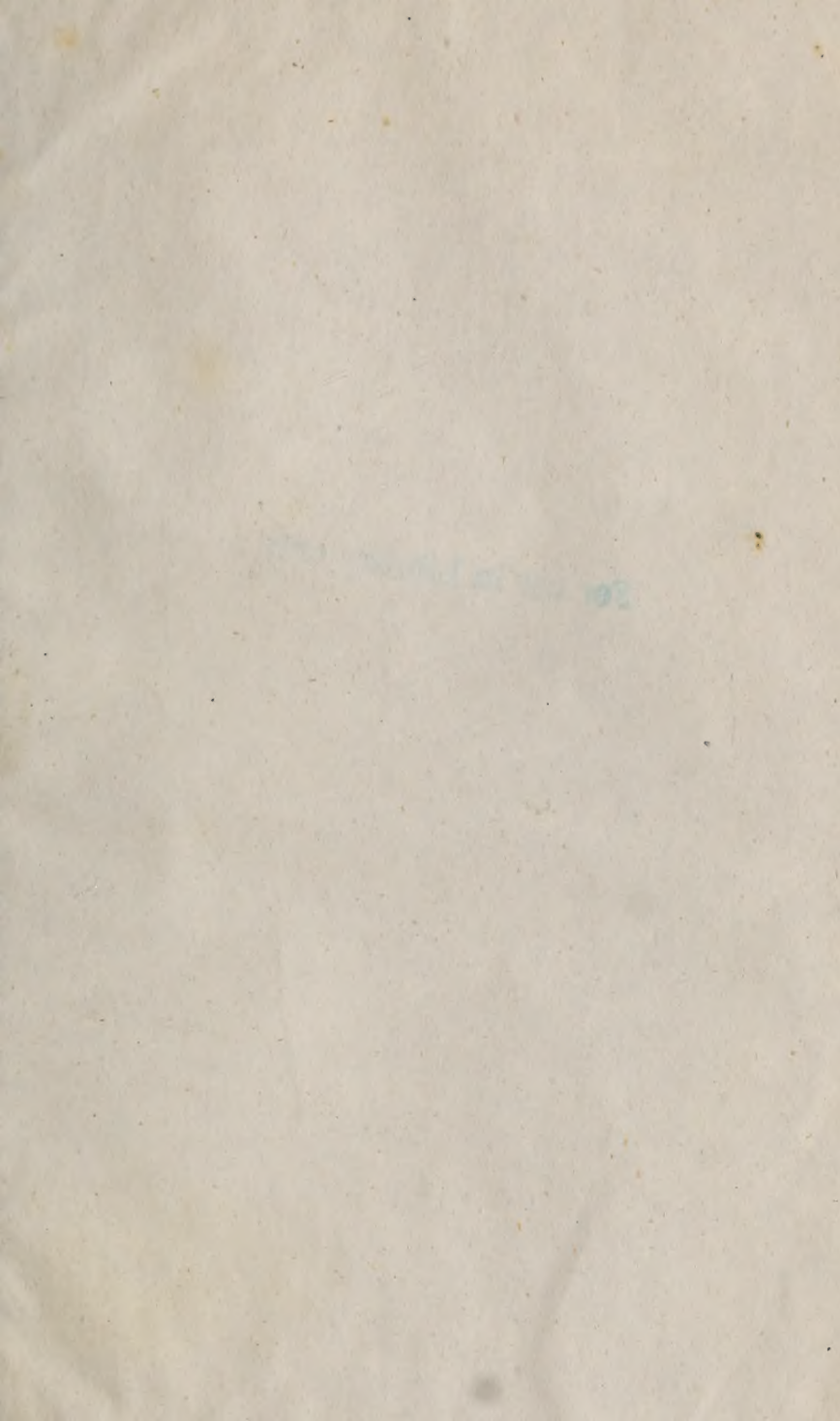
I fear we shall not live to see the time when the Christian body shall be one, and sectarian divisions considered of so little value as to be overlooked. May the day be hastened, for from the words of our blessed Saviour in the 17th of John, we may then expect multitudes added to the body of believers. My firm opinion is, that until Christians live more like pilgrims, and have evidently their only treasure in heaven, the day of full gospel light will not be manifest. Let it be the object of each to live so under the banner of divine love, as to draw many to the Lord. May the very countenance testify that we have been with Jesus.

THE EDITORS' LAST WORDS FOR 1840.

DEAR READER,

Through the good mercy of God, we have been permitted to pass through another year, in continued life and health. Our winged moments have borne to us innumerable mercies and they have urged their way back again to God, with their report of our employment of those mercies. We live this year—it may be our last! What a year has the last been!—What a changing time! How many have been cut down and withered—many of them too, fair to live, yea, fair as we, and ere another year comes to a close, another pen may address you, or you may be beyond the reach of our admonition. Pass the time of your sojourning here in fear. Set your affections on things above. Cling to the blessed atonement of the Son of God, make that your anchor, both sure and steadfast, and then the last year will be the best; the end of life will be but the beginning of bliss. Live on God, and to God, and for God, *and the end shall be well.*—Remember these last words, Reader—Prepare to meet thy God!

O Lord upon our thoughtless heart  
Eternal things impress;  
Make us to feel their solemn weight  
And wake to righteousness.





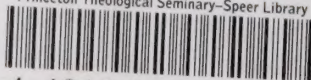
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